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THE
GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

"Holding the mystery of the faith in a pure conscience," 1 Tim. iii. 9.

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PREFACE.

ANOTHER year ended. Another annual volume of our Magazine completed. Another preface to write. Weighty and momentous facts; made so, at least, to our own minds. They point us retrospectively, to favours bestowed—supports afforded—deliverances vouchsafed—and, alas! to mercies forgotten—warnings unheeded—duties neglected—and unfilial behaviour of all kinds—in connexion with the solemn truth, that another year *is gone* FOR EVER! *Reader, is it thus with THY soul?*

Nevertheless, amidst much that is vile in ourselves, too worthless to dilate upon, and much too repulsive to delight in, we have been upheld in life, and saved from death and despair, “through the good hand of our God upon us,” even until this day. Whilst we have felt frequently that in us “there dwelleth no good thing;” we have been at sweet and sacred seasons enabled to feel and realize that in our covenant Lord there is no lack of any good thing, and beneath the almighty operations of God, the Holy Spirit, we have sometimes sung, while plodding on in our wilderness pilgrimage,

“A fulness resides in JESUS OUR HEAD,
And *ever abides* to answer our need.”

And we have grasped the staff of promise more firmly in the hand of faith; and leaning afresh on “I will never leave thee, neither forsake thee,” have drank again of the water of life—have eaten anew of the Paschal Lamb, the sweetness of which has made us forget the garnishing of bitter herbs, and have lifted up the head, and gone on our “way rejoicing.”

The events of the bye gone year have been various and important. In the political agitation—in the social condition—and the intellectual progress of nations and states, much has occurred, which no reflective and righteous mind can behold without interest and emotion. Still the Lord reigns, and whilst his hand holds the sceptre of universal control, all must be ordered or permitted for good.

The church of God has sustained a severe loss in the demise of that eminent servant and minister of Christ, MR. JOHN STEVENS. But whilst we, *in a peculiar manner* deplore his decease, we cannot but adore the glorious grace which held up his hands throughout his ministry, consoled his spirit in his dying hours, and translated him from a mortal state, with all the evils, cares and temptations incident thereto, to a glorified state of being, and the full

ii.

fruition of all his highest hopes, in the presence and the likeness of his Lord. May *we*, when the summons arrives, hear it with the same well-grounded confidence, and be called by it to a participation of the same love-given and blood-procured reward.

Thanks be unto God, that our hearts are still attached, and we trust and believe immoveably fixed to the doctrines of sovereign, almighty and distinguishing grace, to the exposition and defence of which our labours were originally devoted. Even while prospects fade—time revolves—scenes change—and friends die—the faithful and undying love of a covenant God is our hope, our boast, our joy and our unmoving stay. *Here* all is stability, and every where else is fluctuation and change.

To these precious and invaluable truths we determine, by the help of God, to consecrate what of energy, ability and influence yet remains, and shall yet be bestowed. May it be our lot to witness in our churches, and amongst the readers of the Herald, a proof that they are, through mercy, like-minded, and we will praise our Father God, while we continue to attempt to serve him in the gospel of his Son.

To our kind friends who have contributed to our pages, we present our fervent and sincere acknowledgments. Where we *have rejected*, we offer our thanks for kindness of motive and intention, and say, “try again.” Where we have accepted articles we would say,—come up afresh, brethren, to the help of the Lord, to the help of the Lord against the mighty. And whilst we work for our triune God, may we utterly renounce all self dependance, and ascribe glory, and honour, and blessing, equally and eternally to Father, Son and Spirit,

AMEN AND AMEN.

THE GOSPEL HERALD;

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JANUARY, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

SPIRITUAL INABILITY.

BY GEORGE WRIGHT. BECCLES.

What man can do, and what he cannot do, are points which have been much disputed; but one testimony of Jesus decides the controversy, "Without me ye can do nothing." These gracious words were not intended to signify that we cannot act as rational creatures, by the application of the understanding and reason for the attainment of knowledge, nor that we cannot perform the moral duties which we owe to one another, nor that our impotence is such that we cannot wait upon God in the public ordinances of his house; for if we can go to the shop or market to transact worldly business, we can also go to the place where his name is recorded and his word is proclaimed. But our Lord meant that without him we cannot bring forth fruit to the glory of God.

Without Christ we cannot believe. Salvation, with every thing which accompanies it, is promised to them that believe in his name. "He that believeth shall be saved." "He that believeth hath everlasting life, and shall not come into condemnation." Faith is not that which saves us, but that by which we receive and trust in Christ Jesus alone, "In whom we have redemption, through his blood, the forgiveness of sins;" and by whose obedience, imputed to us, we are justified and made without fault before the throne of God. The work of Christ, which he completed on the cross, has been justly called a "finished salvation;"

for such it is. Faith confides in it, but adds nothing to it. It is free for sinners, as such; and when the soul, convinced of its guilt and pollution, comes to, and relies upon him, we are sweetly assured that we are saved in him; and, as the immediate result, we are filled with peace and joy in believing. From this favoured moment we walk in the light of God's countenance, and while we continue looking unto Jesus, our comforts, hopes and joys abound more and more. The fruit of Christ is sweet to our taste. After trying all other means of happiness, we now find that all happiness is comprehended in Jesus, and we enjoy it by faith. Nor can any thing be put in the place of faith, or combine with it as the means of realizing that "eternal life" which is the sum of all holiness, joy and glory. It is not by works of righteousness which we have done, nor by works and faith together, that we enjoy it, but by faith alone. This shews the exceeding riches of God's grace, and the absolutely gratuitous nature of salvation. It is a gift which we possess by receiving it; it is a feast to which Christ, the great Master, invites us to come, and eat and drink abundantly, without money and without price. Pardon, righteousness, peace, and the earnest of the heavenly inheritance are ours by believing. Peter calls faith "precious;" and precious it must be, because we obtain all we need by faith. It is precious too, because it cannot be purchased at any price. Nature is too poor to buy a single grain; all our labour cannot produce it. It is grace flowing to us from the fulness of Christ, who is the author and finisher of our faith. It is the work of his hand, and without him we cannot believe. The same adorable person who redeemed us, makes us believers.

As we cannot believe, so neither can we obey the gospel without him. Evangelical obedience is the obedience of faith, consisting of a holy walk and conversation, springing from faith as its principle, and regulated by the gospel as its rule. The gospel is the "law of faith,"—"the perfect law of liberty;" and they who are called by the gospel to the obtaining of the glory of our Lord Jesus Christ, are delivered from the law of works, and made subject to the law of faith, that they may "serve God in newness of spirit, and not in the oldness of the letter." Being no longer under the law, but under grace, they fulfil the law of Christ, not that they may be saved, but because they are saved. Their obedience is not mercenary, but free; they are not actuated by self-love, or the interested motive of earning wages by their service, but their aim is to do the will of him who redeemed them, and whom their souls love, that he may be glorified. Such is the

disinterested motive of gospel obedience; and as believers are freely and fully justified by the righteousness of their Lord, and have an inalienable title to everlasting life in him, pursuant to the settlements of grace in the everlasting covenant, they are willingly subject to his authority, and cheerfully bear his yoke. But without him they cannot do this. They cannot take a single step aright in the path of his commandments, but as he guides and draws them; they can bring forth no acceptable fruit of righteousness, but as he worketh in them both to will and to do of his own good pleasure. "O Lord, thou wilt ordain peace for us; for thou also hast wrought all our works in us."

This inability may be accounted for, in one respect, by what we are in ourselves. The sin that dwelleth in us, and prevails in every part and faculty of our being, renders us impotent to all that is good, and disposes us to turn from every thing spiritual with aversion and distaste; nor can we be persuaded to be or do otherwise. Neither the threatenings of God's eternal wrath, nor the sweet promises of his grace, will change our minds. Sin hath dominion over us, and we obey it; and so far as we are under its influence, we live in the practice of self-idolatry, seeking our own pleasure rather than glorifying God. And though sin has not dominion over the called of God, yet it remains in them, lusting against the Spirit, so that they cannot do the things that they would. The corruption of our nature by sin, may then be considered as one reason why Christ declared, "Without me ye can do nothing." "For who can bring a clean thing out of an unclean? Not one." We neither know ourselves, nor what sin is, if we are not convinced that we are impotent and helpless. But must we not believe or perish? We must. But precious faith is not produced by human choice or power; it rather implies our weakness, and is part of God's new creation in the soul, where it did not before exist, and in which there was nothing from which it could be formed.

If, however, our inability may be accounted for from our total and entire depravity, yet the principal reason for our Lord's declaration is to be found in what he is made to them that are his, according to the good pleasure of the Father's will, to the praise of the glory of his grace. He is to them what the vine is to the branches; and it is in allusion to this figure that he said, "Separate from me ye can do nothing." When God purposed to form a people for himself, he chose them in Christ, as their head, and ordained that all the spiritual blessings they should enjoy, with all their gracious principles, affections, exercises, and fruits of holi-

ness, should be derived from his fulness, and manifest the grace he had given to them in him. In order to do this more effectually, God, in the unsearchable depth of his counsel, permitted them to fall in Adam, and lose all their original righteousness and excellence. The purpose of his love to them, in Christ, was made known by their redemption through his blood; and it is, and will be further shown, to its final consummation, by the communication of grace to them from his fulness. Just, then, as the branch must be fruitless if severed from the vine, so, separate from Christ, we can do nothing. Union to him precedes all spiritual fruitfulness, and is necessary before we can believe and obey the gospel. Christ-exalting, grace-honouring truth! He is precious to those who feel their own impotence. All we want is in him. Believers, it is your blessedness to be ever dependant on Jesus for all things. Think not so much of what you are to do, as what he will work in you. Consider his word your law, but trust in him to enable you to keep it. In every required exercise of faith, obedience and submission, look to him as engaged to work in you that which he requires. This is the way to be fruitful and happy, and to honour him who is "all and in all."

THE LIFE OF CHRIST IN HIS PEOPLE.

BY D. IRISH. WARBOYS.

What is so important as those things which relate to our everlasting welfare? Surely nothing; for the world and the fashion of it are daily passing away, and the time of our sojourning here will soon end. May we, therefore, be helped by the Holy Spirit to be constantly looking for the coming of the Lord, so that when he shall come to call us hence we may be enabled, solemnly, spiritually and confidently, to say, come Lord Jesus, and come quickly. We live in a day when but little of the *power* of vital godliness is felt, and therefore but little seen. I speak *feelingly*. My soul often mourns before God on account of barrenness, darkness, deadness, and distance from him who is the way, the truth, and the life. But what a mercy we have our seasons of *reviving*. We are not among the people who know no changes. Though dark and contracted in soul sometimes, we are, nevertheless, now and then light in the Lord, and expanded in mind. Oh! for more of the quickening power of the Holy Spirit, that we may thereby know what it is to have daily access to the throne of grace, and to feel *the life of Christ in the soul*. There is a sentence in Gal. ii.

20th, than which none can be more expressive of a spiritual state of mind; it is as follows, "BUT CHRIST LIVETH IN ME." This you will observe, Paul expresses with holy boldness, with heavenly mindedness, with deep humility, and without the least hesitancy.

For Christ to "live in" a man, implies what he did for him *before* he lived in him. "God lives blissfully because he lives *in himself*;" man lives sinfully, because he lives *to* himself. Sin entered the world, and death by sin; and as all the family of our Eden head fell in him, so death has passed upon all in consequence thereof. The sentence of death, which passed upon Adam, was threefold—moral, natural and eternal. The first was the extinction of the image of God. The holy actings and well-being of the soul were lost. All desires to enjoy the presence of God were gone. With regard to the second, the body must die; for "it is appointed to all men once to die." Solemn thought! after this the judgment. The wicked must die, that they may go into everlasting punishment; the righteous must die, that their sin may be annihilated, and that they may enter into everlasting glory. As it respects eternal death, it is so called because there will be no end to it. A good author remarks: "A fish lives naturally in the water; but take and heat that water, and put the fish into it, and it will die in the very same water it lived in. God shall need no other executioner in-hell but *men's own sins*, set on fire by his wrath."

A three-fold death came by the first Adam, and a three-fold life by the second Adam, the Lord from heaven. A life of *justification*, of *sanctification*, and of *glorification*. The first gives us a title to life; "for by the righteousness of one the free gift came upon all (redeemed) men unto justification of life." The second is a meetening of us for the enjoyment of life eternal. And the last will be a putting of us into the possession of the heavenly inheritance. What debtors are we to sovereign grace! By nature we are the children of wrath, even as others, and obnoxious to punishment; "But God, who is rich in *mercy*, for his great *love* wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Sin, which is the cause of death, Christ hath put away, (as to its guilt and damning power, his atonement is a complete covering for all the sins of the elect of God;) therefore it is written, "Blessed is the man whose transgression is forgiven, and whose sin is covered." The law by which sin is discovered, is stripped of all its curses; our surety has been to the end of it for righteousness to every one who

believeth. The wrath of God, due to sin, is put away. He has "delivered us," said the apostle, "from the wrath to come."

Christ having thus saved us by his life and death, he will come in the power of the Holy Sanctifier, and save us from the *reign* and *love* of sin. All these things Christ must do for a sinner, before he can say with Paul, "Christ liveth in me." Satan must be cast out before Christ can live in the soul. This is the strong man armed, who keeps Man-soul under his control until a stronger than he commands him to come out and enter no more. Now when satan is cast out, the Lord Jesus creates the soul anew, takes the stony heart out, and gives a heart of flesh, writes his law in the heart, puts his fear therein, and washes and cleanses the soul, that it may be a fit habitation for God, through the Spirit. He can now say, "Christ liveth in me." We know by painful experience that our affections are too frequently earthly, sensual and devilish, for the old man is not altered in his nature, is not become holy; but "the elder SHALL serve the younger;" grace shall *REIGN, through righteousness, unto eternal life, through Jesus Christ our Lord*. And under the shining of the Sun of righteousness upon our soul, we find our sins are subdued, the limbs of the old man are paralyzed, and every faculty of the soul is joyfully employed in the service of Christ.

Now how does Christ live in us? It must be by faith. Christ is formed in the heart "by faith." Faith is a fruit of the Spirit, not the product of human power. It is not man's *duty* to create this faith. Duty faith precludes the complete work of the Holy Spirit, and makes the atonement of Christ nugatory. But the faith of God's elect is that of which Christ is the author and finisher; it works by love; it is an eye to look unto Jesus. Sometimes, a kind of film comes over this eye, so that the poor christian cannot see Christ; when this is the case, he is taught to cry to the Lord for some holy "eye-salve" to be applied. In fact, we want the renovating of the Holy Spirit day by day. It is by faith Christ is received, and therefore we may say, faith is the hand by which the righteousness of Christ is put on. We must distinguish between faith as a principle, and the actings of faith. It abides in every regenerate heart unchanged; all the corruptions of the heart, and the powers of darkness combined, cannot destroy it, for it is spiritual life; and by virtue of union to Christ, and the power of God, it is kept alive. But it is often damped in its exercise, so that the child of God cannot act faith when he would. Faith is a working grace; hence we read of the "work of faith," &c. And a vast deal of

work there is for faith to do, especially under very trying circumstances, as when every thing with which we have to do appears opposed to our natural feelings. But however trying outward things may be, while the Lord shines into the soul the saint can say, "Though he slay me, yet will I trust in him." The poor bewildered and doubting child of God is often tempted to fear that he has no faith. But this is a mistake; for his inward conflicts, and fightings, and strivings, and longings, yea, his groanings under an inward sense of sin, and his desires for the blood of sprinkling, all prove the existence of the *principle of faith*. And such a soul shall say in due time, "Christ liveth in me."

THE CHRISTIAN.

WHAT IS HE? The *highest* style of man; though by some persons he is looked upon as the outscouring of all things. The men of the world never did think highly of the Christian, nor is it to be supposed that they ever will. *He is a disciple of Christ*, a believer of his doctrines, and an imitator of his conduct. He is a learner all his days. He is taught the evil of sin, and hopes for mercy through the atonement; he is taught the depravity of his soul, and longs for purification by the grace of the Holy Spirit; he is taught to renounce his own righteousness, and to depend on the "righteousness of God, by faith;" he is taught to hate sin and love Christ, to fly from Sinai to Calvary, to rise above the world, and set his affections on things above. He lives upon Christ, he walks by faith, he fortifies his mind by prayer, and cherishes in his bosom a good hope, through grace, of a blissful immortality. He is "poor in spirit," yet "rich in faith;" he is mean and despicable, yet possesses true nobility; he can call nothing his own, yet is heir to an incorruptible inheritance. He is a racer, and shall gain the prize for which he runs; a warrior, and shall be more than conqueror through Christ who loves him; a pilgrim, and shall reach his place of destination in safety; a sailor, and shall weather every storm.

He is a "wonder to many," and a mystery to himself.

WHO MADE HIM? Why, he made himself. That is a mistake. The preacher, from whom he heard the "gospel of the grace of God," made him. No; that is also an error. Probably his religious parents or friends did the important work! They had nothing to do with it efficiently. *Who then did make him?* Let one of the noblest of his class furnish the reply: "BY THE GRACE OF GOD, *I am what I am.*" Then the "God of all grace" made the christian? Certainly. *He* "delivered him from the power of darkness, and translated him into the kingdom of his dear Son;" *HE* broke the adamant heart, and drew tears of penitence from his eyes; *HE* led him to bend the knee in fervent prayer, and brought honest confessions of sin from his lips; *HE* imprinted the image of Christ upon his soul, and formed him in the heart the "hope of glory;" *HE* empowered him to put off the "old man," and put on the new; *HE* led him in paths of righteousness, and shall cause him to "inherit substance;" *HE* rivetted his heart to the doctrines of Christ, and influenced him to copy his illustrious example. The Lord makes the Christian, sustains him, and will guide and supply him all his days. "According to his merey he saved us,

by the washing of regeneration, and renewing of the Holy Ghost." "We are his workmanship." "It is God that worketh in us to will and to do of his good pleasure."

WHERE IS HE? He is in heaven by registration and representation. His name is in the "book of Christ, and on the heart of Christ." It was in the "book" in heaven before he became a Christian on earth by new creation. The great "High Priest of our profession," the anti-typical Aaron bears it on his breastplate before the throne "within the veil." The Eternal Father beholds the Christian in Christ as without spot and blameless, and regards him as having a right in the kingdom of glory. *He is in the world a stranger*, but not without a friend. "There is a friend that sticketh closer than a brother;" that friend is Christ. His friendship is enjoyed by the Christian in the world, it will attend him through the world, and lift him out of the world. What a friend is Christ to the Christian stranger! While passing through the world he must have "tribulation," but in Christ he shall have "peace." His sorrows sometimes "abound," but his consolation by Christ does "much more abound;" his mind is often cloudy and confused, but the beams of the "Sun of Righteousness" bring him light and calmness; his path over the waste is solitary indeed when Jesus is not felt to be with him, but in his company the way must be pleasant, the wilderness becomes a paradise, and as he goes he cheerfully sings, "The Lord is my Shepherd, I shall not want."

WHERE IS HE GOING? To heaven,

the pilgrim's home, the racer's goal, the warrior's retreat, and the resting-place of the weary. He might, as a sinner, have now been on the way to hell. He is going to the kingdom of light; he might have been on the road to eternal darkness. Where is he going? To heaven, we again reply, is he reluctant to go there? O no; most cheerfully does he bend his steps that way; because his treasure is there, his heart is there, his Lord is there. *Is there not a possibility of his failing by the way?* No; for "the righteous shall hold on his way." The power of God defends him, the mercy of God relieves him, the grace of God supplies him, and his safety is identified with the honours of the eternal throne. He looks for his home with pleasure, and anticipates his coronation with ineffable delight. His way home lies through the "valley of the shadow of death." It is not a dreary valley, because the Lord is there; it is not dark, because his presence illumines it. There is no sting in death, no horror in the grave, to the Christian. Jesus is the "plague" of one, and the "destruction" of the other. Therefore, as the Christian enters the "valley," he triumphantly exclaims, "*O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory through the Lord Jesus Christ.*" Happy Christian! Honoured disciple! Why shouldest thou fear? Reader! Art thou a "Christian?" Hast thou the "spirit of Christ?" If thou hast not the spirit of Christ, thou art not his!

GEO. ISAAC.

Expositions.

DAVID AND HIS MEN.

Continued from page 351.

II. DAVID'S MEN.

Having spoken of David as a

type of the ever-blessed Redeemer, we now proceed to advert to his troop, as prefiguring the saints of the living God. I. Amongst the various points in

their condition and character, which the Holy Spirit has seen fit to reveal, we learn that they were "*in distress*." Truly this is strikingly descriptive of the children of the Lord, in all the stages of their spiritual experience, more or less. When brought at the first to feel the danger and misery of their state by natural descent and personal act, and to have some right apprehensions of the infinite evil of sin, and the unswerving claims of the righteous law of God, they are made to know what it is to be "*in distress*." They become the subjects of sorrow "after a godly sort," and grieve in a manner which may excite *surprise*, but can arouse no *sympathy* from the dearest earthly friends, who have not been led in the same painful but profitable track. If these new-born souls begin to tell out their feelings to the worldling or mere formalist, they are reminded that there is no *rational* cause for lamentation,—that even if they have not "*been religious*," they are in no worse case than many of their neighbours, indeed, they are much better than many,—and that they had better try to divert their mind by change of scene and occupation. "*I would advise you*," said a carnal clergyman, to one of his hearers who spoke to him in distress of soul on account of sin, "*to go to the sea-side for a month or two, and take some aperient medicine!! which will probably give you the relief you need*." Alas! the poor blind guide knew nothing of "the path which no fowl knoweth, and which the vulture's eye hath not seen."

Having been brought to see

the law of God in its rectitude, its amplitude, and its spirituality, the troubled soul trembles at the footstool of divine majesty, and is made to feel anguish of the most sincere and solemn kind, while the quivering lips move in the utterance of the pathetic petition, "God be merciful to me a sinner!" Nor will this distress subside until some sweet indication of pardoning goodness is breathed into the soul by the Holy Spirit, and a personal interest in redeeming love is, more or less, applied to the heart by the sacred power of the Divine Counsellor and Testifier. *Then*, indeed, does the grief of "the contrite one" give place to sweet and unspeakable joy, and the peace which passeth all understanding takes possession of the soul.

But the conflict is not terminated, it is only commenced. These characters know of a close and painful acquaintance with "*distress*" during the after part of their wilderness-way to the promised land. They are often distressed by the hidings of their heavenly Father's face, by the anxieties and perplexities of their providential lot, by their frequent non-enjoyment of sanctuary privileges, by their sinful indulgence of ungodly dispositions of mind, by their affinity to perishable and earthly things, by their rebellious struggles against the will of God, by their tormenting and hateful heart corruptions, and often by their apparent *want of feeling* in reference to eternal things. While they are in "this body of humiliation," they will find, from these and many other occasions, that one of the most prominent

features in their character is plainly portrayed by the "*distressed*" condition of David's refugees.

II. *They were in debt.* When the "mighty power of God" is manifested in the conversion of a sinner, the subject of regenerating grace is made sensible of his indebtedness to the irrevocable law of Jehovah. He casts up accounts between God and his soul, and finds a dreadful balance standing against himself in the book of inflexible justice. His eye rests in alarm upon the full and frowning columns which shew his evil actions, his sinful words, and his wicked thoughts recorded; and while he shrinks back in dismay from a view of the vast number of his transgressions, the voice of justice thunders in his shrinking ears, "*He who offendeth in one point is guilty of all.*" Nor is the convicted one simply in debt to the full extent of his means of repayment; *he is insolvent*; all he has are a few filthy rags, and they will not procure him a farthing of "the money which answereth all things." "Miserable creature," says the worldling, "what a sad state to be in." Nay! rather what a blessed position! for it is to such "*as have no money*" (Isaiah lv. 1) that the exhortations of supreme and sovereign mercy are addressed, and it is for poor *insolvent* creatures that all the treasures of eternal favour are deposited in "the only begotten Son of God." For such as are in this penniless condition Jesus is a brother born for adversity; and for such as are brought feelingly to exclaim, "Unless I can find a friend who will satisfy

the just demands of the law to which I am amenable, to the prison of everlasting woe and darkness I must go." Jesus is sure to be manifested as "a friend who sticketh closer than a brother," and a surety who stands forth in the court of almighty justice in the helpless debtor's place.

III. *They were discontented.* In this respect the character of the sons and daughters of the living God is vividly portrayed and exhibited. Like David's men, they are brought to become discontented with their old monarch, the devil—their old law, the law of sin—their old companions, the children of the wicked one—their old residence, the city of destruction—and their old employment, the ways of iniquity. They cannot be contented, as they once were, with "the form of godliness," "while denying the power thereof," nor with the rules and requirements of a fleshly and world pleasing religion. And in proportion as they are taught of God, they will manifest discontent with Popery, Arminianism, and Semi-Arminianism (a moderate Calvinism, as it is called.) Neither will satisfaction be felt under a ministry which mutilates the word of truth, by suppressing the doctrinal, the experimental, or the preceptive parts of the gospel of Christ. And if *strict* and beautiful harmony be maintained as to these things, *in the letter*, David's followers will be dissatisfied, unless a holy, savoury POWER attend, and crown, and bless the ministration of the word.

Does the soul of our reader respond in some degree to these statements? Is it your mercy,

reader, to feel your heart in some sacred measure united with these characters? Do you reply, "Alas! I lament my apathy, my deadness, my lack of feeling. I am, most of all, *discontented with myself and my own ways.*" Then if your discontent be of the right kind, you are among David's men. "But how, oh! how," methinks we hear you say, "can we know that our discontent *is of the right kind?*" By its results. If it leads you to wait at wisdom's gate; if it makes your heart yearn for union with Christ; if it causes you to sigh out your desires before God in secret; if it leads you to feel sin and its tyranny more evident and hateful; if it endears the company of God's living children; if it makes you feel your own unworthiness and impotency; if it induces you to long, ABOVE ALL THINGS, TO LOVE CHRIST, AND TO KNOW THAT HE LOVES YOU; glory and praise to the God of all grace, you are among the followers of David's Son and David's Lord; and when he shall sit down finally on his "glorious high throne," you shall stand in his presence, clothed in his righteousness; and, basking in the beams of uncreated majesty, shall join in singing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen."

Stonham. THOMAS SMEETON.

THE LIKENESS OF CHRIST TO HIS BRETHREN.

BY J. COOPER, WATTISHAM.

"For verily he took not on him the nature of angels, but he

took on him the seed of Abraham," Heb. ii. 16.

Herein we are presented with an interesting view of the condescension and humiliation of the Son of God, who, as related to the "children" of the eternally adopted family took part of their flesh and blood, "that through death, he might destroy him that had the power of death, that is the devil." "For this purpose the Son of God was manifested, that he might destroy the works of the devil." This is the "great mystery of godliness, God was manifest in the flesh," &c. "The Word was made flesh and dwelt among us," &c. He who was in the beginning with God, came forth from the Father into the world, took the body prepared for him, and therein became identified with his brethren in all the afflictions and infirmities of fallen humanity—in all the obligations of a legal covenant—and in all the consequences of a violated law.

Behold the appointed "heir of all things," "the brightness of his Father's glory, and the express image of his person," allied, not to the holy, mighty angels, those bright ministers of heaven, who always behold the face of the Divine Majesty, but to sinful, weak and hell-deserving man, whose nature he took into personal union with himself, that as the first-born among many brethren, he might through death vanquish the enemies of his people, inherit eternal life as the head of a ransomed church, and be "made so much better than the angels," as that by such inheritance he might obtain "a more excellent name than they." Verily he took not on him the

nature of angels. This is a fact no less astonishing than true. Angelic nature, for its intellectual superiority and moral excellency, though infinitely beneath the dignity of his character, might seem to be a more highly appropriate medium of divine manifestation and glory than that, in the assumption of which, he has taken up the ever-precious and blessed name, "IMMANUEL, *God with us!*" But while the angels are far from being *uninterested* in the grace thus revealed to sinners of a mortal race, *that* grace herein appears in all the greatness of its condescension, and in all the glory of its distinguishing character.

The greater the condescension—the more *distinguishing* the love of the Son of God in the assumption of a nature into personal union with himself, the more vast, comprehensive and glorious does that love appear; at once presenting depths, heights and lengths, to saints and angels, passing knowledge. For although he took not on him the nature of angels, but the seed of Abraham, and was made in the likeness of sinful man, yet the mystery of this distinguishing grace is continually being unfolded to those bright intelligences, while "the sufferings of Christ and the glory that should follow," are "things the angels desire to look into."

The condescension of the Son of God in taking *human* nature, was no disparagement of *angels*. That he should pass the pearly gates of their heavenly habitation, stoop beneath the shining ranks of cherubim and seraphim, and as the great load-stone draw unto himself the iron metal of

mankind, is no dishonour to their race. The Son of Man is the Lord of angels, who, having kept their first estate, are confirmed in their standing, and form a part of that universal church, of which Christ is the anointed head. They are his "elect angels," and never having sinned, they need no redemption, but are employed by the Redeemer as ministering spirits to the heirs of salvation.

Thus, through the mystery of the incarnation, death and resurrection of the man Christ Jesus, sinful men are introduced to the society of angels. "We are come," it is emphatically declared, "to an innumerable company of angels," who do not consider themselves dishonoured by our dignity, or disparaged by the condescending love of him in whose name we have risen to the possession of it. The mystery of redemption is the study and delight of the heavenly hosts, and the fellowship of that mystery is now revealed, "to the intent that unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God."

But the distinguishing love of Christ to fallen men is yet more fully expressed in the passage before us. His assumption of our nature was the manifestation of a *peculiar* relationship to all the heirs of promise, who through the righteousness of faith were to be blessed, justified and saved with faithful Abraham. "He took on him the seed of Abraham," not the seed of *Adam*, but "the seed of *Abraham*." Although the nature our Lord assumed was common to all the Adamic race, yet his assumption of it was not in the direct line

of Adam's apostate family, nor was it designed to identify him with them as their universal redeemer. The relation sustained by "the Lord from heaven" to fallen men, and in which their redemption and salvation are wrought, is founded in a covenant of which he himself is the great head and surety. This covenant was of old made and ratified with Abraham as the father of the faithful—a numerous spiritual seed—a generation of believers, both Jews and Gentiles, to whom the promise of eternal life was exclusively made.

In this spiritual genealogy, therefore, our Lord is reckoned; he took our nature, not as derived from *Adam*, but as derived from *Abraham*. The seed of Abraham *he took hold of* in the relation of that covenant which secured to Abraham and all his spiritual posterity the promise and possession of an everlasting inheritance by faith.

Hence the great Redeemer was *that seed* in whom "all the nations of the earth" were to be "blessed." Therefore "he took on him the seed of Abraham," as the mediator of that covenant made with the whole elect family, to accomplish their redemption, and render the promises sure to *all* that seed. Hence the benefits and blessings of that redemption are limited by the *relationship* existing in the covenant made with Abraham. Abraham's spi-

ritual seed are Christ's brethren—the redeemed of the Lord—the people whom he came to save—and of whom *he takes hold*, in the purchase of his death, in the power of his intercession, and in all the effectual influences of a spiritual relationship revealed by the Spirit of God in their hearts by faith.

How rich and glorious is this grace! The obviousness of its *distinguishing* character at once invalidates the numerous theories by which the universal aspect of the atonement is sought to be established, while it demonstrates the *speciality* of the Redeemer's work to be the only *sure* foundation of the effectual salvation of Abraham's chosen seed.

Having thus taken hold of this covenant family, our dear Lord has the pre-eminence in all things among his brethren. The spiritual patriarch has surrendered all the honours of his paternal character to him who is the father of everlasting ages. The Aaronical priesthood have laid their robes aside, their mitres and their vests, and given place to him who is a priest for ever after the order of Melchisedek. David has resigned his sceptre to his royal Son, upon whose vesture and whose thigh a name is written, "Lord of lords, and King of kings," and who shall reign over the house of Jacob for ever and ever.

Spiritual Things Illustrated by Visible Objects.

THE MILL.

* * * * "their work was, as it were, a wheel in the middle of a wheel," Ezekiel i. 16.

It is some years since that I

had a friend who was a miller, and a christian miller too. He did not make a constant practice of grinding corn on the Lord's day whenever he could get water, as some millers do, and then

make an excuse for it by saying that people must have bread on the Lord's day as well as on other days. Oh, no! I did not think then as I do now, and I used to feign to pay little attention to the words which he used to drop about the better corn of the gospel. However he used often to speak on these subjects, welcome or not; and it would be well if all believers did the same. Though I paid no marked attention to these words at that time, yet I afterwards remembered many of them. The bread cast upon the waters is found after many days, and I do not think those words were lost.

The old Mill I believe is now down; but there is a Mill still, only on better principles of mechanics. So shall the complicated machine of the human frame, though kept in being so long, at last fall to pieces, to be rebuilt on the principles of glorification, in a far more excellent state of existence. See 1 John iii. 2, and 2 Cor. v. 1; also 1 Cor. xv. 42.

Now, when we used to go to see the Mill, it was always an object of desire, as a last gratification, to see the great water wheel, the *primum mobile*, or moving cause of all the many motions of the Mill. The approach to this was by a dark passage, and shutters and doors were thrown open to let us see this vast circumference of wood, circling round, rolling the water away beneath it, with a heavy, monotonous sound.

And now I will proceed at once to tell what a contemplative mind can deduce from the construction and operations of a Mill.

A Mill appears to me a most apt outline of a comprehensive, and even universal scheme of Providence. The great mechanical source of motion, the primary spring of all this circulating force, is in the great wheel; which is itself made to revolve by the water. Thus, the vast wheel which moves all human affairs, is the providence of God; which he himself sets in motion by Time, the rolling stream of mortal history. As the providence of God, which represents himself, moves round the centre of his purposes, the water of time steals away beneath the bottom of it.

If we look at the mill-head, what a quantity of water there appears; what a breadth and depth of it is laid up between the banks, for supplying the Mill, when the flood-gates are opened. If we look at the other side of the Mill, whence the water issues, it is but a narrow stream, and a mere shallow ford. So, the time to come appears much in quantity, and as it were stagnant, while the time past seems as a current, swiftly sped away; a short portion of existence, in which little has been done, and the greater part, even of that brief portion, forgotten.

Most Mills are worked by what is called an undershot stream; but others are worked by an overshot. In the former case, the water runs under the wheel; but in the latter, the stream is carried over the top of the wheel, and moves it by running down on the hinder side. Either is used, as occasion requires, in order to employ the quantity of water to the best advantage. Our God, in an exact similitude, em-

employs human things to work out his own ends. Sometimes he makes use of little things, and sometimes great things, to effect his own purposes; but always to the best advantage. Sometimes it is by an undershot, secret power; sometimes by an overshoot, open display of sovereignty; but whichever it be, yet the wheel of providence never stands still, but always performs the required office.

Again, the great wheel is not a solitary power. It connects itself, as an agent, with every thing in the Mill, which either acts in a secondary character, or is acted upon. Active or passive, all are directly or indirectly affected by it. The great wheel turns the wheel next to itself, and this second wheel (or what may be represented by that term) moves the others, until the primary influence extends itself to the most remote machinery in the Mill.

It must be remarked also, that the wheels move each other by means of cogs, or cuttings in the circumference. These cogs may represent the will of man, upon which the designs of God lay hold and turn round, and turn to accomplish his good pleasure. The wheel acting takes hold of the wheel acted upon, which, in return, embraces the cogs of the other, with equal impulse, according to the laws of mechanics and force. Thus, with respect to the will of man, God's purposes take hold of the will of man wittingly, and man's will takes hold of the purposes of God unwittingly. By these means, whatsoever the great Disposer of human events demands, is fully and effectually accomplished.

If the reader has ever been in a Silk Mill, he must have been astonished at the multitude of the parts of the machinery, and at their complicated nature. Some of the spindles (as I think they are called) turn round with such rapidity, that unless he had been told, he could not have discovered them to be in motion, so beautifully are they fixed, and so true. And thus in life, many things which appear to have no motion in the scheme of providence, are yet actually moving, and silently assisting in the wonderful and comprehensive plan.

However, I return to the Water Mill, as more simple and easy to be understood.

The Mill is not built without a purpose, and that purpose is the preparation of food. Thus God is never destitute of a motive. We cannot understand our Lord's intentions easily in affliction. The harsh grinding of the mill stones upon the tender grain of human nature, is painful to bear, and difficult to understand. It is not easy to comprehend the meaning of the many cloths in the mill, through which the meal is sifted, from one degree of fineness to another, until it comes out as the best flour; but our Father who is in heaven knows all about it. We cannot understand why, in the order of providence, one man is poor, and another rich; why one christian has outward gifts for edification, while another is simple of speech, and of a slow tongue. We cannot understand why the tradesman is tried with debts, and the labouring man toils hard for bread, and often lacks a full supply even of this. Like the different sections of a

book, each chapter of the book of providence must be read through, before its meaning can be understood. Neither, finally, can we tell the why and wherefore, that the ox that treadeth out the corn is so ill provided for; why some of the Lord's gifted ministers are left to subsist upon fifty or sixty pounds a year, and that many of their church think this is sufficient for *them* and *theirs*.

Again, every wheel in the Mill has a fixed and determinate place to act in, and every one moves round its own centre, without interfering with the rest. So God has appointed to all men their proper circle in the constituted order of things. Let those who have pulled at the chain of his permission, and found its strength, testify. "All my times are in thy hand," is the summary of the believer's recognition of the grand law which governs this universal mill.

Some of the wheels of the Mill are placed at a very consi-

derable distance from the great wheel which sets in motion all the rest, yet all are affected by the remote influence. A stranger to the knowledge of machinery might think that many of the works of the Mill could not possibly be under the controul of so distant a power. So the ignorance of man would consider that most, or many of the actions of mankind are quite apart from the government of the great First Cause. But it is not so. Faith takes a different view, and the bible confirms its simple credit for heavenly knowledge, though mere reason too oft condemns such implicit credence as folly.

We now quit the subject, though such reflections might be carried to an indefinite extent, yet enough has been said to be applicable to many cases. Like the wheel of a Mill, this little effort of the pen may perhaps touch the edges of others' minds, and set them in profitable motion for themselves.

FRATER IN FIDE.

Extracts.

THE LATE JOHN FOSTER ON MISSIONS.

"The chief concern of each one is his own final happiness. Indeed, what is the object of the missionary cause but this—to bring men as individuals to become earnestly intent on their own salvation? It is to fix each of them there, as the primary object, and not instantly to start them off as so many missionaries to others, as if the good obtained were to be realized rather in the transmission than in the possession. And looking at the condition of the generality of good men among ourselves, I can conceive an order of feeling and reflection in many

of them, nearly such as I may suppose one of them to express: "I wish well to the missionary cause, and have contributed something in aid, from my limited means, drawn upon as they are in so many different ways. But, before I can send out my whole soul in a passionate concern for the remote tribes of the earth, to glow with ardour unabating on the other side of the globe, I must have a less onerous pressure at home in the concerns of that soul itself. There is the endless conflict with its corrupt nature to be maintained often with indignant and melancholy emotions. There are the pains and apprehensions of conscious guilt; the temptations and the besetting sins; the

defectiveness of my faith, and the difficulty of maintaining a devotional spirit. There is, in short, the discipline for working out my 'own salvation with fear and trembling.' And to give emphasis to all this, there is the near prospect of death confronting me. Under the weight of this self centring interest, real, immediate and urgent, I confess I am tempted to say, what are to me, *in comparison*, Africans, Hindoos, Chinese, Mahomedans? They are in the hands of God all-powerful and beneficent; *and are they to be so transferred to me that I am to take it on my conscience, that he is at this very time, holding me responsible for his own final award to any of them?*

"It may well be believed that something like this is the case with many thoughtful men, and *most* the case with the *most* thoughtful, *most* reflective. The man may have to add (in very many cases there is *certainly* this addition) the cares, the often painfully absorbing cares of a family, and the laborious, anxious occupation, and frequent vexations and hazards of a secular business, *which compulsorily demands the far greater part of the man's time and thought*, especially and eminently so, in the present state of the world and of this country.

"I put the case rather strongly, but honestly; and I really do not see how that effusion of the whole soul, in a passion for operating on the pagan world, can be compatible with the actual condition, and the most immediate and imperative duties and necessities, of the far greater number indeed of the main body of religious persons. I even fear that a certain portion (I should be sorry to know how much) of the *lively excitement* recently and at present in action, may be at the cost of some diversion from a deliberate, constant attention to those most immediate and grave interests; and it is easy to apprehend how the effect of the *dazzle of such a large and ambitious object* presenting itself in the *character of a zealous christianity*, may for awhile put out of sight the serious business *which requires to be transacted within*, and preclude or suspend a sense of its necessity.

* * * * *

"There is one other topic. I allude to the light in which the ALMIGHTY is

presented in much of what is spoken and written in the missionary service. I confess I have been confounded at what I have heard or read; for it seems to me to represent the Maker and Sovereign of the world as acting on a *plan of exceedingly limited interference* in the moral condition and destiny of the human race, *almost as acting in a subordinate or secondary capacity to the human instruments he employs, or unsuccessfully calls upon to be employed.* The idea forcibly suggested is, that calmly keeping his power in abeyance, he devolves upon a certain portion of men a real practical responsibility for the salvation or perdition of undefined multitudes of their race; making HIS OWN WILL, on that awful alternative, conditional on the choice and conduct of these responsible persons. As if he should be supposed to say, "If you will *zealously labour for their salvation* I will save them, OTHERWISE NOT. They may be saved if you choose, it is more your concern than mine."

"And this is the Almighty Being whose single volition could transform the whole race in a moment!! But the supreme sovereign scheme and economy for the race was formed in no dependence on what the more privileged section might attempt or not attempt for them, formed indeed in a perfect foresight of what *would not* be attempted.

"How plain is it that the case has its reason and its mystery in something far deeper than any consideration of what *they might have done*, and neglected to do. How self-evident the proposition, that if the Sovereign Arbitrator had INTENDED the salvation of the race, it *must* have been accomplished."

Extracted from "The Life and Correspondence of John Foster," just published.

THE SOVEREIGNTY OF GOD IN PROVIDENCE, BY CHARNOCK.

"The sovereignty of God is manifest in the bestowing much wealth and honour upon some, and not vouchsafing it to the more industrious labours and attempts of others. Some are abased and others are elevated, some are enriched and others are impoverished, some scarce feel any cross and others

scarce feel any comfort in their whole lives. Some sweat and toil, and what they labour for runs out of their reach; others sit still, and what they wish for falls into their lap. One of the same clay hath a diadem to beautify his head, and another wants a covering to protect him from the weather. One hath a stately palace to lodge in, and another is scarce master of a cottage where to lay his head. A sceptre is put into one man's hand, and a spade into another's. A rich purple garnisheth one man's body, while another wraps himself in dunghill rags. The poverty of some and the wealth of others is an effect of the divine sovereignty, whence God is said to be the maker of the poor as well as the rich, Prov. xxii. 2. Not only of their persons but of their conditions. The earth and the fulness thereof is his property, and he hath as much right as Joseph had to bestow changes of raiment upon what Benjamin he please. There is an election to a greater degree of worldly felicity, as there is an election of some to a greater degree of supernatural grace and glory. As he makes it rain upon one city and not upon another, Amos iv. 7, so he causeth prosperity to distil upon the head of one and not upon another; crowning some with earthly blessings, while he crosseth others with continual afflictions; for he speaks of himself as a great proprietor of the corn that nourishes us, and the wine that cheers us, and the wool that warms us, Hosea ii. 8, 9. I will take away, not your corn and wine, but my corn, my wine, my wool. His right to dispose of goods of every particular person is unquestionable. He can take away from one and pass over the property to another; thus he devolved the right of the Egyptian jewels to the Israelites, and bestowed upon the captives what before he had vouchsafed to the oppressors. As every sovereign

state demands the goods of their subjects for the public advantage in a case of exigency, though none of that wealth was gained by any public office, but by their private industry, and gained in a country not subject to the dominion of those that require a portion of them. By this right he changes strangely the scene of the world; sometimes those that are high are reduced to a mean and ignominious condition; those that are mean are advanced to a state of plenty and glory. The counter which in accounting signifies now but a penny, is presently raised up to signify a pound. The proud ladies of Israel, instead of a girdle of curious needlework, are brought to make use of a cord; as the vulgar translates rent, a rag, or lift of cloth, Isaiah iii. 24, and sackcloth for a stomacher instead of silk. This is the sovereign act of God, as he is the Lord of the world, Psalm lxxi. 6, 7. Promotion comes neither from the east, nor from the west, nor from the south, but God is judge, he pulls down one and sets up another. He doth no wrong to any man if he lets him languish out his days in poverty and disgrace. If he gives or takes away he meddles with nothing but what is his own more than ours. If he did dispense his benefits equally to all, men would soon think it their due. The inequality and changes preserve the notion of God's sovereignty and correct our natural unmindfulness of it; if there were no changes, God would not be feared as the King of all the earth, Psalm lv. 19. To this might also be referred his investing some countries with greater riches in their bowels, and on the surface. The disposing some in the fruitful and pleasant regions of Canaan or Italy, while he settles others in the icy and barren parts of the northern climates."

Poetry.

A VISION OF JUDGMENT, BY MR. TOPLADY.

PART I.

1

"I saw, and lo! a countless throng,
The elect of every nation, name, and tongue,
Assembled round the everlasting throne
Robes of white endued,

(The righteousness of God,)
And each a palm sustained
In his victorious hand,
When thus the bright melodious choir begun,
"Salvation to thy name,
Eternal God! and co-eternal Lamb,
In power, and glory, and in essence one."

2

So sing the saints. The angelic train
 Second the anthem with a loud amen.
*(These in the outer circle stood,
 The saints were nearest God.)*
 And prostrate fall, with glory overpowered,
 And hide their faces with their wings;
 And thus address the King of kings:
 "All hail! by thy triumphant church adored,
 Blessing, and thanks, and honour too,
 Are thy supreme, thy everlasting due,
 Our true Sovereign, our propitious Lord."

3

While I beheld the amazing sight,
 A seraph pointed to the saints in white,
 And told me who they were, and whence
 they came.

"These are they whose lot below
 Was persecution, pain, and woe;
 These are the chosen, purchased flock,
 Who ne'er their Lord forsook;
 Through his imputed merit, free from blame,
 Redeemed from every sin,
 And (as thou seest) whose garments were
 made clean,
 Washed in the blood of yon exalted Lamb.

4

Saved by his righteousness alone,
 Spotless they stand before the throne,
 And in th' ethereal temple chant his praise;
 HIMSELF amongst them deigns to dwell,
 And face to face his light reveal;
 Hunger and thirst, as heretofore,
 And pain and heat they know no more,
 Nor need, as once, the sun's prolific rays.
 IMMANUEL here his people feeds,
 To streams of joy perennial leads,
 And wipes, for ever wipes, the tears from
 every face."

(To be continued.)

THE CONTROLLING POWER.

Happy the man who sees a God employed
 In all the good and ill that chequer life!
 Resolving all events, with their effects
 And manifold results, into the will
 And arbitration wise of the Supreme.
 Did not his eye rule all things, and intend
The least of our concerns (since from the least
 The greatest oft originate;) could chance
 Find place in his dominions, or dispose
 One lawless particle to thwart his plan;
 THEN GOD MIGHT BE SURPRISED, and un-
 foreseen

Contingence might alarm him, and disturb
 The smooth and even course of his affairs.
 This truth, philosophy, though eagle-eyed,
 In nature's tendencies, oft overlooks;
 And having found his instrument, forgets,
 Or disregards, or, more presumptuous still,
 Denies THE POWER that wields it.

COWPER.

FOR NEW YEAR'S DAY, 1847.

Before thy throne of grace,
 O Lord we would appear;
 And with united songs of praise,
 Begin the opening year.

Our joyful lips shall move
 With reverential fear;
 We'll sing of free and sovereign love,
 And thus begin the year.

While we the past review,
 What mercies do appear!
 And blessings shall be ever new,
 With every opening year.

Dear Jesus on us shine,
 Each drooping spirit cheer;
 And may we sing of love divine,
 Through every circling year.

GAYUS.

REMARKS MADE AT A QUARTERLY COLLECTION.

Christian Friends,

It was announced last Lord's day that this would be the day for making our quarterly collection. You are aware that this is one of the ways in which the gospel cause is supported among Dissenters, the way in which we have met our expenses hitherto, and we have no other means at this time. We have no provision by acts of parliament and compulsory laws, we have neither great nor little tithes to take, we have no parsonage houses, no church lands, no parish property, no marriage and burial fees, no endowment, for our accommodation and support. But we have the voluntary system, the liberty of giving a part of what the Lord has given to us; we

have the bible to direct us in this business, the bible that says, "Let him that is taught in the word communicate to him that teacheth in all good things." We have the bible which informs us how "The Lord hath ordained that they which preach the gospel should live of the gospel." We have the bible to assure us it is more blessed to give than to receive. We have the bible that tells us of David who would not serve the Lord with that which cost him nothing, who nobly preferred a costly religion to a cheap one. We have the bible that gives us good reason to believe, "He that soweth bountifully shall reap also bountifully;" and there is, said Solomon, "that withholdeth more than is meet, and

it tendeth to poverty." We have the bible to shew us the law of the Lord is better than thousands of gold and silver; and I can say my experience proves this testimony is true, and I hope my friends are of this opinion; and if so, they will no doubt shew it by their acts of liberality. You know, dear friends, I am always ready to encourage you to this, not only by precept, *but by example also*, as far as in my power. Both my love and labour for your spiritual profit is unabated, is as much as ever; and I hope you will do all you can to encourage me in this great work. I have found the Lord's goodness to be very great, notwith-

standing all the difficulties I have had to encounter.

Thus I have made these few remarks, hoping they may be acceptable; but the furtherance of this business belongs chiefly to our deacons, who I hope in this respect will use their office well; but what they cannot or may not do, I hope others may be able to perform. In many churches *the female members are very useful in this way*, and I hope ours will not be wanting in this good work. But willing minds will not want much pressing, so I leave the matter with you and the Lord.

Little Gransden.

A LABOURER.

Correspondence.

LETTER TO A FRIEND IN JESUS.

My Dear Hepzibah,

Your's bearing date the 7th, came safe to hand, at the contents of which I feel both reproved and delighted; I feel reproved when you remind me of my long silence, and that you have in vain taken up the Herald in search of a Letter from my pen; this is quite correct; but, believe me, it has not arisen from my having forgotten you, or from having felt less interest in that little messenger of mercy; no, no, this has not been the case, but my hands have been full, and my time very much more taken up with business than it was during the time to which you refer. By yours, I learn, that though not free from doubts and fears, (a very common case with the Lord's children) still you have *a hope* that grace reigns, the matter is quite settled in my mind. The very humble view which you have of yourself, together with your hatred to sin, your delight in the people and service of God, and your clear doctrinal view and approval of, and delight in God's plan of salvation, proves you to possess a knowledge of, experience in, and love to the things of God, never attained, nor attainable by any only through the Holy Spirit's teaching, by whom alone they can be known and felt. Against this your doubts and fears must not be admitted to be evidence; still it is very desirable for yourself these doubts should be re-

moved, and their removal will be matter of earnest and prayerful solicitude at the throne of mercy. Indeed, to seek this is both your privilege and your duty: "God has sworn by two immutable things," and he has done so "that they might have strong consolation, who have fled for refuge to the hope set before them in the gospel." This hope is Christ, and salvation by him, and which salvation flows through, and is bestowed upon all who are made to, and consequently do see, and feel their need of him, and the worth and blessedness of him and his salvation; for he *has been* in the *counsels* of heaven, and upon the *cross* of Calvary, and *is* on the *pole* of the *gospel*, and in the *Spirit's* testimony, shewing the *power*, *suitableness*, and *worth* of Christ to, and in the conscience of the poor sinner, exalted, "a Prince and a Saviour, to give repentance to Israel, and the remission of sins, and is the Saviour of all who come to God by him." And here my dear friend must not forget that he (Christ) came not to call the righteous, but sinners; and that he is the Saviour of the poor, the needy, the soul-perplexed, Satan-tempted, and sin-distressed, and that neither the enormity of guilt, nor the power and frequency of temptation, no, nor the workings of inbred corruption, nor the power of unbelief, furnish any reason against, or barrier in the way of this salvation. Many of the Lord's dear people have been, and many still are (and amongst whom is

my dear friend) very much perplexed, and very much distressed through these evil workings, and for want of distinguishing between sin's indwelling and sin's reign, and mistaking the attempts of satan to enslave, bewilder, and ensnare the soul, for his absolute reign; this is, and has been to many a soul-distressing mistake, and may be, and indeed is at the bottom of the fears and discomfort you feel. Let my dear friend guard against this mistake, and bear in mind the fact, that sin, or the old man, is not destroyed, neither will he be until the house of mortality is taken down; sin remains in the house, and remains unaltered in itself, although it is deprived of its reigning power; and satan's disposition to tempt is the same, and will shew itself at every opportunity of doing so. This prove sin's depravity, and satan's villainy, but is no proof that they reign; whilst the conflict you feel, and the

distress, and soul-searching, and heart-longing occasioned thereby, prove that it is not so. And why is it not so? and who has made the difference? Let my dear friend consider, and not spend that time in poring over herself, and in calling in question God's grace and mercy towards her, that her altered circumstances require to be spent in admiration, praise and thankfulness to Israel's triune Jehovah, for his love, grace and power, in saving her from condemnation, ignorance, and the reign of sin.

May the good Lord abundantly bless you; to him I commend you. May you be long preserved to society here, and at last be gathered home in peace, to that land where death and distance will part us no more.

Believe me, my dear sister, yours in Jesus,

H...., *Oxfordshire.*

WILLIAM.

Obituary.

On Tuesday, December 8th, 1846, died in the faith and hope of the gospel, Mr. Benjamin Skerritt, an honourable and a devoted deacon of the Baptist Church, assembling in Union Chapel, Cumberland Street, Curtain Road, Shoreditch, under the pastoral care of Mr. Hugh Killen.

He had, through divine grace, been enabled to maintain a steady uniformity of christian deportment, exemplifying the reality of that religion he professed, and glorifying that Saviour with whose cause and service it was his delight to be identified. For many years he had known, and loved, and served his gracious Lord, in connection with the Baptist Church at Collingham, in Nottinghamshire, (of which the late Mr. Nicholls was pastor,) where he faithfully occupied the deacon's office until his removal, in the providence of God, to London, when he united himself with the church of Christ, under the pastoral care of the late Mr. Joseph Ivimey. There he continued until his

decease, when he removed his fellowship to the church in Shoreditch, under the pastorate of Mr. James Smith, and was called to serve tables in connection with that laborious and much loved servant of God, and with him shared in the tribulations and afflictions, and successes which the history of that church presents; and through all its vicissitudes was enabled to hold on his way, and adorn the doctrine of God his Saviour, by an uncompromising adherence to the good old paths of Strict Baptist principles, amidst trials and buffetings, which have oftentimes threatened to weaken his strength by the way, and to shorten his days; but, supported and sustained by his much-loved Lord, he was brought to see Jerusalem a quiet habitation, and to rejoice in the triumphs of the gospel, in the ingathering of souls to the Redeemer, and the enlargement of Zion's borders. His illness was of short duration, nor was it apprehended, even by his dear com-

panion, as well as other friends, that his end was so near. A few hours before his departure, his pastor visited him, and had some blessed converse with him on the things of God, and remarked a very peculiar elevation of soul, and prelibation of the glory soon to be entered upon. He said, "What an unspeakable mercy that I have not a Jesus now to *seek for*, but a Saviour to *lean upon*." And spoke of his calm, unshaken confidence in the Redeemer, and a covenant ordered in all things and sure. And early on the next morning, his spirit took its flight, to join the general assembly and church of the first-born in heaven.

His memory is embalmed in the recollection of those he has left behind.

The prayer meeting has especially lost a steady and untiring attendant, and earnest wrestler; the pastor a sincere and faithful friend; his brethren in office a plain, honest, and devoted coadjutor, and the church a beloved member, whose departure from them will long be felt as an affliction, which it is their earnest prayer may be truly sanctified, and made to promote their increasing confidence in him who *never dies*.

His mortal remains were interred in the Burial Ground of Providence Chapel, Shoreditch, near to those of his beloved pastor, the late Mr. James Smith, with whom he had so devotedly laboured in the erection of that place of worship.

Anecdotes and Fragments.

ALTOGETHER UNCLEAN.

I cannot pray, but I sin; I cannot hear or preach a sermon, but I sin; nay, I cannot so much as confess my sins, but my very confessions are still aggravations of them; I cannot give an alms, or receive the sacrament, but I sin; my repentance needs to be repented of, my tears want washing, and the very washing of my tears needs still to be washed over again with the blood of my Redeemer.

Thus, not only my sins, but even the best of my duties speak me a child of Adam; insomuch, that whensoever I reflect upon my past actions, methinks I cannot but look upon my whole life from the time of my birth to this very moment, to be but as one continued act of sin. And whence can such a continued stream of corruption flow, but from the corrupt cistern of my heart? and whence can that corrupt cistern of my heart be filled, but from the corrupt fountain of my nature? Cease, therefore, oh! my soul, to grieve at the power of original sin within

thee, and labour now to subdue it under thee. But why do I speak of *my subduing this sin myself*? surely *this* would be both an argument of it, and an *addition to it*. It is to thee, oh, my God! who art both the searcher and cleanser of hearts, that I desire to make my moan.

BEVERIDGE.

THE BEST KNOWLEDGE OF THE ARTS AND SCIENCES.

The christian has something to do with various arts. He is an **ASTRONOMER** when he has found out the "bright and morning star," Rev. xxli. 16, and sensibly felt it "rise in his heart," 2 Peter i. 19. This blessed light is succeeded by the heat of the "sun of righteousness," shining on the soul with "healing in his beams," Mal. iv. 2. The best star that ever the eastern sages found, was that which led them to Bethlehem, where the "star

out of Jacob " lay, Num. xxiv. 17. We may say the same of all other arts. God make us such NAVIGATORS as shall gain the haven of everlasting rest ; and such GEOGRAPHERS as shall find out the " new heaven and the new earth wherein dwelleth righteousness." Blessed is that PHILOSOPHER that has found the " pearl of great price ;" and for ever blessed is that ANATOMIST that has crucified and dissected the " old man with his affections and lusts." And is not that man the best PROG-
NOSTICATOR, that from the testimony of "a] good conscience," can say with the Psalmist, " Thou shalt guide me with thy counsel, and afterward receive me to glory."

HUNTINGTON.

THE TIME OF DELIVERANCE.

God often lays the greatest burden on the faith of his favourites just before he intends a deliverance. As speaketh the Lord by Moses, that he will appear when *helpesth that his people's power is gone, that there is none shut up or left*, Deut. xxxii. 36. And such conspicuous deliverances have a blessed tendency to endear God to his people, and excite their love and gratitude.

IBID.

TRUE REPENTANCE.

True repentance is not merely pressed, squeezed, or extorted by the workings and violent struggles of guilt and wrath, fear and torment ; but it flows out under the sin-pardoning operations of the spirit of love, accompanied with the blood of atonement, attended with a believing view of Christ, and of interest in him, and of God's appearing well pleased and reconciled in Jesus, shining upon us 'in his blessed face, accepting us in the beloved, and blessing us with all spiritual blessings, in heavenly places, in him.

This is repentance unto life, and this is the gift of God.

IBID.

STRONG TEMPTATIONS.

The best of christians may be the most powerfully tempted. Satan, in this respect, resembles a pirate who will not attack an empty vessel, but one richly laden. Satan disturbs but little those who know not God, and obey not the gospel of our Lord Jesus Christ.

DENNANT.

SIN IS STRONG AND HURTFUL.

The promises of growth in grace, and of perseverance to the end are precious, and the *means* are adapted to the *end*. Yet we often see decay in good men, and they (more) often *see it in themselves*, when others probably are not aware of it. Indwelling sin is making perpetual efforts to reign, and its strength is often seen in the easy victory which it frequently obtains over those who were considered strong and mighty. The tempest which will easily blow down a *dead tree*, will hardly shake a *living one*, whose roots are spread forth, and have taken fast hold of the earth. Yet sin will shake and injure the strongest believer, unless it be subdued by the power and grace of God.

IBID.

THE REVELATIONS OF SOLITUDE.

A professor may seem what he is not in the presence of man, but not when *alone, in the presence of God*. A man is never more himself than when he is " by himself."

Intelligence.

HOME MISSIONARY SOCIETY, *For the Counties of Suffolk, Norfolk, Cambridge and Huntingdon.*

The annual meeting of the above society was holden at the Baptist chapel, Willingham, Cambs., on Tuesday, Sept. 15, 1846.

The committee met in the vestry of the chapel at half-past ten o'clock. Brother G. Harris in the chair. Brother W. Cooper engaged in prayer.

The various applications from the several stations, and from brethren engaged in preaching in the villages were then read, and sums voted accordingly.

In the evening a public meeting was held in the chapel, brother Sutton of Cottenham in the chair. Brother Harris prayed. The business of the meeting was then introduced by the chairman; the operations of the society were detailed by Mr. Collins, and addresses delivered by the following brethren:—Irish, Cooper, Aldiss, W. Nottage and Thornley; after which a collection was made in aid of the funds, amounting to £5 14s.; and after singing "Praise God from whom all blessings flow," &c. the meeting broke up, apparently highly gratified with the pleasing prospects, and the great success with which this society has been blessed.

On Lord's day, October 25th, 1846, five persons were baptized on a profession of faith, at Rishangles, Suffolk, by Mr. Collins of Grundisburgh.

Brother Norris, of Rattlesden, has resigned his pastorate; and during the last month has been preaching to the church of Christ at Swavesey, Cambs.

CLARE, Dec. 21st, 1846.

My Dear Sir,

On Lord's day, the 6th instant, five persons were baptized by our respected pastor, Mr. W. Barnes, and added to the church the same day. It was a solemn and highly favoured day, I trust, to us all.

W. INCE.

Mr. David Wilson, late of Grimsby, having accepted an invitation for twelve months, from the Particular Baptist Church meeting in the Mechanics' Institute, George Street, Hull, commenced his labours the first Sabbath in December, with encouraging prospects.

Mr. Killen, pastor of the Baptist Church, Cumberland Street, Curtain Road, baptized four persons on Lord's day, September 20th, 1846. He had a crowded congregation of very attentive hearers. The power and presence of Jehovah Jesus was felt in our midst, sanctioning and blessing his own ordinance. Mr. Killen preached from 1 Sam. ii. last clause 30th verse.

LONDON STREET CHAPEL, GREENWICH.—October 30th, 1846, five persons were baptized, and added to the church, by the former pastor, W. Reynolds, of Eynsford, Kent. One of them, about seventy-two years of age, is an inmate of the Royal Hospital, who in his youthful days was engaged in many battles, especially in that memorable one of "*the Nile*," under Lord Nelson, yet mercifully preserved amidst the slaughter of that dreadful night. And having often heard and witnessed the roaring of cannon and the wreck of navies, was at length brought to the Saviour's feet as an humble penitent; the lion being changed into a lamb.

"Wonders of grace to God belong,
Repeat his mercies in your song."

On Christmas day, Dec. 25th, 1846, brother Saxby, late of Dunmow, was publicly recognized as pastor of the baptist church, at Chelmondiston, Suffolk. Brother Isaac, of Otley, stated the nature of a gospel church; brother Collins, of Grundisburgh, gave the charge to the minister; and brother Brown, of Friston, preached to the church.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

FEBRUARY, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE DISTINCT AND IMMORTAL EXISTENCE OF
THE SOUL.

BY J. FOREMAN, LONDON.

First. That there is a *spirit* in man superior to the animal life of beasts—that there is a distinct spirit beyond the mere animal life of the body—that this spirit or rational soul dies not with the body, and is immortal or exists for ever, is all plain and undeniable if the following evidence be received.

1. "Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?" Eccl. iii. 21. "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it," xii. 7.

2. "So then with the mind I myself serve the law of God; but with the flesh the law of sin," Rom. vii. 25. Here is a distinct *mind* serving the law of God, in opposition to active propensities in depraved nature, called the flesh.

3. Observe our Lord's answer to the praying, dying thief, saying, "To day shalt thou be with me in paradise," Luke xxiii. 42, 43. By paradise is evidently meant a state and place of living happiness, and we know that the body of our Lord, and the body of the thief too, were both under the hand of death that day, and therefore he could not speak of their bodies, and yet he spake of their existing together in happiness on that same day, and therefore he must speak of their souls.

4. Amidst the grand and great *assembly* that the apostle speaks of, we read of *the spirits of just men made perfect*, Heb. xii. 22, 23, 24. And yet their *bodies* were not raised from the dead, Acts ii. 29, and to whom the saints on earth could only come and form a part, by faith in Christ, and the promises of eternal life by him.

5. In our Lord's quoting the words in the *present* tense, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob," adding, "God is not the God of the dead, but of the living," when we know that their bodies were not raised from the dead, Matt. xxii. 32.

6. In the evident distinction our Lord made between the willingness of the spirit and the weakness of the flesh in the same persons, saying, "What, could ye not watch with me one hour? The spirit indeed is willing, but the flesh is weak," Matt. xxvi. 40, 41.

7. In the distinction the apostle evidently makes between the now living *spirit* or *soul*, because of imputed righteousness, and the dying *body*, because of sin; saying, "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness," Rom. viii. 10, 11; iv. 7, 8.

8. In the plain meaning of our Lord's parable; saying, "The beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments," Luke xvi. 22, 23.

9. In the vision that *John* had, and of which he spake; saying, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held." In this vision are *living souls*, but no bodies, these not being yet come forth from their sleep in the tomb, Rev. vi. 9, 10.

10. In Job's solemn and reflective enquiry; saying, "Yea, man giveth up the ghost, and where is he?" He is somewhere, though dead to time. And while the death of the body is included in the connexion of this text, more than the body is spoken of and referred to. Because, if the whole of man was dead in the death of the body, there would be no importance in the question in our text, "Yea, where is he?" Because any one who knows where a man's grave is, would in such case know where the man is; but in regard to the existing, unburied soul, where is he? for he is somewhere! This is evident to our point; and the solemn answer to the question by us must be, by further enquiry, as to where he has been, and *what he has been through life*, in scripture character; for that, by the solemn word of God, determines

where the departed soul is, Job xiv. 10, 11, 12, compare with our *eighth* idea.

11. In the fact, that the body is but the *tabernacle* of the man, and so but an inferior to a nobler part in the constitution of man's personal being, as the apostle most clearly shews in 2 Cor. v. 1, 2, 3.

12. In Paul's considering that departing by death from time, was to be with Christ, though he did not expect his body to be with Christ till the resurrection day; yet showing the distinction between the dying flesh and the undying soul, he saith, "Whilst we are at home in the body, we are absent from the Lord. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord," Phil. i. 23; 2 Cor. v. 6, 8.

13. In this, that the *righteous* shall go into life eternal, and so be for ever with the Lord, Matt. xxv. 46; 1 Thess. iv. 17; and that the *wicked* shall go away into everlasting punishment, where *their* worm dieth not, and the fire is not quenched, Matt. xxv. 4; Mark ix. 44, 45, 48. *Their* worm, or the worm of their conscious guilt, shall always exist; and the fire of their judgment from God shall never cease, shall never be out, 2 Pet. ii. 3.

Second. We will drop another word or two on *annihilation*; for the proof of the *truth* of which some modern writers have quoted a great deal of scripture; that is, to shew that the wicked after the day of judgment, and suffering awhile, will be literally annihilated; but they have only proved their *own belief*, and not the *truth* of their doctrine. Because the scriptures by no analogy in the use of the terms *burn*, *burn up*, *consume*, *destroy*, *destruction*, *death*, &c., will at all support such a conclusion; as may be abundantly seen through the scriptures, in the use of such terms to express the judgments of God, wherein *annihilation* of existence cannot be meant, because not executed in the execution of such threatenings on the several occasions found; and which I would here collect and shew up most plainly, but for the length to which it would carry my present remarks; on which account I shall leave it to the bible reader to observe for himself, unless I am further called upon to make the said collection. And I shall here only take notice of the word *death*. Some writers can take no other view of death than that of a material and literal *annihilation* of existence altogether into nonentity; but we have to do with the *scripture use* and meaning of the word *death*, and here we would notice seven points of death, in the scripture use of the term.

1. The *moral* death of Adam, as the Lord said, "For in the day that thou eatest thereof thou shalt surely die," Gen. ii. 17. Adam did eat of the forbidden tree, iii. 12, and he did die the death threatened, see Rom. v. 12, 14, 15. This was a death of *extirpation* from state and place, with all the after entailments, but not an annihilation of Adam's being.

2. The *civil* death of the *Jews* as a nation, see Ezek. xviii. ; and that they did so die, and that God promised to raise them from that death and reinstate them in their land, as he afterwards did, see Ezek. xxxvii. This was death after its kind, according to the scripture way of expressing things, and it was a death of *extirpation* from place and privilege for the time, but it was not an *annihilation* of existence.

3. *Legal* death. When the law comes in its condemning character and sentence into the sinner's conscience. As the apostle saith, "I was alive without the law once; but when the commandment came, sin revived, and I died," Rom. vii. 9. This was death of its kind, for the apostle declares it to be so; and it was a death of *extirpation* and cutting off from all hope of salvation by man's own good works by the law; but it was not an annihilation of personal existence.

4. *Carnal* death. "For to be carnally minded is death," Rom. viii. 6. This is death after its kind, and in proportion to its degree, it is a cutting off for the time, from spiritual comforts; but it is in no degree annihilation of existence.

5. *Spiritual* death. Dead to sin, dead to the law, dead with Christ, Rom. vi. 2; vii. 4; Col. ii. 20. In the two first points, this death is exemptive from the dominion of sin, and from the curse of the law, and in the last consecrative to Christ and all the benefits of such an association: but in neither is there any thing of existence annihilated.

6. *Corporal* death. In which we have shewn that the soul still exists unextinguished, and in which the body is not annihilated. For although it is cut off and extirpated from a certain state of being, as to time's sociabilities of life, it is in being in another state, and will be raised up into the life of another world; and so here is nothing in this death of annihilation.

7. *Penal* death. The nature of which we have beyond any other intelligent description of it given us, and far beyond any other conception that we can safely and accurately form of it, as to what it really is, in the penal death of our Lord for the sins of his people. He endured the whole of that death for his people,

that is the *wages of sin*, and which was in sufferings and in sorrow; saying, "My soul is exceeding sorrowful, even unto death," or unto *the death*, Matt. xxvi. 38. This was the *fire* of wrath, the *destruction*, and the *death* denounced for sin, which Christ now endured. But he was not literally burning with material fire when in agony; and his sweat was as it were great drops of blood falling down to the ground, so as to be literally burnt up thereby like a stick of wood, according to carnal and material notions; and yet our Lord was now suffering in *form*, as well as in *matter*, all that such sayings mean in the word of God, when speaking of the fire of God's wrath against sin, on the ungodly hereafter, &c. But penal death is, and must be what it is, whoever endures it; and if penal death, the *wages of sin*, be nothing more or less than literal, material, and total annihilation, then Christ must have been annihilated, for he endured the very thing as it is, for the sins of all his people! And his human nature was not annihilated, because personated by David in the spirit of prophecy, he says, "Thou wilt not leave my soul in hell," speaking of his penal suffering state in such form; so that if his soul could have been left there it would have been there, nothing whatever being hinted of his going out in such case by annihilation of existence, Psalm xvi. 10; Acts ii. 27. We have now examined *death* in pretty well every form in which the word is used, and the subject in the holy word of God is presented before us; and there is not the least shadow of authority to be gathered from thence, that can possibly stand as an argument from which to conclude that penal death, the *wages of sin*, is or must be, from the use or intended meaning of the word *death*, total annihilation of the souls of the wicked; and that such a conclusion is only from the carnal, materializing, and abstract fancy, or something worse.

It has been said, in a vaunting tone, "If eternal misery were the punishment annexed to sin, how can it be shewn that Christ hath redeemed us from it? He has not suffered eternal misery!" This is too senseless and carnal to deserve a reply, but as some may consider it "unanswerable," to the annoyance of others, I would say in a word, that Christ, in the dignity of his *power* as the *mighty* to save, did atone and redeem, by suffering in a period, *the mighty sum that would otherwise have been eternal punishment and suffering to his people*. He in his mightiness to bear and to save, rolled an eternity of *finite* sufferings into a period, and bore it all at once; going to the end of the law, making an end of sin, and so obtained "eternal redemption" for his people.

And thus Christ hath suffered at once, in his human nature, by his dignity of power and greatness to endure, what would in their measure have cost his people eternity to endure. This I believe, and adore his mightiness to bear, his fulness of worth, and the benevolence of his will; admiring, in pleasing hope, the unfolding wonders of love divine, in such a mediatory person and plan, for the endless glory-life of countless millions.

THE EXCELLENCE OF ABEL'S SACRIFICE.

In those far distant ages of the world, when the fall of the first man, Adam, was comparatively a recent event, we read of the introduction and institution of *animal sacrifices*. That these were of divine appointment, previous to the express injunctions respecting them given in the law of Moses we may clearly and justly infer, from many circumstances; but chiefly from the fact of their being manifestly accepted of God.

The first recorded instance of animal sacrifice is that of Abel; and this stands in connexion and contrast with *another* offering to God, made by his brother Cain. The former was *accepted*, the latter was *rejected*. Wherein the excellence of Abel's sacrifice consisted, is an interesting and profitable subject of enquiry; upon this a few remarks will now be attempted.

The subject naturally divides itself into two parts, which may be viewed *separately*, and also *in connexion* with each other, viz., the OFFERING and the OFFERER. The brief account given of these in holy writ, requires that they should be viewed in the general light of revelation, and in connexion with *other* facts, which are more fully and clearly developed in other parts of the word of God.

First, *the offering*. This was constituted of the firstlings of Abel's flock; for he was a keeper of sheep. In like manner, Cain also brought an offering of the product of his labour, he being a tiller of the ground, and brought of the fruit thereof. Here there appears a similarity: both brought of the produce of their respective occupations; and in the account given of the transaction by Moses, we have no reason assigned for the different reception they met with at the hands of the Almighty, unless it is implied in God's address to the elder brother,—“If thou dost well, shalt not thou be accepted?” From which may we not infer Cain's guilt and Abel's righteousness, as the ground of their different treatment? Herein the apostles, Paul and John, clearly

shew the different *characters* and *offerings* which form the subject of the narrative in Genesis.

But though the two offerings resembled each other in being both *first-fruits*, and as such were justly offered to God, to acknowledge his right in all the produce of the flock and of the field, it may perhaps be seen that Cain's offering chiefly had respect unto God as the *creator of the world*; that he offered, as a *natural* man, a natural offering to the governor of the earth, who had clothed it with fruits, and rendered it fruitful at its creation. Now Abel's sacrifice evidently had a *further* signification, acknowledging the *God of grace*, and extending to the great sacrifice to be offered by Messiah. The "coats of skins" with which the Lord God clothed Adam and Eve have been supposed to be taken from animals slain in sacrifice, when God first instituted the practice, and taught Adam its spiritual meaning. If this is borne out by fair inference from the tenor of holy writ, we may well suppose that Abel was acquainted with the design and spiritual signification of the sacrifice he offered, and thus proved its excellence above that of Cain. Nor can we suppose Abel ignorant of that "exceeding great and precious" promise made to our first parents in the garden, in which the victorious achievements of the future Messiah, through the "sacrifice of himself," were plainly declared unto them. From these things it appears evident that Abel's sacrifice had *intentionally* a spiritual and hidden signification, beyond its outward form and aspect, and that in this consisted its acknowledged superiority.

Secondly, the OFFERER. The apostle Paul, in speaking of the excellency and efficacy of faith, enumerates many instances of its wondrous virtue; amongst others, that of Abel, and to THAT he ascribes the excellency of his sacrifice. "By FAITH Abel offered a more excellent sacrifice than Cain," &c. Heb. ii. 4. It only remains to consider the fact so decisively stated by Moses, that "God had respect to Abel, and to his offering." Was it to Abel on account of his offering, or to the offering on account of Abel? I think the *latter*; because it appears clear, from the whole word of God, that no man's offering, sacrifice or service, is acceptable to God till he himself is received into favour and accounted righteous.

Abel's justifying faith imputed an excellency to his sacrifice, which made it well pleasing in the sight of God, and God *visibly* accepted it, probably "by fire," so in after instances recorded. He "testified of Abel's gifts," and Abel by this, it is said, "ob-

tained witness that he was righteous." Abel sacrificed "by faith" in two respects: first, with reference to the promised seed, and his faith gave a reality and substance in his conscience to the things he hoped for from that seed, the great Messiah, and was to him an "evidence" and demonstration of the things "not seen," which God had revealed to him. He thus, as it were, sacrificed in acknowledgment of the Messiah, and by the very act presented before God, as the plea for his acceptance, the great sacrifice to be offered in the "end of the world."

Secondly, his heart was "purified by faith," and therefore his sacrifice was acceptable and accepted. Cain's works were evil, and his brother's righteous, (1 John iii. 12,) and therefore the offering of the former found no favour before God, while that of the latter was well pleasing in his sight. How strikingly does the language of David illustrate this fact, "If I regard iniquity in my heart, the Lord will not hear me."

Thus, then, Abel, as *justified*, and as *sanctified*, was accepted of God, and therefore *his* sacrifice was more excellent than that of his brother. May we learn from the narrative the never-failing success of faith in Christ, to render our prayers heard and accepted. And also the important fact, that uprightness of heart and conduct will alone warrant an expectation of favour at the hands of God.

London.

G. P.

THE GOSPEL.

It is the deepest and most comprehensive subject that ever employed the mind of God or man, and is, of all subjects, the most important to both parties. It relates to the "counsel of peace," and the purposes of eternal grace, to the removal of moral evil, and the recovery of thousands who have been ruined by its influence; to the defeat of the "prince of darkness," and the triumph of many who were "led captive by him at his will;" to the abolition of death, and the "eternal life" of sinners who were under its power; and to the peopling of the heavens with once condemnable offenders.

It fully displays the character of Jehovah, and is therefore called the "glorious gospel of the blessed (the HAPPY) God." In the irrepalable law his *holiness* and *righteousness* are exhibited. The exhibition is glorious, but fearful and alarming. It strikes the enlightened sinner with awe, and excites a trembling in his

breast. But in the gospel the Most High is revealed as gracious and merciful, compassionate and kind, long-suffering, and abundant in goodness and truth, as a "just God and a Saviour." By the law he declares he will by "no means clear the guilty;" by the gospel he sheds the blessing of remission upon the "chief of sinners;" by the law he condemns every transgressor, by the gospel he justifies the ungodly who believe in his Son; by the law he strips the sinner and leaves him without a covering, by the gospel he clothes him with the "garments of salvation," and covers him with the "robe of righteousness;" by the law he kills the sinner, by the gospel he makes him alive; by the law he wounds, and by the gospel he heals; by the law the soul is emptied of self, by the gospel it is filled with Christ. In the gospel "mercy and truth meet together, righteousness and peace kiss each other." The gospel is glorious in its origin, in its relations, in its blessings, in its final triumphs. It glorifies its Author, and confers immortal benefits on all who receive it, *not in word only, but also in power, and in the Holy Ghost.*

It brings the most welcome intelligence. It speaks of the love of God to his chosen, and calls it "great" and "everlasting" love; refers to it as the fruitful source of all blessings wanted and prayed for by the sinner; points to its manifestation by the Lord Christ. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him;" and declares that nothing shall "be able" to separate us from it, *because* it is "in Christ Jesus our Lord." In what precious terms does the blessed gospel speak of the amazing love of God! To feel its influence is heaven on earth, is "glory begun below." It tells the law-breaker that Jesus has "magnified the law, and made it honourable;" it assures the moral insolvent that the "surety of the better testament" has paid all his debts; it informs the enthralled of a full redemption by the "blood of Christ." it tells the sin-sick soul that Jesus is able and willing to cure his disease, and that he will do it without "money and without price." In a word, it speaks of mercy for the miserable, grace for the undeserving, riches for the poor, and salvation, free salvation, for the lost and undone. "The Son of man came to seek and to save that which was lost." *Blessed tidings!*

It bids me look to Jesus. As the Mediator who has reconciled me to God; the "High Priest" who "put away" my sin by the sacrifice of himself, and ever liveth to make intercession within

the veil ; the advocate who pleads my cause, the king whose laws I should obey, the friend who will never forsake me, though I, alas ! too often forget and forsake him ; and as my "all in all," my everlasting "portion."

This blessed gospel subdues the evils of my "desperately wicked heart," heals my backsliding, and wipes away the tears it causes to flow ; strengthens my faith, and revives my fainting hope, makes my way through the world pleasant, fills me with "joy and peace in believing," through the Holy Ghost, and points to the heavenly city as my abiding home.

"The gospel bears my spirits up ;
A faithful and unchanging God
Lays the foundation for my hope
In oaths, and promises, and blood."

GEO. ISAAC.

Expositions.

THE JEWELS OF GOD.

"And they shall be mine, saith the Lord of hosts, in that day when I make up MY JEWELS,"
Mal. iii. 17.

This most blessed sentence is set forth in the sacred oracles as falling from the lips of the King of kings, in reference to his chosen and ransomed people. How precious the privilege of entering by the Holy Spirit's favour, tuition, and power, into the solemn sweetness contained therein. In attempting to meditate upon the clauses of this passage, we would fain be made to feel our utter incompetency "to think" or write "any thing as of ourselves, for our sufficiency is of God." Under a heart-humblng sense of our utter nothingness, we would fain draw nigh to the footstool of divine mercy, pleading the blood and merits of our sacred and

loving Saviour, and sighing out in the earnestness of our soul,

"Come ! Holy Spirit ! heavenly dove !
With all thy quickening powers ;
Kindle a flame of sacred love
In these cold hearts of ours."

Yea, verily ! this is the "fire" which must "burn" in the heart ere the lips or the pen can move in a manner, which is at once profitable to ourselves, and edifying to others.

"And they shall be mine."
The poor, trembling, contrite souls, whom the world despised, whom sin plagued, and whom satan pursued ; who often feared that the trials of their pilgrimage, the seductions of temptation, and their own heart of unbelief, would, "one day or other," cause them to depart finally and fatally from the living God ; who often "groaned, being burdened," while in the flesh, and bemoaning the darkness of their minds and the hardness of their

hearts, in spiritual things, were sometimes brought, as it were, to a dead stand, and made to doubt whether they had ever known or loved their God at all; *these, even these!* all praise to changeless love and dateless favour, shall be, in the day of account, the especial joy and treasure of the Lord. Nor is contingency allowed to creep in here, "*they SHALL be mine, saith the Lord.*" The statement is clearly definite, positive, and unconditional. We shall not, if divinely instructed, gather a notion from this gracious and glorious assertion, as to the Lord's people *becoming his* at the last day. They were his in Christ the Mediator, "before the mountains were brought forth," before the foundation of the world; they were his even when they were in desire and in deed "the children of wrath even as others," and were beheld with "great love" even when they were dead in trespasses and sins; they were his when they were called by grace, made new creatures in Christ Jesus, and brought to see and feel the killing power of the law, and the reviving energy of God in "the gospel of his Son;" they were his when waging a daily warfare with foes without and foes within, they struggled, and sometimes seemed to do little better than *stumble along* in their way through the wilderness of life; they were his when they came at the close of their journey, to the awful and flesh-alarming hour of dissolution, when they set their feet in the Jordan of death, and felt an icy thrill through nature's frame, as they experienced the coldness of the stream; they were his when,

having landed safe on the Canaan side of the river, they were borne away on the wings of ministering spirits to the open and pearly gates of the heavenly Jerusalem, and to the company of their dear brethren, and their dearest Lord; but "at the last" they shall be manifested, confessed, and proclaimed "his" in the presence of assembled worlds, and be crowned, as "his," with the bright and unfading diadem of eternal glorification.

"*Saith the Lord of hosts.*"

This is no human testimony. It is an unqualified assertion from the tongue of him who is the Lord of lords. Men and angels are, as creatures, if unpreserved and unprevented, capable of mistake and liable to err. But of HIM who knows all from the beginning, from whom nothing is hidden, who has all power in all worlds, who is the centre of unerring wisdom, who is the source of love and holiness, who "cannot lie," and "with whom there is no variableness, neither the shadow of a turning." Nothing can be truly said which alleges the possibility of failure in any of his wondrous plans or precious promises.

"IN THAT DAY." Oh! marvellous day. The day of *final reckoning*; when the accounts of divine justice will be audited and published in the presence of the whole creation of God; the day of *amazing disclosure*; when the hidden acts and secret thoughts of all hearts and hands will be revealed, and the cloak of false and formal profession, will be stripped off the shoulders of many whom we have regarded as safe for all eternity. The day of *fuller development*;

when the mysteries of the divine government, in creation, in providence, and in grace, will be seen and confessed in the clearer light of the eternal world, to be in strict and unswerving accordance with the righteousness of Jehovah; so that, while elect angels and blood-bought men, shall sound forth the glories of the grace and goodness of a triune God, lost and condemned fiends and mortals shall groan out, even in their anguish, a deep-felt and solemn confession of the righteousness and justice of the eternal throne. The day of *final settlement*; no appeal will be possible from that bar. *Then and there* will the state of all accountable creatures be unalterably fixed. Oh! my soul! where wilt thou be then? Oh! my reader, where will be THINE abode?

"When I make up my jewels."

The estimation in which the children of God often hold themselves, and the esteem with which their heavenly Father regards them, are widely different. "I am a vile rebel," says and feels the sensible sinner. "Thou art a pleasant child," says the Lord. "I abhor myself in dust and ashes," cries the self-condemned believer. "I have loved thee with an everlasting love," exclaims the Most High. "I am all filthiness, all wounds, bruises, and putrifying sores," groans the self-detesting saint. "Thou art all fair, without spot or wrinkle, or any such thing," declares the Saviour Bridegroom of his beloved bride, the church. But this apparent contradiction arises from the believer looking at himself as he is in himself, while his God looks at him as he is in his ever-blessed and all-worthy Lord.

But why are the people of God called his "JEWELS?"

1. *Jewels or precious stones are sought out and brought from their natural obscurity.* Deep in the dark bowels of the earth, or in the far down caverns of the mighty sea, are pearls and gems of various kinds concealed; they never move from their native position by will or power of their own; a power altogether above all which resides in them must be used both to find them and bring them forth to the light of day. So, of the people of God, it may be said that they have, naturally, neither desire nor strength to move out of the depths of unregeneracy and sin. But the Lord has promised to search and find them out, and by the exercise of his own mighty power, to translate them to a state of grace here, and of glory hereafter.

2. *Jewels are mostly obtained from lonely and sterile places.* Prized as they are, eventually, they are found, commonly, in wild, barren, and uncultivated spots, so that, whatever value is put upon them, no part of it arises from the place or circumstances in which they are found. In like manner it is said of the finding of the church by God. "He found him in a desert land, and in the waste howling wilderness," Deut. xxxii. 10. Buried deep amidst the dirt and rubbish of the fall, undistinguished, until dug out from the dust and mould by which they are surrounded, they lie until the Holy Spirit, who may be called the heavenly treasure seeker, comes with resistless energy, and by various instrumentalities discovers the jewels of grace, brings them up from the mine of carnal

nature, and prepares them for the honour and use of their divine and rightful proprietor.

3. *Jewels are purchased at a great cost.* Some of them cost immense sums of money. *Imitations of precious stones* are plentiful and cheap, but not real brilliants. May we not apply this particular to the living in Jerusalem; they are less numerous than mere imitators, and were bought at a high and wonderful price. May we not say, with reverence, that they were purchased at as great a price as God in Christ could pay, for they are expressly exhibited in the scriptures as "jewels" who were "bought with a price," and that price "the precious blood of Christ."

4. *Jewels have only an imputed value.* They are not, like food, and the materials of apparel or habitation, so to speak, inherently valuable, but men, from the esteem in which they hold jewels, have fixed a high value upon them. Even so, to some extent, we may speak of the church; naturally and inherently she is without value; but Jehovah, for the great love with which he has ever loved her, has placed the righteousness and death of his dear Son to her account, and for his sake imputes worth and worthiness to her.

5. *Jewels have to be diligently polished.* After they are found and brought from their natural oblivion, the lapidary has to work actively and patiently in shaping and polishing them to sparkle on the robe of nobility, or in the crown of royalty. The "jewels of God" have to undergo many disciplinary processes ere they are "made meet" for

their future and final position. Thus it may be said of the rough rubs of a trying providence, of bodily and mental affliction, of permitted temptation and soul trouble in every form that these are but the polishing processes through which the jewels of grace must pass, preparatory to their glittering, with eternal lustre, in the crown of the "King of saints."

6. *Jewels (especially if royal property) are recorded in an inventory.* A correct account is kept, by proper officers, of all the jewels of the monarch. The jewels of "the great King" are all set down, by the hand of sovereign love, in the "Lamb's book of life," and the book and all the names inscribed therein, are in the keeping of almighty faithfulness, nor can the book be lost, or a single name be erased, until the power of Jehovah shall be overcome, and his faithfulness be made to fail.

7. *Jewels are strongly and safely secured.* They are, if properly guarded, placed in the safest place which can possibly be found. This is emphatically true with regard to "the jewels of God." He has deposited the spiritual interests and eternal safety of his people in his Son, and through him IN HIMSELF: thus we read, "Your life is hid with Christ, IN GOD." Glorious security, blessed situation. The saints of Christ are safe in Christ, and the heart of deity must be rifled, and the Christ of God destroyed ere one of these "jewels of God" shall be stolen or lost.

Reader! is it your mercy to hope, with a good hope through grace, that you are one of these

favoured ones? Do *you long* to know it? Then, blessed be the Lord! for you know that "there *was an hour* when you were as destitute of *will*, as now you are of *power*."

Stonham.

T. SMERTON.

EXPOSITION OF Gal. iii. 7.

BY W. REYNOLDS. EYNSFORD.

"Know ye, therefore, that they which are of faith, the same are the children of Abraham."

In this epistle, the doctrine of justification is the theme of the apostle, and his aim is to convince the church of having fallen from their steadfastness in this, and in other doctrines of grace, by supposing that circumcision was essential to justification and salvation. He clearly shews that Abraham was justified by faith in the imputed righteousness of Christ, the promised seed, before the rite of circumcision was instituted. In the appeal he makes to them in this verse, he affirms, that there are some of Adam's race which are *of faith*, and that those, whether Jews or Gentiles, are the *children of Abraham*. In whatever sense we understand the words, "know ye," whether in the interrogative, do ye know? or in the affirmative, ye do know, or in the imperative, learn to know, the important truths that follow are the same.

To be *of faith*, as here expressed, is to be graciously appointed of our sovereign Lord, to receive the grace of faith, which is his gift in Christ Jesus, in whom the church is blessed with all spiritual blessings.

To be *of faith* is also to possess that faith which is of the operation of the divine Spirit, which is a blessing of the covenant of grace. This holy life, derived from Jesus the holy Head of the church, is the vital root and principle of all the spiritual, appropriative acts of the mind, receiving Jesus as our ransom and righteousness; "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation," Rom. x. 10.

To be *of faith* is also to live a life of faith upon Jesus, constantly receiving out of his fulness, fresh supplies, resting on his faithfulness and power, and proving the promise true, "My grace is sufficient for thee."

To be *of faith* is, furthermore, to yield the obedience of faith, in the practical and willing observance of all the instituted ordinances of the gospel. In baptism, an open profession of faith is made; in the supper, Jesus is the food upon which, by faith, believers live, and in the holy obedience enjoined by Jesus as King in Zion, the fruits of faith appear. Such, then, are of faith, and stand in an honourable relation; for of whatsoever tribe or nation they may be, "the same are the children of Abraham." But in what respect?

1. Not naturally. There are multitudes of true believers not of Abraham's line; and believing Gentiles will, ultimately, exceed in number, those of believing Jews, Isaiah liv. 1. Natural descent gives no interest in gospel grace or gospel ordinances, Matt. iii. 9.

2. Not federally, or representatively, or in any sense that in-

volves headship. That covenant which Jehovah made with Abraham, was conditional, and on the conditions required, promised a long possession of Canaan's land to his posterity, with all temporal blessings and privileges therein; but it never promised grace here, nor glory hereafter, to Jew or Gentile; nor has any spiritual blessing or privilege ever been denied from it. And if not, in those respects, then,

3. Not spiritually. The church was chosen, and blessed with all spiritual blessings, not in Abraham, but in Christ; he *only* is the head of the covenant of redeeming grace; and, although the Lord informed Abraham, that in his line, from Adam the promised seed should be formed, yet this was also promised to David, who is, thereby, equally honoured with Abraham; nor must we deny this honour to our father, Adam, from whom Christ's genealogy is traced by Luke down to his virgin mother; but there is nothing spiritual flows from Abraham in this line. The everlasting covenant of grace was *made known* to Abraham, but not made *with him*, nor confirmed *to him*, otherwise than it is *made known* and *confirmed* to all believers, who with him are saved by it, Psalm xxv. 14. In receiving the blessings of covenant mercy, we have no more to do with Abraham than with David, or any other named in the line; nor can it be known that all who are there named were even of the election of grace; it is enough for us to know, that Messiah thus became incarnate, and in him is no sin. In thus taking hold of the seed of Abra-

ham in the person of his virgin mother, he made it manifest that he had previously taken hold of all his own spiritual seed, in everlasting love and covenant mercy. Thus he became our Redeemer, and the Holy Spirit through him becomes our sanctifier; yet it is declared, that "the same are the children of Abraham." How so? I answer, BY IMITATION, and by that *only*.

The words, child, children, or sons, are often used in this sense, especially when characters are described, or placed in contrast. Children of Belial, are followers or imitators of the wicked one. Children of the prophets, are those taught by the prophets, whom they imitate in teaching others. Children of light, are believers who are said to be "followers of God as dear children, and walk in love." Those also who are of faith, are, in *this sense*, children of Abraham. In the following texts, and many others, the same sentiment is expressed, and should so be understood:—Matt. v. 44, 45; John viii. 39, with 46; Rom. ii. 29, and iv. 11, 12, 16; Gal. iii. 26, 29; James ii. 22, 24. Those children, blessed with faithful Abraham, as in verse 9, had the same interest with him in the covenant of grace, and possessed the same faith in common with all believers, Heb. xi. 2. All such are *imitatively* the children of Abraham, in FAITH, and OBEDIENCE. Here let the history of his life be traced out, especially that comprehensive sketch of it in Heb. xi. 8 to 19. May all who profess to be of faith, thus prove they are the children of

Abraham, the spiritual family of Jesus, among whom, Abraham, in his day, appeared so conspicuous, and so honoured for his faith and obedience.

The Excellent of the Earth.

No. 3.

BENJAMIN KEACH.

In the lives, support, and successes of eminent men of God, we have a clear exemplification of the truth of revelation, and the faithfulness of our covenant God. "The more they were afflicted, the more they multiplied and grew;" also, "Thy shoes shall be iron and brass, and as thy days, so shall thy strength be."

In few men have the above sweet portions of sacred writ been fulfilled more eminently, than in the history of the worthy man whose name stands at the head of this article, and whose memory we make one effort more to rescue from oblivion.

Benjamin Keach was born at Stokehaman, in Buckinghamshire, February 29th, 1640. His parents are said to have been honest and pious; but too poor to enable them to give their son an education adapted to the genius he possessed, and the station he was destined to occupy. Early in life his mind appears to have been impressed with the importance of religion, by which he was led, by the Holy Spirit, to read with great care and delight the sacred oracles, although we are not informed by what instrumentality he was first brought to seek the Lord.

Observing the silence of the scriptures upon the subject of infant baptism, he suspected the validity of the baptism he had received, and after seriously considering, and earnestly praying over that point, he was baptized in the fifteenth year of his age, and joined a Baptist Church somewhere in that county. The church

discovering his piety and talents, about three years afterwards (*viz.* about 1658) called him to the solemn work of the ministry. He was now in his 18th year, and for about two years he pursued his work with great comfort and success, and much to the edification of those who heard him.

At this time he held the sentiments of the Arminians, upon the extent of redemption and free will; such were the sentiments of the Baptists in the neighbourhood where he resided, and of the church to which he belonged. After a few years, however, he was led to examine his doctrinal sentiments more closely, when he came to a clear understanding of Calvinistic views, embraced them with gladness, and continued to maintain them during the rest of his life.

His zeal and activity soon attracted the notice of the enemies of non-conformity after the restoration of Charles II. In 1664 he published a small catechism, entitled, "A New and Easy Primer," &c.

Upon the circulation of this little book at Winslow, where he resided, an information was laid against him, which ended in his imprisonment. For this he was brought to the bar at the assizes for the county of Bucks., held at Aylesbury, October 8th, 1664. The judge on that occasion was Lord Chief Justice *Hyde*, afterwards *Lord Clarendon*. His lordship, from his enmity against religion, had the meanness and baseness to labour to incense the jury against Mr. Keach. Among other things, he said, while the indict-

ment was being drawn up: "I shall send you presently a bill against one that has taken upon him to write a new primer, for the instruction of your children; and if this be suffered, children by learning it will become such as he is; and therefore *I hope you will do your duty.*"

Part of the indictment was as follows:—"Benjamin Keach, you stand indicted by the name of Benjamin Keach, of Winslow, in the county of Bucks; for that thou, being a *sedition, schismatic person, evilly and maliciously disposed and disaffected to his majesty's government, and the Church of England, &c. &c.* didst write, print, &c., a book, called, 'The Child's Instructor, or a New and Easy Primer;' wherein are the following damnable positions," &c. &c. And what thinkest thou, reader, are the dreadful and *damnable positions* of this wicked book? Let the following quotations from the aforesaid indictment inform thee. In answer to to the question, "Who are the right subjects of baptism? Answer:—Believers, or godly men and women, who make profession of their faith and repentance." Another question—"How shall it go with the saints? Answer:—Very well; it is the day they have longed for. Then shall they hear the sentence, 'Come, ye blessed of my Father, inherit the kingdom prepared for you.' And so shall they reign with Christ on the earth a thousand years, even on Mount Zion, in the New Jerusalem; for there will Christ's throne be, on which they must sit down with him." Yes! strange as it may now appear to us in this day, for publishing such a book, and with *nothing worse* proved to be in it than the quotations we have given, the jury returned a verdict of *guilty of sedition*, upon which the following sentence was passed, and *carried into effect.*

"Benjamin Keach, the judgment which this court doth award is: that you shall go to jail for a fortnight,

without bail; that next Saturday you stand in the pillory at Aylesbury, in the open market, for two hours; and the next Thursday to stand in the same manner, and for the same time, at Winslow, with a paper upon your head with this inscription:—For writing, printing, &c., a schismatical book, &c.; after which your book shall be openly burnt before your face, by the common hangman, *in disgrace of you and your doctrine*; that you forfeit to the king's majesty, the sum of twenty pounds; and you shall remain in gaol till you find satisfaction for your good behaviour, and for your appearance at the next assizes, then to *renounce your doctrines*, and make such public submission as shall be enjoined you. Take him away, keeper." Keach:—"I hope I shall never renounce those truths which I have written in that book." All attempt to obtain a pardon, or a relaxation of this severe sentence proved ineffectual, and the sheriff took care that every thing should be punctually performed.

Mr. Keach was accordingly brought to the pillory the Saturday following, in Aylesbury market. Several of his friends accompanied him thither; and when they expressed their sorrow for his hard case, he said, with a cheerful countenance, "The cross is the way to the crown." He was placed in the pillory, his head and his hands were fixed, but he began to address the people, saying: "Good people, I am not ashamed to stand here this day with this paper on my head. My Lord Jesus was not ashamed to suffer for me; and it is for his cause that I am made a gazing stock. It is not for any wickedness that I stand here; but for writing and publishing his truths, which the Spirit of the Lord hath revealed in the holy scriptures." A disolute clergyman who stood by interrupted him, saying, "It is for publishing errors." Upon this some of the people told the parson of his having

been recently *pulled out of a ditch quite drunk*. Another said he had "*lately been found drunk under a hay-cock*."

Upon this the people, turning their attention from the sufferer in the pillory, laughed at the drunken priest, inso-much that he hastened away, with the utmost *disgrace and shame*.

The good man, among many other things, said, "I do account this the greatest honour that ever the Lord was pleased to confer upon me." On the Saturday following he stood in the same manner, and for the same time, in the pillory at Winslow at the conclusion of which shameful exhibition of the man of God, his book was burned by the common hangman. After this we do not find that he was brought up at the following assizes to renounce his doctrines. From this time till 1668, he continued to be harassed from place to place; but it does not appear that he accepted the pastoral office over any church; and hoping to find more quiet in London, he turned his effects into money, and with his wife and children proceeded to the metropolis. In his way thither the coach was beset by highwaymen, who compelled all the passengers to alight, and robbed them of every thing of value. Thus poor Mr. Keach came into London, with his wife and three children. Here he was in a strange place, *without money, and almost without an acquaintance*. He, however, found friends, who relieved his necessities, and also enabled him, with the other passengers, to bring an action against the county for the recovery of their loss, in which they were successful. He had not been long in London, before he was invited to settle with a church who met to worship their God in Goat Yard Passage, Horselydown, Borough. This place was doubtless a private house, as at this time they were not allowed to meet openly, to preach the word and administer the ordinances of the New Testament in public. This people

having for some length of time been destitute of a pastor, by the death of Mr. William Rider, who appears to have been their first minister, were much delighted, and profited by the preaching of Mr. Keach; they therefore settled him as their pastor, in 1668; he being then twenty-eight years of age.

During the first four years of his ministry here, he and his beloved people were frequently obliged to change their place of meeting, for fear of being detected by the informers; but though very careful, they were twice disturbed, and some of them indicted to appear at the quarter sessions. However, in the year 1672 King Charles II. published what was called a "declaration of indulgence:" this was to allow men and women to worship God in other places besides the parish church. Flimsy as this declaration appeared, which might be rescinded in a month, and was after a few years, yet our persecuted fathers viewed it as an answer to their prayers, and thankfully enjoyed this short cessation from trouble. At this time Mr. Keach's friends built a chapel, in which they listened to their pastor with delight. Numbers also flocked to hear the word, to which God gave so great a measure of his blessing, that they were frequently obliged to enlarge their place, till it became sufficiently capacious to contain nearly *one thousand people*. In this place Mr. Keach continued to preach the gospel with much acceptance and great success till his death; preaching also in various places, and on various occasions, to further the gospel of the Lord, his Redeemer. Indeed, it was his meat, and his drink, and his delight, to be engaged in preaching, writing, and publishing in defence of those truths which were dear to his own heart, and precious to his own soul. He published in all, *forty-three books*, several of which are large, and were written with great care, and at an im-

mense amount of mental expense. Among these, are his work upon "*Scripture Metaphors*," first published in 1682, in 2 vols. fol.; also a quarto vol., entitled, "*A Golden Mine Opened, or the Glory of God's Rich Grace displayed*;" also, "*Gospel Mysteries Unveiled, or an Exposition of all the Parables*," fol. Besides these, and other devotional works, he was frequently called into the field to vindicate the cause of his gracious Master; hence in 1689, he published a 12mo. vol. upon baptism, which he entitled, "*Gold Refined, or Baptism in its Primitive Purity*." This book contains nearly two hundred closely printed pages, and is well written. In the commencement of the preface of this book, the author refers to a challenge which he had received from some clergymen of the Church of England, to dispute publicly upon the subject of baptism; this challenge he accepted; the place fixed upon for the ritual conflict was Gravesend; thither Mr. Keach and his friends repaired at the time appointed. In the boat in which they travelled was a clergyman, who attacked Mr. Keach upon the subject of infant baptism, to whom he made a suitable reply. When the boat arrived at Gravesend, they went on shore, and the clergyman soon bolted off; and having (it was supposed) communicated to his friends what sort of disputant they had to encounter, they very prudently, although *dastardly*, declined the meeting. Mr. Keach says:—"Though they had rendered us as odious as they could, and as if we had nothing to say for our practice, for baptizing men and women; yet when all came to all, none of them would appear to defend what they had spoken; which caused some to conclude it did behove me, or some other, to write something about it (baptism.)" Thereupon he wrote his "*Gold Refined*."

In the year 1692, Mr. Keach was engaged in a controversy on the same

subject, with the well-known Mr. Burkitt, author of an Exposition on the New Testament. The circumstances which led to this were as follows:—A Mr. Tredwell, a Baptist minister of Mr. Keach's acquaintance, was settled over a small Baptist Church at *Lavenham, in Suffolk*; he was a man of unblemished character, and a solid, useful preacher. Mr. Burkitt was rector of the parish of *Milden*, near to Lavenham, and was much annoyed, because several of his parishioners attended the ministry of Mr. Tredwell, were converted and baptized. The good man so far lost his temper and christian spirit, as to warn his people against the dangerous principles and practices of the Baptists, and cast many uncharitable reflections upon them. Mr. Tredwell esteemed Mr. Burkitt, and therefore being grieved at his conduct, wrote him a friendly letter, dissuading him from such a course as was injurious to the reputation he sustained in the world. But what was his astonishment soon after, when Mr. Burkitt came into the meeting house where they were assembled for worship, with several of his parishioners, and demanded of Mr. Tredwell to hear the doctrine he had reflected upon and called unscriptural, (*viz.* infant baptism.) Mr. Tredwell, surprised at such a riotous challenge, however, agreed Mr. Burkitt should have liberty to assert and vindicate his opinions, provided he would wait to hear a reply. Upon this, Mr. Burkitt began with a short prayer, and then, for *two hours*, discoursed upon infant baptism; and, when he had done, he and his company departed *without waiting for Mr. Tredwell's reply*. Soon after, Mr. Burkitt published the substance of this harangue, and entitled it, "*An Argumentative and Practical Discourse of Infant Baptism*." This, we are sorry to say, was intermixed with false stories, and unchristian reflections, cast upon the Baptists; these silly stories we have

not room to insert. Mr. Tredwell applied to his friend Keach to answer Mr. Burkitt's book, which he did, in a masterly written book, which he entitled, "*The Rector Rectified and Corrected.*" This book is now scarce, and fetches a high price; indeed, most of Mr. Keach's books sell at a high figure, especially copies of the first edition. Mr. Keach was the first among our ministers to revive the practice of singing in the public worship of God; this had been at first omitted, for fear of discovery, in persecuting times, and so accustomed had the people become to the practice, that, after the toleration, it was difficult to introduce that delightful part of sacred fellowship; when first the attempt was made among his people, it was agreed that *one hymn or psalm should be sung, at the close of the service, after the benediction had been pronounced*, so that those who could not, conscientiously, unite in the service, might leave without offence. Mr. Keach also published a book upon the subject, entitled, "*The Breach Repaired in God's Worship, or Singing of Psalms, Hymns, and Spiritual Songs, Proved to be a Holy Ordinance of Jesus Christ.*" Yet, after all, so fearful were many of the people of the consequences of this "*innovation*," that a division took place in the church, and another church was formed upon the same principles, *singing excepted*. This was the church at Maze Pond, which exists to the present day, but which has long publicly sung the praises of God. Mr. Keach we believe, maintained through life the views of the Strict Baptists, in conjunction with his contemporary and friend, William Kiffin. At the bottom of the page, beneath the preface to his "*Gold Refined*" is the following note:—"If any desire to be furnished with that excellent book, written some-time since by Mr. William Kiffin, proving no unbaptized person ought to be admitted to the Lord's Table; they

may have them at Mr. Nath. Crouch's, at the sign of the Bell in the Poultry, or at the author's house in Southwark." Mr. Keach was often engaged in disputation with the Quakers, and, more than once, with some of the General Baptists, who denied the divinity of Christ; indeed, his sword was seldom long in its scabbard, when once he had drawn it in defence of the truth; it, however, affords us pleasure to add, there is scarcely any of that bitterness of spirit, and harshness of language employed in his controversial writings, by which the works of good men, of that age, were frequently disfigured. He loved his master, cheerfully served him, lived near to him, and drew all his supplies from him.

CROSBY records a singular circumstance in relation to him, in the year 1689. "At this time he was very ill, and his constitution (which had always been weak) appeared so far to give way, that his physicians gave him over, and several of his friends, and his brethren in the ministry, took leave of him as a dying man, past all hope of recovery. At this time, his friend and brother minister, *Hansard Knollys*, betook himself to prayer, and, in an earnest, and very extraordinary manner, begged that God would spare him, and add unto his days the time he granted to his servant Hezekiah. As soon as he had ended his prayer, he said, "*Brother Keach, I shall be in heaven before you;*" and quickly left him. So remarkable was the answer of God to this good man's prayer, that (says Crosby) I cannot omit it, though it may be discredited by some, there are yet living, incontestible evidences of the fact; for Mr. Keach recovered of that illness, and lived *just fifteen years afterwards*, when God visited him with a short sickness, which put a period to his valuable life." During this affliction, he had many friends with him, but the violence of the disease soon deprived them of the expec-

tation of his life. When near his end, Mr. Joseph Stennett was sent for, but, when he came, Mr. Keach was not able to say much to him, excepting desiring him to preach his funeral sermon from 2 Tim. i. 12, "I know whom I have believed, and am persuaded he is able to keep that which I have committed to him against that day." The loving-kindness of the Lord was very great to him during his affliction; he told his wife, with much composure, he had recommended her to a better husband, the Lord Jesus Christ. He exhorted his children to live in love, peace, unity, and stedfast adherence to Christ and his ways; and while endeavouring to speak to his eldest daughter, who had embraced the tenets of the Quakers, his speech failed him, and prevented the utterance of those sentences which he appeared so anxious to express.

He died July 18th, 1704, about eleven o'clock in the morning, in the *sixty-fourth year of his age*. He was buried in what was then called, "The Baptists' Burying Ground in the Park, Southwark."

Mr. Keach was twice married, his second wife, and three of his children survived him. One of Mr. Keach's sons, was a very extraordinary man, of whom, perhaps, at some future time, we may give some little account. His first beloved wife shared with him in his adversities and persecutions, and nobly stood by the side of the pillory, and vindicated the doctrines for which her husband suffered. She died in the 31st year of her age. To her his affection was strong, and to commemorate her worth, he wrote and published a poem, entitled, "*A Pillar Set Up*." With his second wife he lived in much comfort for 32 years; she survived him 23 years; she died, February, 1727. Sacred is the memory of Benjamin Keach.

May the Holy Spirit enable us to follow those who through faith fought their way to the kingdom, and at length crown us with that glory upon which they have entered. Amen.

P. DICKERSON.

London.

Extracts.

LUTHER AT WORMS.

"At length the doors of the hall being opened, Luther entered, and many persons, not belonging to the diet, made their way in along with him. Never had man appeared before an assembly so august. The emperor, Charles the 5th, whose dominions embraced the old and new world; his brother, the archduke Ferdinand; six electors of the empire whose descendants are now almost all wearing the crown of kings; twenty-four dukes, the greater part of them reigning over territories of greater or less extent, and among whom are some bearing a name which will afterwards become formidable to the reformation; the duke of Alva and his two sons; eight margraves; thirty archbishops, bishops, or prelates; seven ambassadors, amongst them, those of

the kings of France and England; the deputies of ten free towns; a great number of princes, counts, and sovereign barons; the nuncios of the pope; in all two hundred and four personages. Such was the court before which Martin Luther appeared.

"Luther having appeared twice before this august assembly, on the second and last occasion, after making a noble confession of faith, the following question was put to him by the chancellor of Treves:—'You are asked to give a clear and definite reply; will you or will you not retract?'

"Luther then replied, without hesitation, 'Since your most serene majesty, and your high mightinesses, call upon me for a simple, clear, and definite answer, I will give it; and it is this: I cannot subject my faith either to the

pope or to councils, because it is as clear as day that they have often fallen in error, and even into great self-contradiction. If, then, I am not disproved by passages of scripture, or by clear arguments; if I am not convinced by the very passages which I have quoted, and so bound in conscience to submit to the word of God, *I neither can nor will retract any thing*, for it is not safe for a christian to speak against his conscience.' Then looking round on the assembly before which he was standing, and which held his life in its hands, 'Here I am' says he, 'I CANNOT DO OTHERWISE. GOD HELP ME. AMEN.'"

[*Extracted from D'Aubigne's History of the Reformation, a work which we cordially commend to the attention of our readers.*—EDS.]

ON THE OBLIGATION OF BELIEVERS TO THE THREE PERSONS IN JEHOVAH.

It is an error to suppose that we are indebted to one *more than another* of the divine persons; for their love is but one and the same love as their essence or nature is one and the same, and there *could not* exist such a difference or inequality of kindness to men, unless there was such a difference or inequality *in themselves* as would not stand with the unity of their Godhead.

The love of the Three Persons formed the covenant of grace from everlasting, in which they were equally and undividedly concerned; and though *the fulfilment* of this covenant had, necessarily, an order and distinction, according to the several engagements of the three distinct Persons, yet the mind and will of the Godhead *was but one*, and the object of their power *but one*, even Jehovah's glory in the salvation of sinners.

The Father loved, and concurred in

the redemption of his chosen by Christ. The Son loved, and bare their sins in their nature, glorifying, *in that nature* all the attributes of the Godhead. The Spirit loved, and engaged to make effectual the whole plan, by fitting the heart to receive, and by carrying to the heart the benefits of eternal salvation. Thus God was in Christ, reconciling the (chosen) world to himself. Christ fulfilled all that was given him to do; the Spirit enlivens, enlightens, and seals to the day of redemption. This is the order of the covenant, beginning with the Father, and through the Son and Spirit, descending from heaven to the salvation of his people; but, in the order of *their enjoyment* of this covenant, the Spirit begins with them, and they ascend by Him next to the Son, and then to the Father. This is a blessed mystery of faith, which, however plain in the scriptures, can only be understood, *truly, in the course of a gracious experience*. No mere notions, and especially of the carnal mind, can *possibly* reach it. The tuition, or rather intuition, is altogether divine.

What a blessed thing is it to believe and to know, assuredly, that the *wisdom, will, affection, and power* of ALL THE PERSONS IN JEHOVAH, are concerned in the salvation of every poor sinner that repenteth. What a confidence of spirit ought not this to inspire in the children of God; if their Lord be thus engaged, and concerned for their welfare, how can any of them be lost, or fail of what HE hath prepared for them?

Oh! my soul, rejoice in the love of the Father, the Son, and the Spirit, that one God who hath done such great things for thee, and who will yet do more; yea, more than eye hath seen, or ear heard, or it hath entered into the heart of man to conceive. To this ONE GOD be glory. Amen. Hallelujah.

AMBROSE SERLE.

Obituary.

On Friday, December 25th, 1846, departed this life, in the full assurance of faith, Rebecca Hearn, of Farningham, Kent; the beloved wife of Mr. Joseph Hearn, a Deacon of the Baptist Church at Eynsford, and daughter of Mr. Bowers, now a senior

deacon of that church. She had the privilege of being brought up under the means of grace, and from an early age was taught in the Lord's day school. At the age of fifteen she became a teacher, and so continued until she was united to her now bereaved

husband ; local and domestic circumstances then prevented her further usefulness as a teacher. When about the age of sixteen, she was graciously drawn to the Saviour's feet, as a lost and guilty sinner, to seek salvation in him alone. The gospel which displays that salvation, was gradually opened to her view, and being favoured with a cheering hope of her interest therein, she became a decided follower of the Lord Jesus. At the age of eighteen she professed her faith in him by being baptized, and was received into communion with the church at Eynsford, July 1st, 1830. From that time to the close of her life, her whole deportment was exemplary ; her attendance on the means of grace constant, punctual and devout. The ordinance of the Lord's supper especially, was often made to her a feast of love indeed, enjoying fellowship with Jesus in his sufferings and death. She was, notwithstanding, often exercised with fears, as to the state of her soul, which gave occasion for much fervent prayer ; but she generally found her hope firmly fixed on the finished work of Jesus, as an anchor sure and steadfast.

About two years ago, symptoms of a consumption appeared, and gradually increased, till at length she was confined to her bed, where she lay patiently resigned about twenty-two weeks. During this lingering affliction, the power of vital godliness was strikingly exemplified, especially in patience and resignation. When first confined to her bed, she felt a gloom overspread her mind in the prospect of disease and death ; but afterwards the gloom was dispersed, her fears were removed, and her hope in Jesus became fixed. Her interest in the covenant of redemption, with all its blessings, was made clear, by the witness of the Holy Spirit, and divine consolation flowed into her soul. At times she had deep and humbling views of the vileness and pollution of our fallen nature, and also of the purifying efficacy of the atoning blood of Jesus. Complete salvation, through Jesus crucified, was the theme on which she delighted to meditate, often repeating those impressive lines :—

"Sweet the moments, rich in blessing,
Which before the cross I spend ;
Life, and health, and peace possessing,
From the sinner's dying friend."

And also those no less expressive lines of Toplady :—

"Nothing in my hand I bring,
Simply to thy cross I cling ;
Naked, come to thee for dress ;
Helpless, look to thee for grace ;
Black, I to the fountain fly,
Wash me, Saviour, or I die."

At one time, speaking of good works, she said, "I feel my works, even the best of them, are all mixed with sin, and need washing in that cleansing fountain." Repeating those lines :—

"A guilty, weak and helpless worm,
On thy kind arms I fall ;
Be thou my strength and righteousness,
My Jesus and my all."

Her faith, however, was not always alike active and strong ; she had seasons of conflict and doubt, but these were mostly of short continuance. In meditating on the imputed righteousness of Jesus, she often felt all fear removed, and with peaceful satisfaction would often say :—

"And lest the shadow of a spot
Should on my soul be found,
He took the robe the Saviour wrought,
And cast it all around."

Those words in Isaiah iii. 10, had often been very precious to her, and she choose them for her funeral text. One day when I called, she said, "My mind has been much perplexed about the meaning of the latter part of that text, which says, they shall eat the fruit of their doings. It seems to speak (she said) as if their works were meritorious in some way, and that disturbs me." I said, there is more than one sense in which it will be found true that the righteous shall eat the fruit of their doings, or in other words, that the righteous shall reap the fruit of their righteous doings.

1. The Jews in Canaan, under that conditional covenant which God made with Abraham, when they continued morally and ceremoniously righteous, reaped the fruit thereof, in peace, prosperity, and all temporal good things. This is the first and literal meaning ; but with that covenant we Gentiles have nothing to do, nor were we ever under it.

2. In a gospel sense, it refers to all the righteous seed chosen in Jesus, and for ever one with him. In respect of *union, relatively considered*, his

righteous doings, in obeying, suffering, rising and ascending, are their doings also; and head and members reap the fruit thereof, Eph. ii 6. But *personally and officially* considered, it is *his* righteous doings *alone*, which merits for us, a right to freedom here, and glory hereafter.

3. In the exemplification of our righteous character, in gospel obedience we may truly say, in keeping the statutes and commandments of our Lord, there is great reward, Psalm xix. 11. Diligence and delight in the means of grace, is the approved way of enjoying the promised grace; and sowing to the Spirit is the appointed means of reaping of the Spirit, the blessings of life everlasting; still human merit is excluded, Gal. vi. 7—10.

4. In the ultimate glory of the resurrection state, the righteous will be rewarded with divine approbation and commendation, for all their works of faith and labours of love towards his cause, or his people as done to him; nor shall a cup of cold water, given to a disciple be overlooked, see Matt. xxv. 34—40; Luke xiv. 13, 14; Heb. vi. 10; xi. 35. But whichever view we take of it, human merit is excluded.

These observations, in a great measure, removed her perplexity, and her mind remained in peaceful tranquillity. A few weeks before her death she said, "I feel very happy to day; I can now say, I have not a doubt, my sky is clear." And often expressed her faith and feelings too in such language as this:

"What more could he say than to you he hath said,

Ye who unto Jesus for refuge have fled," &c. &c.

That hymn beginning,

"A debtor to mercy alone."

And also that of Kent's:—

"What charming words are these,
Their sweetness who can tell,"

Were often repeated with great fervour and pleasure. About four days before her death she said, "I have been thinking of a purifying fountain; there is something so beautiful in that figure;" adding,

"The dying thief rejoiced to see
That fountain in his day!

And there have I, though vile as he,
Wash'd all my sins away."

A short time before she departed she said, "I have had sweet delight in meditating on heaven, described as a *mansion*; there is one prepared for me, and I am going to take possession of it. I shall then be

'Far from a world of grief and sin,
With God eternally shut in.'"

Towards the close her desires for heaven grew stronger, often uttering such expressions as these:—"O happy period, glorious day! Come Lord Jesus, come quickly. Why doth thy chariot move so slow! O how I long to depart and to be with Jesus!" Thus faith triumphed over death, and hope bloomed with immortal glory. Her ransomed spirit gently withdrew from the worn out tabernacle, December 25th, 1846, leaving a bereaved husband and four little ones to feel her loss.

Farningham.

WM. REYNOLDS.

Brief Notices of Books.

Infant Baptism not in accordance with the Bible; or, the Remarks of a Lover of Truth "weighed in the balances and found wanting." BY JAMES RICHARDSON, Botesdale.

This is an earnest and effective answer to a pamphlet penned by a sprinkler of infants. The title of the work is well sustained by the character of its contents, which is far more than can be truly said of many controversial publications; and we regard the pamphlet, on the whole, as a valuable

addition to our tract literature, on the subject of believers' baptism.

Fifty-six of God's Fear Nots. Fifty-six of the Christian's Wants, with Scripture Parallels. The Saint's Sweet Home, and Heaven Itself.

All written by our esteemed brother DENHAM, late of Cheltenham (now of Oxford;) all sweet and savoury, and all, apparently, for about one penny.

GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

MARCH, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

ON DIVINE WORSHIP.

BY W. REYNOLDS, EYNSFORD.

The worship of God chiefly consists of prayer and praise ; but reading and expounding the scriptures, with preaching the gospel, are so connected as to be included therein. Where due attention is paid to the latter, the former will be found embodied ; for if faith be mixed with what we hear, prayer and praise will be mixed also. In divine worship two things must be especially regarded : the one is the *internal* state and frame of the heart, the other is the *external* forms appointed, as means of giving utterance to the heart. Those only who are born from above, who feel the power of the Holy Spirit in the reign of grace, can worship spiritually, as being in a spiritual state. It is of high importance, also, that we feel the reviving influence of the Spirit, bringing forth all the powers of our souls, in the exercise of faith and every grace. Then we assemble in the house of God with sacred delight, and worship Jehovah in spirit and in truth. This divine influence, compared to the wind, comes with refreshing breezes from Calvary, and from north to south throughout the garden causes the spices to flow out, S. Song, iv. 16. Freed from legal bondage by a complete redemption, by faith we enjoy liberty and peace, and worship God in Christ, in the high and holy relation of children. Thus our hearts are uplifted to heaven, as being associated with "the spirits of just men made perfect."

But the *external* forms, as well as the spirituality of worship, must be duly observed. Whenever we meet for public worship, the doors of the Lord's house are open to invite all to attend his worship, and forbidding none personally to join therein, an example every way worthy of imitation should be set. The world observes our congregations, congregations observe the members of the church, the church observe their officers, the pastor and deacons. In them, therefore, the first example should be set, that it may be influential on others. I will notice a few particulars.

Regular and punctual attendance should be duly regarded. What pain of mind it has often given the truly godly, as well as the minister, to see members as well as others, enter the house of God after worship is begun; the devout worshipper is greatly disturbed by this sinful practice.

"A little less indulgence in the bed,
A little more contrivance in the head,
A little more devotion in the mind,
Would quite prevent their being so behind."

In entering the house of God, a becoming solemnity should be observed, all noise and confusion carefully avoided, and prayerful reverence pervade the heart. I do not, however, recommend *private* prayer before a *public* congregation upon taking one's seat; I believe that custom is borrowed from Rome, and often exhibits, not devotion, but hypocrisy; thousands of careless ones thus imitating others, lest they should be thought singular or unmannerly. Let us try to enter the sanctuary as under the eye of him whom we love and adore, and wait the few moments before public worship begins, in prayerful meditation; as it is written, "Praise waiteth (is silent) for thee, O God, in Zion," Psalm lxxv. 1.

When the word is read, let all take their bibles and follow the minister, with close attention to the explanatory observations made while reading; thus the diligent mind will gain edification and comfort.

When prayer is offered, let all try to catch the holy fervour of the speaker, join in the supplication, and sincerely respond, not with the *voice* to make confusion, but with the *heart*, in fervent devotion.

Singing praise to the Lord in the congregation of his saints, is a most delightful part of worship, but much might be done to improve it. The matter, or composition of the songs, should be in strict accordance with the gospel, in doctrine, experience and practice, including the promises and ordinances. It is to be lamented, that many now in use are so much of a *preaching*, and so

little of a *praising* character, and some more suited to private, than to public use. The judicious leader should therefore be careful to select such as are devotional. Many excellent hymns, doctrinal and practical, would be far more suited for public worship, were the sentiment preserved, and the preaching tone altered to that of praise. The manner also of singing should be such as the congregation generally can join therein. It should be remembered, singing is an act of public worship, not a performance confined to a select few, called *singers*. It is a thing greatly to be desired, that all who thus take the lead, should be persons of genuine piety, as well as of vocal powers; but at all events, they should be such whose moral character is becoming the gospel. The use of musical instruments in the gospel church is known to be a disputed point. In Eph. v. 19, and Col. iii. 16, the word rendered *psalms* is known to mean, "*to touch or play*," as on a harp or organ, which some have thought favours their use, as being sanctioned, if not commanded by the apostle. Others think the apostle only alludes to those psalms of David that were sung with music in the temple; recommending the sacred song, but not the music, but only the music of the heart expressed by the voice. I am most inclined to the latter explanation, as being more agreeable to the apostle's scope and meaning. When a few pious persons of both sexes, with good vocal powers, using good congregational tunes, under the guidance of one good leader, thus lead the song, the congregation unites in harmony and praise.

"Lord, how delightful 'tis to see
A whole assembly worship thee;
Unitedly they praise and pray,
They sing of heaven and learn the way."

I shall only add a few words on the *attitude of singing*, and surely *standing* is both natural and scriptural. During the Old Testament worship, this is the only approved attitude recorded, which is also repeatedly commanded. It is granted that the modes of the Old Testament worship are not patterns for us under the gospel, yet the *nature* of divine worship is the same in all ages. In Lev. ix. 5, we read, "And all the congregation drew near and *stood* before the Lord." Then let the gospel church *stand* before the Lord when they offer the sacrifice of prayer and praise. In 1 Kings, viii. 10—14, we read, "And the king blessed all the congregation of Israel, and all the congregation of Israel *stood*." After the captivity we find the same attitude observed after (probably) seventy years disuse: Neh. viii. 5, 6; and ix. 5, "And

Ezra opened the book in the sight of all the people, and all the people *stood up*." "Then the Levites said *stand up*, and bless the Lord your God for ever and ever, which is exalted above all blessing and praise." In Psalm cxxii. 2, 4, and cxxxiv. 1, we read, "Our feet shall *stand* within thy gates, O Jerusalem, whither the tribes go up, &c., to give thanks unto the name of the Lord." "Bless ye the Lord, all ye servants of the Lord, which *stand* in the house of the Lord." In the glorious vision which Isaiah saw, vi. 2, 3, the heavenly hosts appear *standing*, while engaged in their most solemn ascriptions of praise: "Above *stood* the seraphims, and cried, Holy, holy, holy is the Lord of hosts."

In the New Testament we find our Lord gives his approbation of the attitude of *standing* in prayer, which is so closely connected with praise, that both must be sanctioned alike, Mark xi. 25; Col. iii. 16, 17. If we turn our attention to the symbolical description the apostle John gives of the gospel church in the Revelations, we shall find both them, and the angels their attendants, worshipping in *that* devout and reverend attitude, or sometimes changing it for that of prostration, see Rev. vii. 9—12. Should this be considered to refer to the church triumphant, as some have thought, then what a noble example for the church militant to follow.

I have said standing is the most natural, as well as scriptural attitude, and also the most easy and pleasant, as it is a posture that gives the most free exercise to the physical and vocal powers. Were these things but duly regarded, and encouraged by ministers and deacons, our singing would be much improved thereby. It would prove an excitement to many who seldom join in that part of divine worship. We see, then, that much may be gathered from the holy word in support of the attitude of *standing* to sing the praises of Jehovah in his earthly courts; but I do not remember one passage in all the bible which shews that *sitting* was ever practised or sanctioned, in either the old or new dispensation, as an attitude in public praise.

When we leave this imperfect state, and join the perfect worship of heaven, we shall *stand* around his throne, and praise, adore and love. And when in the resurrection state, we shall have our new-formed spiritual bodies, we shall renew the song of redemption, "*to wit, the redemption of our bodies.*"

Then shall the ransom'd raise the song
Still higher than before,
While endless years shall roll along,
We'll praise him evermore.

CHILDREN OF LIGHT.

How solemn is that testimony of the Holy Ghost, "Darkness hath covered the earth, and gross darkness the people;" and yet how few are there who exhibit the least concern for, or about, a fact that is universal in its application, and fraught with consequences the most disastrous to the human race. By the offence of one man sin entered into the world, and death by sin, and so death passed upon all, for all have sinned.

How inefficient was human nature in a state of purity, when left to its own strength, to withstand the assaults of satan. The prospect of extended vision, as presented by the great enemy of souls, with lying subtlety, "Ye shall be as Gods, knowing good and evil," was more than a match for creature strength. He sank, he fell; and in that fall, plunged all his posterity into that impenetrable cloud of darkness, that obscures from their view every trace of true holiness and virtue. Man thus sunk in sin lies hid in the shades of moral ignorance, guilt and death, exceeded only in its density by the blackness of the smoke of that horrible pit of woe whither he is fast hastening, and from whence nothing but sovereign, free and distinguishing grace can preserve him, and from the inexpressible horrors and unending agonies whereof nothing but infinite power can deliver him. In the midst of this universal gloom and overspreading darkness, it is reviving to the grace-taught soul, in looking around, to discover here and there a hill surmounted with a city which cannot be hid, because therein dwell those burning and shining lights which are "the light of the world."

Of these highly favoured individuals, it may be remarked at the outset, that like satellites, the rays they emit are but the reflections of that light which emanates from the Sun of Righteousness. In themselves, they are like those by whom they are surrounded in an ungodly world, as dark as that midnight of sin which has enveloped the whole human race in one common gloom of iniquity, alienation and death; but in the exercise of divine grace towards them, they have been called to "arise and shine," for their "light is come." The light they enjoy, and are called upon to make manifest to those around, is not naturally inherent, but is come in the fullness of the appointed time from him who is called the Sun of Righteousness, and is said to arise with healing in his wings; and

as he appears above the horizon of moral depravity, and sends forth the rays of distinguishing grace into the soul, a manifest sense of divine mercy is felt in the various workings and operations by which the Holy Spirit is pleased to gather together the sheep of Jehovah's pasture, hitherto mingled amongst, and identified with, the herd of swine who feed on husks.

"The entrance of thy word (says the Psalmist) giveth light." Of this truth every believer is convinced by experience in all the journey he is called to travel, and he finds it daily to be a light to his feet and a lamp to his path; but as the first object designed in these remarks is to trace out the operations of divine grace in calling out of darkness into marvellous light, it may be observed that this divine testimony is particularly applicable to the sinner first enlightened from above. Assuming the position we have already laid down, that the carnal mind is in a state of darkness, it will not appear strange that there is no discovery of that deformity occasioned by sin and transgression, and however deep the dye of crimson hue in which such a heart may have been dipped, the only light in which he has hitherto beheld them has been that of the devil's lamp, which like ignited spirits of wine makes every thing appear white; in which, although it is not very clear, the deluded victim of satan's sophistry goes on at ease, vainly imagining that these garments, if washed with a little death-bed repentance, and adorned with a few acts of charity will suffice to appear in the society on the other side Jordan, where he anticipates uninterrupted delight, though he can never raise his ideas above the sensual gratifications of time.

How awful the delusion, and how solemn the reflection, that our fellow mortals are daily passing the cold river of death with no better passport to an eternal world; then, reader, may you not look back to the rock from whence you were hewn, and the hole of the pit from whence you were digged, and with the writer admire the free and distinguishing grace of that God, who with reference to our souls, said, "Let there be light, and there was light."

I had not known lust, said the apostle, unless the law had said, "Thou shalt not covet." It must not, however, be imagined, that Gamaliel's scholar, learned in the moral law, had never, until he was smitten to the ground by a light above the brightness of the sun, read this solemn injunction; nor can it be supposed that thousands of those now lying in the wicked one, are ignorant of that righteous and holy code of laws, which Jehovah has given for

the government of his intelligent creatures ; but such knowledge is superficial, it extends no farther than the surface, so that they ignorantly declare " All these things have I kept from my youth up." But the time of love arrives, when the Spirit Jehovah, who giveth life, begins that work of grace which it is his peculiar prerogative to perform ; in an instant the bars of moral ignorance are burst, the shutters of the soul are thrown open, and the light of truth enters, revealing the secret thoughts and intents of the heart which are evil. What commotion ! what a strange scene ensues ! legions of devils discovered in their secret retreat, are at once under arms, and commence their attack, which assumes all the fury of desperation, as they exclaim, " Art thou come to torment us before the time ?" The secret sins of life all appear to be set in the light of Jehovah's countenance, towards whom the guilty mortal entertains no other idea than that of a righteous judge, who is about to rain on his ungodly head, hailstones and flames of fire. All his high thoughts and lofty imaginations are thrown down to the ground, until he becomes completely stript of every hope, and falling in the dust exclaims, " Behold, I am vile ;" or with the poet,

" Unclean, unclean, and full of sin,
From first to last, O Lord, I've been ;
Deceitful is my heart."

Such an entrance of the word, and manifestation of light, may be regarded as a very gloomy picture of the Spirit's operation ; and we are aware that there are instances in sovereign discretion, where instead of such a painful scene and sudden discovery of guilt and deserved woe, the heart is opened by a more peaceful process to attend to the things spoken by God in his word ; but as the great object is to meet the several cases of the children of light, it is necessary to trace the effects of divine grace in its varied workings and operations on the heart.

Having thus briefly represented the first manifestation of light to the soul, by the word, in the deep conviction of sin, bringing about a loathing of ourselves on account thereof, it must be observed, that there is a progression in the Sun's course in the developement of the light of life ; for, says the apostle, " God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Do not be mistaken, my brother, on this subject, nor cast down, because you do not discover the light of the glory of God ; this is reserved for your felicity at home ;

but while a stranger and sojourner here below, you are to be favoured with the light of the *knowledge* of that glory, as it is discoverable in the face of Christ Jesus. And what is the glory you are seeking for? Are you looking for the bliss and blessedness of an eternal world? Why, you are down in the dust, and dare not so much as lift up your eyes to the place where his honour dwelleth. What then is your desire? Oh, my sins, my sins, they cleave close unto me; they weigh heavily upon me; who shall, who can, who will deliver me from my sins? Your earnest enquiries might be replied to by a little reflection on the past, when we were saying of you, who shall, who can, who will shew that poor sinner the nature and amount of his transgressions? You reply, the Lord hath done it, and the arrows of the Almighty stick fast in my soul; then be assured that he who has given you that light which enables you to see your deformity, will not cease to shine into your heart until he give you to see the light of the knowledge of his own glory in the face of Jesus Christ.

To be continued.

Exposition.

A DISCOURSE ON PAUL'S THORN IN THE FLESH.

Mr. Editor,

I have thought the following discourse might be acceptable for insertion in the Herald; it was taken from the lips of the speaker more than thirteen years ago, and came into my possession by one who heard it delivered. The good doctor who preached it has been some time numbered among the righteous dead. I observe you have this year much improved the form of your periodical, and I hope all who approve of the principles it is intended to advocate, will encourage your work and labour of love, by promoting the sale of the Gospel Herald.

I am, dear brother,
Yours affectionately in the cause of grace and truth,

JOHN STEVENS.

"And lest I should be exalted above measure, through the abundance of the revelations, there was given unto me a thorn in the flesh," &c., 2 Cor. xii. 7—10.

This passage relates to a most extraordinary and important event in the personal history of

the apostle Paul. That he has recorded the event was owing to the necessity laid upon him of vindicating his apostolic character from false and ungenerous imputations, and proving the validity and extent of his apostolic claims. But for this necessity, arising from the factious and turbulent spirit of

his enemies among the false professors of Corinth, it is probable we might not have heard of it at all, for the apostle Paul was vastly unlike those pompous pretenders to revelation and miraculous gifts, in the present day; who, instead of keeping such a secret as this for *fourteen years!* would have told all the world of it in fourteen hours. But humility, and the total absence of every thing like pretension or display, were marked and prominent features of the apostolic character, and show most conspicuously in all his private and ministerial intercourse.

Now let us consider the circumstances thus singularly introduced by the apostle to our notice. We have four subjects of inquiry.

1. His distinguished elevation.
2. His subsequent trial after this elevation.
3. His importunate prayer under this trial.
4. His holy triumph as the result of this importunity.

Consider his distinguished elevation as a proof of the favour and friendship of the most High God. It might truly be said to Paul the apostle, as it was to Daniel in the court of Babylon, "Thou art a man greatly beloved of God." Observe several important points worthy of notice. 1. The manner in which he speaks of his peculiar experience, and which he was compelled to record, to prove that he was an apostle divinely inspired, and had special manifestations of the divine favour. "I knew a man in Christ," &c. The very way in which he seems unwilling to speak directly of himself, showed his reluctance to make any communication that might

subject him to the imputation of vain-glory and display. He was compelled to become a fool in glorying, to act upon the principles which, otherwise, would have subjected him to the charge of folly.

That he meant himself in this indirect and vague allusion, is obvious, for he says, "lest I should be exalted," &c. To himself he refers throughout, though speaking in the third person.

2nd. Observe the time the occurrence took place. He has given it specifically. The best chronologers have shewn us that the second epistle was written about the year 58 of the christian era, so that this transaction must have occurred about the period 44. About this time he was going to take his second journey to Jerusalem, to be the almoner of the churches' bounty to the poor persecuted saints; he was anticipating singular trial; the Holy Ghost testified that bonds and afflictions awaited him. He needed special consolation for the support of his faith, hope, and patience.

Turn to the 22nd chapter of the Acts of the Apostles. Pleading on a memorable occasion in the defence and confirmation of the gospel, he alludes, as he had done before, to the great fact of his own conversion; having related this fact and its immediate consequences, (17th verse) says, "When I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;" in an ecstasy, as the word means; which has been supposed, with strong probability, to have been the period that the transaction took place.

Then, it is most probable, occurred that singular elevation, or rapture, described in the passage before us. He was caught up, or transported by a supernatural power that suspended for awhile all the ordinary functions and movements of animal life; made him, to all appearance, unconscious of all about him, and presented to him in vision, such a revelation and disclosure of heavenly glory as no mortal imagination could conceive, or mortal language adequately express. He was caught up to the third heavens; terms founded on the language and phraseology of the Jews when describing the happiness of the unseen and eternal state. He beheld the throne of glory, which is surrounded by the cherubim and seraphim, and the thousands and tens of thousands who minister before him who sitteth thereon.

He saw things, and heard things, not possible, and therefore not lawful to utter; not capable of being understood in the present imperfect state of our probation; and in order fully to understand and describe, we must possess a higher order of faculties, and live in a higher order of being.

"Whether in the body or out of the body I cannot tell." He knew not, in common language, whether he was dead or living. He believed in the reality of the mind's separate existence after the cessation and termination of animal life; for he speaks of being absent from the body, and present with the Lord. If this had been the vision of a fanatic it would have been told immediately; but it was designed for his own personal confirmation, for his own

support and comfort, for the establishment of his own faith, and the excitation of his own spiritual affections. These facts were not intended for the sake of others, but applicable only to himself. The evidences of his apostolic commission were striking and indubitable. He needed not this to prove that he was an apostle; the evidences and proofs were abundant; for he says, "Truly the signs of an apostle have been wrought among you," &c. But his own mind had derived from this marvellous display of the favour and love of God the Redeemer, such a confirmation of his faith, and hope, and confidence, that he might well say, "to depart and be with Christ is far, far better." We can believe the man who utters such a declaration as this, "I am in a strait betwixt two, having a desire to depart," &c. And it must have been a sacrifice to him to have remained on earth, amidst the temptations and trials of this wilderness; but he was willing yet to tabernacle here below, that he might serve the cause of his divine Master.

It would be more than useless to speak of what the apostle saw and heard, when he has told us they were such things as could not be expressed, and upon which he is himself silent. And I might remark that it is one of the most fruitful sources of error to disregard the silence of the word of God, to attempt to be wise above what is written; we should remember that God has (so to speak) circumscribed the holy mount, and has set limits that we should not pass over; and how often do fools rush on and gaze, when angels dread!

It would be well if all who attempt to interpret the mind of the Spirit, in the revelation and disclosures of divine truth, would be as regardful of what is *not revealed*, as of what is revealed; and, while anxious to understand the mind and will of God, were content to be wise as far as it is written, and not beyond it; remembering that above the vouchsafement of His illumination, we ought not to proceed, but await the disclosure of His purposes in a higher state of being.

But what follows this extraordinary event in the life of the apostle? We might be prepared to hear that God having vouchsafed to him an opening into the glorious felicities of heaven, his whole life would have been that of eminent distinction, exempt from the trials, calamities, and sorrows incident to the christian in this world. Far otherwise was the fact. Here the crown was followed by the cross, here abasement and suffering, succeeded the elevation and enjoyment experienced. So it is in this world; God has set one thing over against another, to the end that man should not find his rest here; "and nothing goes on well," said good John Newton, "without a check;" and the apostle Paul needed it. And eminent as was his privilege, and distinguished as were his attainments, we find equally eminent were his trials and sufferings. This brings us to notice,

2nd. His subsequent trial after his remarkable elevation. 1. Notice the trial was preventive rather than corrective.

He does not say, because I was exalted above measure; be-

cause I was lifted up in pride and self-complacency; *but lest I should be*. Here is a circumstance worthy of notice. The direct and proper effect of the displays of divine favour is to humble the mind; and therefore the highest saints in heaven are the lowest in self-abasement and humility. But in our sinful state on earth, encompassed with temptations, the remains of indwelling corruption and depravity, in the best and holiest saints, the mercies of God in their highest bestowments, tend, more or less, to awaken pride, self-complacency and vain-glory.

"Therefore," says the apostle, "lest I should be exalted above measure, through the abundance of the revelations, there was given unto me a thorn in the flesh," &c. There was a peculiar trial to follow a peculiar and distinguished privilege. How often have we to bless God for correcting trials, for trials, which in his infinite mercy he employs to humble our pride, to bring our sins to remembrance, to convince us that this world is neither our portion or our home, to teach us how we have gone astray, departed from his holy commandments, and to endear to us the renewed manifestations of his gracious favour and presence. But sometimes the trials he employs are not so much *corrective* as *preventive*. "I withheld thee from sinning against me," said God to Abraham. Thus David was kept back from committing a sin he would undoubtedly have committed.

The apostle was in danger of pride, of spiritual pride, the very worst of all kinds of pride; in danger of thinking himself high-

er than others; and therefore the trouble came immediately; it was a *direct accompaniment to the manifestation*, that he might be led to feel his dependence, and be truly conscious of his obligations. Notice how the trial was characterized: it was of a severe and most painful description; it is spoken of by the apostle as *a thorn in the flesh*. There have been many disputes about what this thorn in the flesh meant; some supposing it an extraordinary and special assault of satan, in a way of temptation to evil; others supposing it to refer to the persecutions and reproaches to which the apostle was subjected, which instead of diminishing, increased, and were particularly excited by satan, the great adversary of God and man. It is more conceivable that by the thorn in the flesh we are to understand *some severe bodily affliction*, directly and immediately connected even with this special manifestation of the favour of God. It is of a physical character when alluding to infirmities, and bodily sickness is thus denominated. But sins are never called infirmities in the bible, they are there called by their own names, sins and crimes; the term infirmity always refers to something physical, and to nothing moral, yet the term infirmities occurs again and again in the text, turn to 1 Cor. ii.

"I was with you in infirmity and fear," &c. Mark what he says, addressing the Galatians, "Ye know how through *infirmity* (weakness of the flesh) I preached the gospel to you at the first; and my temptation," the peculiar suffering to which he was subjected, "which was in my

flesh, ye despised not nor rejected, but received me as an angel of God." Comparing these passages with the reference made to the term in the text, it appears most probable it was a physical infirmity operating on the nervous system of the apostle, which occasioned, no doubt, much difficulty in the communication of his thoughts and feelings to others; it must have been something affecting his public ministry, affecting his intercourse with others; and adverting to these personal circumstances, it is said, his bodily presence was weak, and his speech contemptible!

It is highly probable that the very elevation to which the apostle was raised, had itself (without supposing any miraculous infliction) a tendency to produce on the bodily frame, which was merely mortal and human, a physical effect that might continue to the end of his life; just as the lameness of Jacob, after his vision, became a memorial of the event; just as Daniel, after his overthrow, became sick and fainting, and there was no life in him; testifying the interposition of supernatural agency. Thus there might be a permanent physical defect in the nervous system of this apostle after the striking vision he beheld, which might have been a serious difficulty in the discharge of his ministerial and apostolic engagements; a trial which his enemies would take advantage of in reproach and scorn. And though his language was powerful, "his thoughts were thoughts that breathed, and his words were words that burned;" yet there might have been great indistinctness in the de-

livery, and therefore he was called at Athens a babbler:—"What doth this babbler say?" In spite of these disadvantages,

his ministry was eminently successful.

(To be continued.)

The Excellent of the Earth.

No. 4.

HANSARD KNOLLYS.

Among the many excellent men, of whom the world was not worthy, who graced the church of God, and honoured their divine Master during the troublous times of the seventeenth century, few were more eminent, and yet whose names are more forgotten, than the celebrated *Hansard Knollys*.

This great man was born about the year 1598, at Chalkwell, in Lincolnshire. It was his privilege to be born of religious parents, and who were in circumstances sufficiently affluent, to enable them to maintain a tutor for their son in their own house, till he was of sufficient age to go to Cambridge University, at which ancient seat of learning he finished his education. In June, 1629, Mr. Knollys was ordained by the Bishop of Peterborough, and presented to the living of Humberstone, in Leicestershire. This he held only two or three years, when he began to scruple the lawfulness of several ceremonies in the church: such as the *cross in baptism*, and administering the *Lord's supper* to persons known to be *living ungodly lives*.

Accordingly, he resigned his living, but continued to preach for two or three years longer in different churches, by the connivance of his diocesan. About the year 1636, he left the church entirely, and joined himself to the Nonconformists, which exposed him to many difficulties and hardships.

Not being suffered to preach in Lincolnshire, he removed with his family to London, where he was in great danger of being imprisoned, as an "up-

holder of unlawful conventicles." He then sought refuge in America; when to his astonishment and annoyance, he found on his arrival at Boston, there was a warrant from the high commission court of England for his apprehension. Here he was for some time confined in a private house; but by his serious discourse, he so terrified the conscience of his keeper, that he set open the doors, and suffered him to depart.

Mr. Knollys continued in America about five years, and returned to England just before the civil war commenced, which deluged this country with blood. At this time he was in great poverty, but having many friends, he often met with unexpected relief. For his better support he opened a school, upon Great Tower Hill, and was soon after chosen master of the Free School in St. Mary Axe. There in one year, he had no less than *one hundred and fifty six scholars*. But the benefits resulting from this employment he quitted to go into the parliamentary army, where he for some time preached with acceptableness and usefulness to the common soldiers; till being disgusted with the conduct of some of the commanders, he left the army, and returned to London. What the good man could have seen to induce him to leave his school and become a chaplain in the army, we cannot say; but this we know, several other good and great men of that time did the same; and probably they thought the prospects of usefulness were greater there than in any other

sphere ; and we have reason to believe, there never was in an army of the same number of men, so many who were truly godly, both of officers and common soldiers, as in the parliamentary army, at that unhappy period of England's history.

Episcopacy being now laid aside, Mr. Knollys preached in several parish churches with great approbation ; till the Presbyterians having gained the ascendancy, began to persecute those Nonconformists who differed from them, as much as the bishops had just before persecuted them ; and as Mr. Knollys had now embraced the sentiments usually held by the Baptists, he met from the Presbyterians the same measures which were meted out to the rest of his brethren. The Baptists, at this time, were earnestly and zealously contending for the faith, and their labours were crowned with great success. Mr. Knollys exposed the non-scriptural rite of infant baptism, and enforced the scriptural doctrine of believers' baptism by immersion, with great freedom, and the work of the Lord prospered in his hand. Among the rest of those whom he baptized, was the *Rev. Henry Jessie*,* which, with other things, gave great offence. Being earnestly and repeatedly requested to preach one Lord's day, at *Bow Church, Cheapside*, he took occasion from his subject, to speak against the practice of infant baptism ; upon which a complaint was lodged against him with the parliament, he was apprehended and committed to prison, the jailor refusing bail. At length, being brought before the committee, he gave such a satisfactory account of himself, that he was discharged without blame, on paying fees ; the jailor also was sharply reproved for refusing bail. After this, Mr. Knollys went into Suffolk, and preached at various places in that county, at

the request of many friends. But being accounted an "*Antinomian*" and an "*Anabaptist*," his sentiments were deemed criminal, and a mob was got up against him by the High Constable. At one time he was *stoned out of the pulpit*, at another time the doors of the church were locked against him and his hearers, upon which he preached in the church-yard. At length he was taken into custody, and first prosecuted at a petty sessions, and then sent prisoner to London, with charges against him to the parliament. When brought to trial, he so fully vindicated himself from the charge of "*sedition*," by the answers he gave to questions which were put to him, as also by producing copies of the sermons which he had preached, that when the committee made their report to the house, they not only ordered him to be discharged, but passed a vote, allowing him liberty to preach in any part of Suffolk, when the minister of the place did not himself preach there. In what part of Suffolk it was he had preached, and where the man of God was "*stoned out of the pulpit*," we cannot ascertain ; all that Whitelocke, in his "*Parliamentary Memorials*," says of it, is : — "*Ordered—that Mr. Kiffin and Mr. Knollys be permitted to preach in any part of Suffolk, at the petition of the Ipswich men.*" "This," says the good man, "*was all I got for sixty pounds, and all the trouble which this persecution cost me, to clear my innocence, and the honour of the gospel.*" Yet who would not rather stand in the place of this sufferer for Christ, than in that of the *High Constable*, who, instead of keeping the peace according to his solemn oath, could instigate a mob to stone the herald of the gospel. Mr. Knollys now opened a place for preaching, in Great St. Helen's, London, where the people so flocked to hear him, that he generally had a *thousand* auditors ; this gave greater offence than before, and his landlord was prevailed upon to warn him out of the place.

* Henry Jessie was a celebrated preacher at this time.

After this, he had a large meeting house in Finsbury-fields; but thither his persecutors followed him, and brought him before a *committee of divines*, in the Queen's Court, Westminster; who, after a long debate with him, demanded that "he should preach no more." He told them *he would preach the gospel*, both publicly and from house to house; saying, it was more just to obey Christ who commanded him, than those who forbade him."

The whole public life of this good man was characterized by persecutions and deliverances, successes and privations, quite out of the common order. After he left the army, he again opened an academy for young gentlemen, in which he was always successful, when his malignant enemies would let him rest a few months. Sometimes he was worth *several hundreds of pounds*, then all would be confiscated, and he had *neither house to dwell in, food to eat, nor money to purchase any*. Yet under all these changes his covenant God graciously sustained him, and when in necessity, raised him up friends. At one time he was committed to Newgate, where he was confined eighteen weeks. At that time there were *four hundred persons* in the same prison, for conscience sake.

About the year 1660, Mr. Knollys sought a quiet resting place in Holland, after that he went into Germany, then back again into Holland, and from thence to London. On his return from abroad he betook himself to his old and favourite employment of teaching school, by which he was enabled, with the divine blessing, to repair his losses,* and provide for his family. For this employment he was eminently qualified, by his extensive acquaintance with

the learned languages, and an extraordinary method of instructing youth; so that when the times would permit, he never wanted sufficient encouragement, and many who were afterwards eminent for learning and piety, were trained under him. Besides these secular engagements, Mr. Knollys was by no means negligent in preaching the gospel, which he ever felt the great and delightful labour of his life. He continued in the faithful discharge of his pastoral office to his persecuted church, in various places, till his death, at which time his meeting house was in Broken Wharf, Thames Street. He also preached a morning lecture every Lord's day, for some time, at Pinner's Hall.

The malice of his enemies frequently occasioned interruptions in his work. In May 10th, 1670, he was taken at a meeting in George Yard, and committed by the Lord Mayor to the Compter, in Bishopsgate Street; here the Lord gave him favour in the eyes of the keeper, who allowed him to preach to the prisoners twice a week. Soon after this he was set at liberty, at the Old Bailey Sessions. Not long after this deliverance, he was visited with very heavy bodily afflictions; then the loss of his beloved wife, who died April 13th, 1671, and afterwards by the death of his only son. Under all these varied trials, the everlasting arm was beneath him; hence we find him thus writing:—"My wilderness, sea, city, and prison mercies, afford me very many and strong consolations. The spiritual sights of the glory of God, the divine sweetness of the spiritual and providential presence of my Lord Jesus Christ, and the joys and comforts of the Holy and Eternal Spirit communicated to my soul, together with suitable and seasonable scriptures of truth, have so often, and so powerfully revived, refreshed, and strengthened my heart in the days of my pilgrimage, trials and sufferings

* While Mr. Knollys was in Germany, the king took possession of his house, which had cost him upwards of £700; also £200 in the hands of the Weavers' Company.

that the sense, yea, the life and sweetness thereof abide still upon my heart, and have contributed to engage my soul to live by faith, to walk humbly, and to desire and endeavour to excel in holiness to God's glory, and the example of others. Though I confess, many of the Lord's ministers, and some of the Lord's people, have excelled and outshined me, with whom God had not been at so much cost, nor pains, as he hath been at with me. I am a *very unprofitable servant, but yet, by grace I am what I am.*"

The life of this venerable servant of Christ was prolonged to a good old age, and he came to his grave like a shock of corn that is gathered in its season. During his last illness, which was of but short continuance, he manifested an extraordinary measure of patience and resignation to the divine will, longing to be dissolved, and to be with Christ; not so much, he said, to be freed from pain and trouble, as to be *freed from sin*. He kept his bed but a few days, and departed in a *transport of joy*, the 19th of September, 1691, in the *ninety-third* year of his age. His remains were interred in Bunhill Fields. Mr. Thos. Harrison preached a funeral sermon for him at Pinner's Hall, which was published. And his intimate friend, and frequent companion in labour, sufferings and joy, Benjamin Keach, printed an elegy upon his death.

Mr. Knollys was favoured by his gracious master with an astonishing measure of bodily health and strength, which enabled him with pleasure to discharge his abundant labours in preaching the gospel, as well as to endure all that hardness, which, as a good soldier of Jesus Christ, he was called to suffer in the cause of God and a good conscience. For above forty years he preached three or four times a week, besides attending to his school, when he had his health and liberty; and when in prison, it was his usual practice to preach *twice a day*.

He possessed an excellent gift in prayer, and has recorded some remarkable answers to his petitions, especially during the time of the great plague, in 1665. One such as we mentioned in the life of Keach.

He wrote and published several books, which are now very rarely to be met with. One of these is entitled,—*"Christ Exalted; A Lost Sinner Sought and Saved by Christ; God's People a Holy People: being the sum of Divers Sermons preached in Suffolk, in 1646."* Thus, dear Reader, we have briefly glanced at the various vicissitudes of prosperity and adversity, sorrow and joy, of this honoured servant of the King of kings. We have felt our sympathies called forth towards him while bearing the cross, and in some humble measure partaken of his joy, when he departed to receive the crown. Praise and glory to our God, for the support rendered him through his long, and frequently sharp conflict; and all glory to God, for that grace which enabled him to take his leave of sufferings and sin in a *"transport of joy."*

"Softly his fainting head he lay

Upon his Saviour's breast;

His Saviour kissed his soul away,

And laid his flesh to rest."

Let us also adore the God of our mercies, that the lines are fallen to us in pleasant places, and pray for grace to use our privileges without abusing them. We close this narrow sketch in the language of the great John Ryland, at the grave of his friend Dr. Gifford:—"Farewell, thou dear old man! we leave thee in the possession of death, till the resurrection day; but we bear witness against thee, oh! king of terrors, thou shalt not always have possession of this dead body; it shall be demanded of thee by the great Conqueror, and at that moment thou shalt resign thy prisoner."

May we then with him meet our Lord in triumph and glory! Amen. So prays your unworthy brother,

P. DICKERSON.

Reasons for Dissent from the Established Church.

Continued from page 163, Vol. 14.

SECTION VII.

Concerning the people not being allowed to choose their own ministers.

Having in the six preceding sections shown that the former persecutions of the church, that her being national and established, that her unscriptural officers, that the imposition of her liturgy, that her pretended right to enjoin ceremonies, and that the manner of receiving ministers into their office are reasons for dissent; we shall now prove her not allowing the people to choose their own ministers is a further reason for our dissent.

In the Church of England congregations are supplied with ministers not by the choice of those who are expected to attend their ministrations, but by some patron who has a living (as it is called) in his gift. Many of these livings are in the gift of the king or the queen, as all the bishoprics are said to be; of these livings sometimes the lord chancellor is the giver, sometimes the bishops, sometimes the universities, and sometimes the nobility and gentry. These gifts are often advertised in the public papers for sale, so they are bought by the best bidder. This trade in church livings seems to be the offspring of covetousness in both patron and parson; is near akin to the buying and selling Christ turned out of the temple, John ii. 14. 15; the same with the merchandize of false teachers foretold by Peter, 2 Peter ii. 3. It is the sin of Simon Magus, who sought to purchase the gift of God with money, and who perished for his wickedness. It was, by the canon law, a very grievous crime, and is the more odious, as Sir Edward Coke observed, as it is always accompanied with perjury, the person receiving the living having sworn to have committed no simony. And though various acts of parliament

have been passed to prevent the evil, there is reason to believe it still prevails with many; so that the laws of God and man are broken by those who profess to teach others to obey.

The patron may present whom he pleases to the living in his gift, may appoint what minister he will to such parish; and the patron himself being often irreligious, it is to be expected the parson appointed by him should be shamefully unfit for his office, and so be very disagreeable to the people; but they have no liberty to object, nor the bishop to refuse giving possession, except in a few cases. Thus the people are obliged to receive such ministers as are sent to them by others, whose chief care is to serve themselves, but not the salvation of souls. It may be better for the clergy in temporal things, to be thus chosen, for those who have interest with great men, and nothing to recommend them to the people; but not for the most deserving of the clergy, for true excellence of character, as spirituality, holiness, faithfulness, diligence, &c., in the sacred office, are too often more a hindrance to promotion, than the means of obtaining it. Whereas, if ministers were chosen by the people, the best would commonly be preferred, and thus there would be a powerful motive among them for emulation and improvement.

Dissenters think and believe therefore, that no person whatever is authorized to impose a minister on others, but that every congregation has a right to choose its own. In proving the correctness of this opinion, they observe that it seems as reasonable that all persons should choose their own ministers, as their own lawyers or physicians, as the interests of the soul are much more important than those of the body. We should not like a lawyer imposed upon us who would, under a profession of making our pro-

perty secure, convey it to himself. Nor should we think it safe to be obliged to commit the cure of our bodies to such a doctor as would be likely to kill. Nor can we trust the care of our souls to such teachers, who, professing to save, would either destroy, or leave us to be lost. But does the bible give the people a right to choose their own ministers? To this we answer, christians are required not to believe every spirit, but to try the spirits whether they are of God, because many false prophets are gone out into the world, 1 John iv. 1. To beware of false prophets, Matthew xxiv. 24. And to take heed how they hear, Luke viii. 18. Which is inconsistent with submission to such guides as other persons impose upon them. When an apostle was to be chosen in the room of Judas, the *whole body* of the disciples was applied to on the occasion, Acts i. 15—26. And even the seven deacons were not chosen by the apostles, but by the whole multitude of the disciples, Acts vi. 2, 5. Besides, it seems to be a natural right, of which no one has a right

to deprive them; and those who would divest them of it, should shew their authority for so doing from scripture. But are the people proper judges of a minister's qualifications for his office? We should suppose that, after hearing his doctrine and having some experience of its effects, and knowing his manner of life for some time, they can better judge who will suit them, than the patrons of livings, who are often total strangers to the parishioners, and perhaps care nothing about them. And if upon trial it appears they have chosen an improper person, they are accountable to God only, and can change their choice, or remove their minister without the slow and expensive proceedings of a spiritual court. If any should say the choice of ministers among Dissenters is often attended with contentions and divisions, we answer, this inconvenience may, and does sometimes occur, but not necessarily so; and the same objection might be raised to the choice of representatives in parliament, who are chosen by the people.

Little Grandden. A LABOURER.

Poetry.

A VISION OF JUDGMENT, BY MR. TOPLADY.—Continued from page 23.

PART 2.

Happy the souls released from fear,
And safely landed there!
Some of the shining number once I knew
And travelled with them here.
Nay, some (my elder brethren now,)
Set later out for heaven, my junior saints
below,
Long after me they heard the call of grace,
Which waked them unto righteousness;
Now they have got beyond!
Converted last, yet first with glory crowned!
Little, once, I thought that these would first
the summit gain
And leave me far behind, slow journeying
o'er the plain.
Loved while on earth, nor less beloved, though
gone,
Think not I envy you your crown,
No. If I could I would not call you down,
Though slower in my pace;
To you I follow on;
Leaning on Jesus all the way,
Who, now and then, lets fall a ray
Of comfort from HIS throne.
The shinings of HIS face
Softens my passage through the wilderness,

And vines, nectarious spring where briars grew.
The sweet unveilings of HIS face,
Make me, at times, near half as blest as you.
Oh! might HIS beauty feast my ravished eyes,
His gladdening presence ever stay,
And cheer me all the journey through!
But soon the clouds return, my triumph dies,
Damp vapours from the valley rise,
And hide the hill of Zion from my view.
Spirit of light! thrice holy dove,
Brighten my sense of interest in that love,
Which knew no birth, and never shall expire.
Electing goodness! firm and free,
My whole salvation hangs on thee,
Eldest and fairest daughter of eternity.
Redemption, grace, and glory too,
Our bliss above, and hopes below,
From her their parent-fountain flow.
Ah! tell me Lord! that thou hast chosen me,
Thou who hast kindled this intense desire!
Fulfil the wish thy influence did inspire,
And let me my election know.
Then, when thy summons bids me come up
higher,
Well pleased I shall from earth and life retire,
And join the burning hosts beheld at distance
now.

Correspondence.

AS MANY AS I LOVE
I REBUKE AND CHASTEN.*My beloved and aged Sister,*

Detained by the peculiar providence of God from assembling with HIS saints in the sanctuary, I have taken up my pen to communicate a few passing thoughts, begging of the Holy Spirit so to guide my pen and sanctify my meditations, that the present exercise may prove to both of us an occasion of real spiritual joy and thanksgiving of heart. It is impossible to express the happiness I now feel in addressing one who has long been acquainted with Zion's tribulated path; one in whose experience the Lord has proved strong to deliver and mighty to save. Your recent affliction, although accompanied with much mercy, was still attended with much pain and conflict; the peculiar nature of your disease, together with the great darkness of your mind, the hardness of your heart, and the vile suggestions of the prince of this world, have all contributed to make the way to the kingdom a path of much tribulation, pain and conflict. However, I was glad to perceive last evening, you had experienced a little revival, and that you were brought out of your feelings of bondage, and enabled, under the light of the Holy Spirit, to look beyond the house of your pilgrimage to that glorious rest, where the Lamb in the midst of the throne shall feed them, and lead them to fountains of living waters, and God, even our own God, shall wipe away all tears from all faces.

You will remember, that previous to your illness you had been highly favoured with sweet intimations of a Saviour's love, with nearness of access to his throne, and with the Spirit of adoption in your heart, crying, Abba, Father, recording his mercy, and tell-

ing to all around what a dear Saviour you had found. It is true, since those happy seasons you have had to do business in deep waters, where, in your apprehension, there was no standing for your feet; but surely the faithfulness of your covenant God has been most blessedly manifested in your experience, otherwise you would have been swallowed up by the great power of your spiritual adversaries, or sunk beneath the influence of a spirit of vile despair and wretched unbelief; but having obtained help, *you continue to the present hour* the living—the living to speak well of his name, and to talk of his loving-kindness, which is better than life.

My sister, I shall never forget my feelings whilst you were detailing the sorrows of your heart the other evening; indeed, you raised the presence of your best beloved, and truly felt as one that was left alone. But O how blessed, how timely were the visits of him, of whom it is said, "In all their afflictions he was afflicted, and the angel of his presence saved them." I presume it is worthy of remark, that the many painful events which make up the chequered lot of a believer in the Lord Jesus Christ, are all designed by our heavenly Father, to yield the peaceable fruits of righteousness to them who are experienced therewith. Indeed, were it not for the inward and outward trials of the wilderness, we should know but very little of the preciousness of that dear Saviour, who, in every storm and tempest, is present by his all-sustaining power, and who sometimes speaks to the soul, even when our hope seems to be giving way, and says, "Be not afraid, it is I." Again, the covenant of grace contains ten thousand blessings for the enjoyment of the heirs of glory; but of what use would these be, if we were not

brought into peculiar circumstances of trial *to require their application* ; hence the gracious offices which the Lord Jesus Christ sustains on the behalf of his people, are sweetly adapted to meet every point of extremity, and to impart living consolation when our hearts are overwhelmed within us. Yea, the religion of Christ is no visionary theme, but a blessed reality ; it directs the convinced sinner to him who hath said, " I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live, and he that liveth and believeth in me shall never die." You, my dear sister, have now known the Lord's Christ for many years, walking in the light of your Redeemer's countenance, and rejoicing in the assurance that your soul is blest, and exalted in his everlasting righteousness ; this has been the song of your triumph, when all around you has been conflict and confusion ; and many, many a time you have taken your stand as upon a holy mountain, and whilst surveying the rugged path of suffering, already trodden over by your feet, have looked forward with blessed anticipation to the enjoyment of that crown of righteousness which fadeth not away, reserved in heaven for those who are kept by the power of God, through faith, unto eternal salvation.

Your exercises under your recent affliction have indeed been very severe ; the powers of darkness seemed almost as if they had an unlimited commission to assault and distress your soul in every part ; and yet how evident and mighty did the grace of God appear, in upholding you in the trying hour, causing you, as with a strong grasp, to lay hold of the Rock of Ages, and to glorify him, even in the midst of the fires. It is true, *of late* you have been greatly troubled ; your iniquities, as it were, have gone over your head, causing you to go mourning all the day long ; still *the desire of your heart has been towards him*, and you have said,

" When shall I come and appear before God." These are some of the painful changes which bring all the principles of our most holy faith to the test, by which we experimentally know the difference between the gracious work of the Holy Spirit upon the heart, and the works of the flesh. A natural religion will suit those who have no changes ; for when the desires of the flesh and of the mind are not crossed, and when the things of this world come in abundance to gratify the pride and carnality of our souls, then a mere profession of godliness, a sentimental faith will be quite enough to satisfy us that all is fair and right for another world ; but, my sister, only let the wind of God's law blow upon such a fabric, and the rain of the Almighty's wrath descend upon it, the building upon such a rotten foundation will inevitably give way, and great will be the fall of it. But when the Holy Spirit takes a poor sinner in hand, he destroys, by the breath of his mouth, all such delusive pretensions ; the sinner's comeliness is turned into corruption, his strength into perfect weakness, and now, instead of standing upon the doings of the flesh as a means of justifying him before God, he feels every thing about him, and in him, is marked with the curse, from which there can be no deliverance, but through the precious blood-shedding of the Lord Jesus Christ. Well can I remember the time when this painful, yet merciful process was my daily experience. And here I would observe the means employed by my heavenly Father to bring about, in a way of rich enjoyment, a manifestation of his glorious salvation, were distressing events in his wise and gracious providence. It is true, I can now look back upon the appointed, tribulated path, and perceive mercy written as with a sunbeam upon every dark dispensation of my God and Father's hand ; yet *when groaning immediately under them*,

my spirit was wounded and bowed down to the dust, wondering when and where the scene would end. You are aware that previous to this season of spiritual conflict, I had for some time made a profession of the name of Jesus, and could talk over, with an air of flippancy, the great truths of the everlasting gospel; but when the Lord laid affliction upon my loins, and in an unexpected moment blasted my fairest prospects; and not only so, but satan himself seemed let loose upon my defenceless soul, and by his cruel suggestions brought me almost into black despair; *then it was I found a natural faith could not sustain a wounded spirit, or impart living consolation in the storm and tempest.* But when all my false hopes and props were reduced to a perfect wreck, and nothing seemed before me but blackness and darkness for ever, *then, and not till then*, did I cleave unto the Lord for the want of a shelter, and found in him every blessing suited to meet the extremity of my case, and create in my deathless soul the light of the living. My sister, I merely refer to this part of my history just to remind you that there is so much carnality and worldly mindedness, and self-seeking, interwoven in all we think, say or do, that it is needful we should be taken into the stripping room, and emptied as from vessel to vessel, to the intent we should in some measure be conformed to the likeness of Christ, feel the power of his resurrection, and have fellowship with him in his sufferings.

Lord, what is man? a feeble worm;
Dust of the earth, and quite forlorn;
A broken vessel, stubble dry,
A child of sin and vanity.

A stranger and sojourner here,
Subject to sorrow, pain and fear;
A falling tree, a fading flower,
That blooms and withers in an hour.

Lord, what is man that he should prove
The sweets of pard'ning grace and love,

Be rais'd from deeps of great distress,
To wear the robe of righteousness?"

My dear sister, the truths my pen have hastily committed to paper, have of late been most blessedly realized in your experience: the affliction of your body, the withdrawalment of the light of your Father's favour, followed as it was with darkness of soul and hardness of heart, so that, as you told me, you could neither think, read or pray; yea, every soul comforting evidence seemed to be taken away, but the conviction of the fact, as expressed by David when he said, "Lord, all my desire is before thee, and my groaning is not hid from thee; for I am ready to halt, and my sorrow is continually before me; make haste to help me, O Lord, my salvation." You have often complained of the vile strugglings of your sinful heart, and could scarcely believe that ever the light of life had entered into your soul. But say, was there not a time when you were an entire stranger to this spirit of self-loathing and condemnation? Was there not a time when, in the ignorance and rebellion of your heart, you said, "Who is the Lord that we should obey him?" "We will not have this man to reign over us?" And I am sure that if even now we were but closely to examine our daily experience, it would be found there still exists a large amount of the cursed leaven of infidelity, which would fain have the dominion. But be it observed, our heavenly Father loves us too dearly to leave us in the hands of ourselves or our adversaries, but is pleased to employ such instruments to make manifest our folly, and cause us, with broken hearts and contrite spirits, to seek unto him, who turneth the shadow of death into the morning, and to say with one of old, "Whom have I in heaven but thee, and there is none upon the earth I desire besides thee. When flesh and heart faileth, God is the strength of my heart, and portion

for ever." Sometimes, to accomplish this gracious purpose, he is pleased to cross us in his providence, and to blast our fairest prospects; and in addition to this, he hides the light of his favour, and cause us to mourn for a season the absence of our best beloved. Last week was a trying time with me in my experience; that child-like simplicity and holy boldness with which of late I had been favoured, seemed entirely gone, and the nipping wintry blasts drank up my spirits, so that I felt as one when he said, "I am shut up, and cannot come forth." Still, in the midst of all my felt weakness and barrenness, there was a groaning and sighing for the return of him in whose favour is life for evermore; and I have often, in the feelings of my mind, said, "Saw ye him whom my soul loveth? If ye see my beloved, tell him I am sick of love."

This experience of suspense and uncertainty, with the pain and restlessness it occasions, can only be known by those who, like yourself, have gone over the conflicting paths. The mere professors who abound in the present day, are entire strangers to that experience expressed by the beloved Paul, when he said, "As unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as

poor, yet making many rich; as having nothing, and yet possessing all things."

You, my sister, are not among those who are at ease in Zion, having a name to live whilst dead; every day's conflicts prove this is not your rest, because it is felt to be polluted; these, and many other painful exercises, form a part of our Father's legacy, and are all designed to make us *sick of self, and every thing else which is fleshly, that we might cleave unto the Lord alone, with purpose of heart.*

My paper warns me to close my remarks with reminding you, "We have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us." Yes, blessed be God, although "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus Christ, that the life also of Jesus might be made manifest in our body."

Throughout these variegated scenes,

That please and vex each heart;
Some pleasing, sweet, delightful themes,
To us, dear Lord, impart.

Your's in bonds that death cannot break,

Chatham.

J. M.

Biography.

MEMOIR OF MR. EDW. ROWELL.

Mr. Rowell was born in the parish of Houghton, Huntingdonshire. His father occupied a farm in that parish until he died, and his son Edward succeeded him in it, and never removed from thence until it pleased the Lord to take him to a better world. Like all other sinners, he "was born in sin and shapen in iniquity," and lived in a state of ignorance of himself and of God until he came of age. In about the twenty-second year of his life, he

was awakened to a sense of his wretchedness and vileness as a transgressor of God's holy law. He used to hear Mr. Fairey, of Bluntisham, occasionally, and while under his ministry he often felt convictions of sin; but his convictions were greatly deepened, and his fears of death and hell were more painfully felt, under a sermon which he heard from Mr. John Stevens, at Chatteris, from Psalm cxix. 165, "Great peace have they which love thy law, and nothing shall offend them." This discourse came to his heart with invin-

cible power, stripped him of all his supposed righteousness, emptied him of all his previous conceit of creature doings, and led him to see that if ever he should be saved, it must be by sovereign grace, and not by works of righteousness done by man, neither in whole nor in part. After this he went on for some time in distress of soul, doubting and fearing, sometimes with a little hope, and anon despairing. This conflict of soul continued until he again heard Mr. Stevens preach at St. Ives, in a house of Mr. Geo. Pearson's, from these words, "O thou that hearest prayer, unto thee shall all flesh come." Now his heart was melted, his fears removed, his soul comforted, his enemies vanquished; for his pardon was sealed, and Jesus was precious. On his return to his home, he said that he felt as happy as he could wish to be this side eternity. As he stood by a tree on the road, rejoicing in the Lord, he said to himself, "I have no more sins to answer for than that tree." This frame of mind continued for some time, but like all others who are soldiers of the cross, he was brought again into the field of battle; but not in that despairing state which he had previously experienced.

Soon after he was brought into the liberty of the gospel, he joined the church of Christ at Godmanchester, under the pastorate of Mr. Freeman, whom he heard with pleasure and profit, until the Lord called Mr. F. to the mansions of bliss. Of this church the subject of this memoir stood an honourable member for about eighteen years, and was for some time deacon. The late Mr. Scandritt succeeded Mr. F., and our friend continued as a member under his ministry for some few years. But Mr. S. was never his choice, and he could not hear him satisfactorily. Therefore he removed his membership from thence to the church of Christ at Warboys. In this church he was a member for about fourteen years, and sustained the office of a deacon in it the greater part of that time.

During his earthly career he was often afflicted; when a young man he had the dropsy, and was so bad with it, that all the faculty who saw him gave him up, and thought it impossible for him to be restored; but in this they were mistaken. Although he was perfectly cured of this malady, it weak-

ened his constitution, and he had attacks of inflammation frequently. Of late he found his strength going, and would often say, "I shall not be here long." This he said at the last church meeting he attended. And in connection with this, he made some remarks on the new piece of burial ground which had just been purchased, and which he was the chief agent in obtaining, and was the first who was buried in it. His last affliction was short: he was taken with inflammation on his liver, which quickly reached his lungs; this came on so furiously, that all the medical aid made use of could not subdue it, for his end was come. During his affliction his mind was calm, his patience untiring, his faith in Christ unshaken, his concern for the welfare of the church of God unabating; in a word, he was full of faith, and sometimes full of joy, through the power of the Holy Ghost. Now and then there appeared a little delirium, but this did not last long. When his son James came from London, he addressed him solemnly and affectionately, and said, among other things:—"What a mercy for me, my boy, that I was not cut off when I was rolling sin under my tongue as a sweet morsel! But here I am, with a good hope, through grace, trusting in the blood and righteousness of Jesus Christ, for life and salvation, and shall soon be with him in glory." The night after this, he was favoured with peculiar manifestations of the love of Christ; the good people who were with him found their position a little heaven below. He wished them to sing; but there was only one present who could raise a tune, and he felt too much at the thought of losing a dear and kind Father, to allow him to sing; the Spirit was willing, but the flesh was weak. When the dying saint found they could not sing, he expressed a wish for them to pray; but this could only be done mentally, but not vocally. "Why," said he, "how strange it is that you can neither sing nor pray, seeing that I am so happy, and shall soon be in glory." On the following day his old friend, Mr. Murrell, of St. Neot's, came to see him; although he was then dying he knew him, and took hold of his hand and kissed it; saying, "I love you, George," &c. Mr. M. continued with him until he breathed

his soul out into the hands of Jesus, without a struggle or a groan, on the 12th of December, 1846, in the 57th year of his age. Mr. M. then closed his eyes, those eyes which had sparkled on him with real friendship for about thirty-five years. On the Friday following his remains were buried at the place above mentioned. His pastor made a few remarks at the grave, and Mr. Murrell preached on the occasion, from Eph. ii. 10, "For we are his workmanship," &c. He said to Mr. Murrell years ago, if you are the longer liver, take the 2nd chapter in Ephesians for my funeral text. Mr. M. managed to bring the substance of this chapter into his sermon.

Our late brother was highly respected by all persons who knew him. The day of his interment was sufficient to prove this, for some of all classes came to manifest their last tribute of respect. The place was crowded; there were nine dissenting ministers present. Through the departure of this man of God, his family have lost a kind-hearted and affectionate husband, father and friend. The church to which he belonged have lost a pillar; the welfare of the cause of God lay at his heart, he strove hard for its prosperity. As a deacon he acted faithfully and conscientiously. The writer of these lines can say that he has known many deacons, but he never knew one who aimed to discharge the duties of the office better than he did. While some drones stand thinking and hesitating, he would do what was needful to be

done. He loved the distinguishing doctrines of sovereign grace; for he knew their worth, by the teaching of the Holy Ghost. He proved that those doctrines were from heaven, that they teach those who know them to deny ungodliness and worldly lusts.

It may be said of him what cannot be said of many, that as God prospered him in the world his liberality increased. His benevolence was extended not only to his own immediate friends, but also to other churches in the neighbourhood. He was a friend to the poor generally; the paupers could tell their griefs to him without meeting with a repulse. Some purse-proud guardians treat the poor as if they were the filth of the earth, and profess at the same time to be christians. He was a dear lover of the ministers of Christ, and at his house many of them have spent many happy hours. He was warmly attached to Mr. Stevens, and mentioned his name several times on his death bed. He was an excellent fire-side companion, for he was generally ready to talk about spiritual things, and would, when in company, ask each one present his and her thoughts of vital matters. But he was like all other men, imperfect, and would shew it in his partialities and prejudices. When he formed an opinion of a man, he was not easily turned. He was often sarcastic in his manner, and abrupt in his expressions; but his excellencies outweighed all his infirmities.

Obituaries.

Mr. John Gawtre, twenty-six years the senior deacon of the Baptist church at Cottenham, Camb., under the pastoral care of Mr. T. Sutton, departed this life on the 1st. of February, 1847; he died in the faith of the gospel, in the seventy-third year of his age. He survived his truly amiable partner in life twenty-two years, she leaving her affectionate husband with twelve children to lament her loss. He had the pleasure of seeing four of his sons and two daughters baptized by Mr. Sutton, all members of the church where he was deacon, and another son since, a member at Eden Chapel, Cambridge. He was much afflicted in the last years of his life, and his weakness of body and

mind gave plain and solemn indications that his end was near. He said in the last hours of his life, when asked by one of his daughters what was the state of his mind, and his prospects for eternity, "All right; all is right!" He died with "a good hope, through grace," of everlasting glory.

Departed this life, in the sixtieth year of his age, Mr. William Holland, of Stradbroke, Suffolk. He was baptized and joined the church at Horham, then under the pastoral care of Mr. Manser, in the year 1814; and afterwards served the church as deacon twenty-four years. Further particulars in a subsequent number.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

APRIL, 1847.

*"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.*

Essays.

THE ISSUES OF THE ATONEMENT.

BY ROBERT BARNES. GLEMSFORD.

The atonement is a doctrine of a foundational character. As such it must necessarily, as a doctrine, be one of vast magnitude and preciousness. So great, glorious and bright a truth is this, that it imparts to other truths a peculiar lustre and attraction. It throws around them a majesty and a heavenly beauty, which, when beheld by precious faith, endears them all to the living in Zion, and excites in them the liveliest emotions of admiration and praise. Precious beyond all calculation is the atonement of the matchless Jesus. All its properties are incomparably glorious. Its experimental, practical and ultimate issues are of the most humbling, relieving, transforming and satiating sweetness and blessedness. These issues and effects of the atonement proceed from its intrinsic virtue, perfection and value. There is sufficient power and worth in it to effect the actual salvation of all whose "names are written in heaven." The dignity of the illustrious ransomer imparted to all his toils, pangs and agonies, a value every way answerable to bring about actually the salvation of all those for whom he suffered, groaned and died. Hence the value and preciousness of the atonement come from the majesty of the person who bled substitutionally; and the virtue and energy thereof is designed to bless experimentally and everlastingly all those who according to predestinating love are interested therein. Interest in it precedes

the powerful application of it. Its intrinsic virtue secures to the heirs of salvation the vital possession of all its invaluable and endless treasures. *Having the character of an operating principle, its issues are indubitably certain.* Therefore it is that the atonement is received in the day of God's power by "the every man" for whom it was made. The blood of the God-man speaks for all the ransomed, and the Spirit of God works powerfully, effectually and savingly on the hearts of all those for whom the blood of the Lamb speaks. The divine Spirit's saving operations are all in the value of the atonement. When this glorious agent spiritually convinces of sin, his work in this respect is in the line and design of the atonement. A solemn, spiritual, agonizing sense of sin, is unquestionably one of the effects of interest in the atonement. Herein the atonement in the hands of the Spirit operates so as to produce a vivid perception of the damning properties of sin. This distresses the awakened sinner, humbles him in the dust before the divine Sovereign, and brings him feelingly and earnestly to cry "God be merciful to me a sinner." When God in love thus chastens and corrects a poor sinner, empties him from vessel to vessel, and causes him to loathe and abhor himself under a discovery of felt vileness, he can then find no rest till he is taken into the ark. Nothing now can give him the wanted relief but a revelation of "the blood which did once atone, and which now pleads before the throne." Without this he feels that he is a wretch for ever undone. Nothing good he has, and nothing good he can do. Polluted and helpless he knows experimentally he is. He believes that were God to save him, that he must be for ever the brightest monument of grace before the throne. He would hope to be saved, but he can only fear eternal condemnation. After all, his case is hopeless only in his own estimation. The discerning in Zion understand it, and know that there is hope in Israel concerning him. These perceive that the power of the atonement in a solemn conviction of sin has already taken hold of him, and is making him see what is his awful ruin and deserts, that he may feelingly prize the precious blood of the redeeming God-man. Spiritual distress terminates in spiritual relief. The night of solemn, humbling conviction, is succeeded by the morning appearances of the glorious Christ. The issue of the atonement in supplying vitally felt relief, is endeared by the method of its communication. It comes in its delivering sweetness and blessedness in the way most suitable, and at the time most needed. Hence the distressed ones greeted by its influences are surprised into an inex-

pressible admiration of its amazing worth and glory. Saving love thus put forth in the glory of saving worth produces a wonderful revolution of feeling, apprehension and impression. A sense of condemnation is gone; a sweet sensation of salvation is come. Rays from the wounded one illuminate the whole surrounding scene of saving majesty and pleasantness. The delivered in Zion thus befriended, experimentally value the atonement indeed. It is their life, their repose, their confidence, their boast, their song; yea, their paradise of all divine beauties, harmonies and excellences. Their hearts are never humble but under its influence; never relieved but by its virtue; never inspired with blessedness but by its preciousness; never antedate immortal joys but by the energy of its transfiguring sweetness.

CHILDREN OF LIGHT.

(Continued from page 60.)

In the light of human nature, the manifest glory of God in creation work may be discovered, but it is the exclusive privilege of the children of light to discover the manifestation of that glory which shines in the person of Jesus in the great work of salvation. In this work Jehovah has manifested the brightest beams of that glory which he designs to make known to the sons of men, the knowledge whereof affords a joy that as far transcends all earthly pleasures as its heavenly character exceeds the transient scenes of time, and by the gracious influence and operation of that Spirit who takes of the things of Christ and shews them to his people, the sin-burdened soul is enabled to take one glance at Calvary's summit. He gazes on the spotless Lamb who gave his life a ransom for many, and as he views those nails that pierced his sacred hands and feet, and that spear that entered the side of his adorable person, he recognizes the sins and iniquities of his own heart, charges himself with crucifying the Lord of life and glory, and concludes that sins so heinous, can never be forgiven, neither in this world nor the world to come. In such a frame of mind he would fain turn away from a spectacle so awful, but an unknown something has rivetted him to the spot, thither his eyes will turn, though at every view he feels as though his heart was discharging the vital fluid in floods of tears; and here his thoughts will centre, until he resolves to weep his life away at the feet of him whom he has crucified and slain.

How mysteriously does sovereign grace effect its purposes of love? in all this sorrow and distress, divine light has been shining into the burdened soul to give a more exalted view of that love of our Jesus which is as unparalleled as were his sufferings; and in the very spot where the natural sun forbore to shine, the Sun of Righteousness was diffusing his heavenly light to enlighten that poor Gentile sinner who had long sat in darkness, and in the region of the shadow of death, another ray penetrates the down-cast soul and he discovers the characters written with that very blood that flowed from the spotless Lamb, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom." Astonished at the discovery, he looks again at this miracle of love; he ponders the amazing and soul astounding sentence, "To give his life a ransom," unconscious of the grace that is leading him into the light of the knowledge of the glory of God in the face of Christ, notwithstanding which, an indescribable feeling of something hitherto unknown, mingles with his grief, and at times seems to add to the keenness of its pangs, as it heightens the apparent enormity of his guilt; he weeps, he admires, he loves that form that increases in loveliness at every gaze. "To give his life a ransom," appears every moment more prominent, until the question forces itself on his attention, for whom? Scarcely has he ventured on the enquiry, when he sinks back overwhelmed with sorrow in the thought that it is for many, but not for me; he dares not hope for it, though he would exchange a world of delight for the mere hope, the bare possibility of such a blessing. While thus absorbed in woe, a farther illumination discovers to his spiritual vision that heart-cheering petition engraven on the cross, "Father forgive them, they know not what they do." What! die for them, and with his dying breath pray for his murderers.

This is too much for him to bear, it breaks his heart into a thousand pieces, down he falls, and breathes out all that his heart can give vent to, in the expressive petition, "Lord remember me;" and did ever such a prayer proceed from a broken-hearted sinner, and go unanswered? No my brother, because the condition and supplication are incontrovertible characteristics of the children of light, who having received by the Spirit's teaching, the knowledge of sin, shall realise the blessedness of that righteousness which is by Jesus Christ, and in which the glory of God is so conspicuously manifested. As divine light is diffused into the soul, the work of Jesus is opened to the experience of the people of God; they meditate on the atonement he hath made, and addi-

tional light breaks in upon their minds by the entrance of that word, which like a sunbeam, displays the heavenly and joyful intelligence, "He hath put away sin by the sacrifice of himself," and "Ye are not redeemed with silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, a lamb without spot," for "he bare our sins in his own body on the tree." "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed," for "the Lord made to meet on him the iniquity of us all." This precious truth brought home to the soul, affords that hope which maketh not ashamed, because the love of God is shed abroad in the heart by the Holy Ghost given unto us, and under its sacred influence the children of light look up to Jesus as their Saviour, and discover something of the glory of God in the personal work and sacrifice of him who was set forth to be a propitiation for our sins.

It would swell our observations beyond the ordinary limits, to enter upon those developments of truth by which the children of light obtain an extended view of the various doctrines of the gospel, but as these are discovered through the channel of divine illumination, the glory of God is made manifest in the boundless exercise of his wisdom, grace, love, and power, whereby he raised the guilty from the dust of death to the mansions of bliss, in a way that shall bring everlasting honour to his name, while it secures unchanging and never-ending felicity to the objects of his love. We cannot, however, entirely overlook the subject of adopting grace, which stands so intimately connected with our subject. The doctrines of pardoning mercy and justifying grace, which in their realization, are truly blessed, still leave the children of light below the exalted privilege and high honour which our covenant Jehovah has appointed for them as the sons of God, and although many of our brethren may enjoy but little of the comforts flowing from this soul-animating truth, it is nevertheless, the high privilege of some to be enlightened in this heavenly mystery so as to say with sweet confidence "My beloved is mine, and I am his." The origin of this heavenly relationship was in the eternal purpose of him who before time "chose us to the adoption of children, by Jesus Christ, unto himself," but the manifestation thereof in time, is by the Spirit Jehovah, who quickeneth the dead in sin, and raiseth them to newness of life in the Spirit. It is evident from observation, that the infant born into the world,

remains for a time unconscious of the mother who gave it birth, and still longer unable to use the endearing name of father ; but no one, during this state of infantile helplessness, doubts the fact of relationship, nor would it be asserted by any, that the advance in stature or knowledge gives any additional claim to the child, to the relationship subsisting, though such advance does confer the capacity to enjoy the comforts flowing therefrom. In so much as spiritual realities may be illustrated by things natural, we have here an illustration of divine relationship ; the sinner born from above, that moment becomes a babe in grace, but the new world into which he is thereby introduced, is entirely strange to him, nor does he, until advanced in knowledge, discover the fact, or enjoy the blessedness of relationship to the eternal Father ; but no one dare deny the fact, that such a babe is as truly a member of the heavenly family as the young men and fathers in Israel who have attained the maturity of wisdom and experience in divine things, nor do the feelings of the individual respecting himself, at all affect the reality of the truth ; he may probably look on himself and discover nothing but deformity, insomuch that no trace of the family features may be recognised, but the truth remains unaltered ; he is born, and therefore is a living soul in the spiritual kingdom whether six inches or six feet in height, whether exhibiting all the loveliness of complexion and perfect symmetry of a handsome child, or the rickety symptoms of a deformed one ; and although we would be cautious in making any comparisons that would attribute to Jehovah any of the passions of which we are the subjects, we cannot forbear the observation, that an afflicted child generally shares the greatest portion of the parent's attention, and probably, affection ; this doubtless arises from the peculiar adaptation of the child's circumstances to the exercise of additional care, by which the parent's love is made manifested. Now although we would not insinuate that our Heavenly Father has a greater love for the more afflicted and tried of his family than for the rest, we feel warranted in asserting that as those afflictions and trials render peculiar grace necessary for their condition, so he exercises his mercy in the peculiar manner suited to their circumstances, for "he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young." It may be that some of the Lord's family who may read these remarks, are fearing lest they should have no part or lot in the matter of divine relationship, and are looking at their own deformity for proof of the fact they fear ; but it must be remembered by such, that the church of old under the sense of divine favour

manifested, was compelled to acknowledge its native unsightliness, while convinced of the perfection of beauty in which she stood in the sight of her Lord, thus she exclaims "I am black but comely." You, my brother, may be thinking it impossible for God to admit you with all your unworthiness, amongst his children, but remember that as high as the heavens are above the earth, so high are his thoughts and ways above yours, and in compassion to our infirmities, he has been pleased to reason with us on the subject, and in due time the entrance of his word will give you light thereon. He says, "How shall I put thee among the children and give thee a pleasant land and a goodly heritage of the hosts of nations? This has been your very enquiry? how should Jehovah put such a vile sinner amongst his children? Why, I should disgrace the whole family, and be only a by-word amongst them. Such are your thoughts, but let us hear what the Father of the family says on the matter; "And I said, thou shalt call me my Father; and shalt not turn away from me." What, not make me a little better, and more fit for the company of the saints? No, no! our God will have you just as you are, that he may teach you, and instruct you, and shew you what love he has got for his little children, and how he can bear with their manners in the wilderness. You may think it presumption to claim such a relationship, and if our God had not revealed the way in which it is brought about, it would be so in all; but we must bear in mind that while adopting grace stands in the ancient purpose and covenant of grace, its blessings are brought about by the fulfilment of that covenant in time; and thus "when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons;" so that while divine purpose fixed the adoption, redeeming merit constituted the meetness; and therefore, "because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father," for "ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

This Spirit is therefore the privilege of the children of light, based on the meritorious sacrifice of Jesus Christ, who therein fulfilled the purposes of Jehovah's covenant; and as we are enlightened to see our interest in the blessings of redemption work, we are brought up to the enjoyment of the blessing of sonship, and, as faith is increased, to discover that "If children, then heirs, heirs of God, and joint heirs with Christ Jesus."

(To be continued.)

Exposition.

PAUL'S THORN IN THE FLESH.

(Continued from page 65.)

3. *This trial was connected* with the special agency of Satan. Not that he has power over diseases; but satanic agency taking advantage of this physical infirmity, caused his mind so to be buffeted and assaulted by the powers of darkness, that he calls it a 'messenger of Satan.' How did the apostle act under these circumstances? "He besought the Lord thrice."

3. This leads us to consider his devout importunity, under this trial. Whether we have rightly, or not, interpreted the meaning of the terms in this passage, is of little importance; there is sometimes mercy in our ignorance of some particular facts and circumstances; and it is well, when lessons of general application are derived from God's word, when not exactly able to determine its direct import. Good Richard Baxter, who was a severe sufferer for many years, thought, 'the thorn in the flesh' experienced by the apostle, was the stone:—Good Dr. Watts thought his affliction was not unlike the apostle Paul, of an extremely painful kind. But who has not afflictions, that are *his* trial? *his infirmity*? adapted to promote the purposes of the divine mercy respecting *him*?

The apostle said, "I besought the Lord, that it might depart from me:" This is our refuge, our resource; here we have "a

hiding-place from the storm, and a covert from the heat."

Several remarkable facts, in reference to this importunity, are worthy of notice.

1. His prayer was specific. We lose much for want of being specific in prayer: we are apt to lose specific advantage, from being general, and vague, and indefinite in our supplications at the throne of mercy; and this is one of the advantages of private prayer, that what you could not, and would not disclose to a fellow-creature, you can make known to God: you can tell Him all your wants; all your sins; all your wanderings; all the instances of your sinful neglect, and departure from Him; you can make confession to God, you have no right to make to man: it is well when Christians in the confidence and freedom of private prayer, can come to God with a particular errand: when you go to the throne of mercy, think what message you can take there; and be not contented with general confessions, general acknowledgments, and general supplications. 2. Notice his prayer was not immediately answered, and therefore he repeated it. God *hears* immediately, *though* He does not *answer* immediately. There is mercy in delays, as well as in answers; and if there be not answers vouchsafed *when* we desire it, nor *as* we desire it, still we are to continue in prayer. The reality and sincerity of the spirit of prayer, are put to the test by the delay. And God is wise, not

capricious: gracious, not ungenerous in all his conduct towards his people. 3. When the prayer was answered, it was not as the apostle expected. He besought the Lord, that He would remove it? It appeared incompatible with his future usefulness, if this thorn in the flesh was to goad and perplex him: how could he go on, and persevere in his arduous work? He received a different answer from what he expected, but it was God's answer; and this satisfied the apostle. This brings us to observe, 4thly. That the answer was such as to give the apostle entire and unmingled satisfaction in all the divine arrangements. He does not say, I will take away the affliction.—No. He says, I will sustain thee: I will support thee: there shall be an all-sufficiency of aid, guidance, and consolation—"My grace is sufficient for thee," &c. And whose language is this? The language of the Saviour himself. This is one of the incidental proofs of the Godhead of the Redeemer. He addresses his prayer to Christ, and says, 'When I am weak, then am I strong.' Then to the Son of God, the glorified Redeemer, who possesses human nature in conjunction with his divine nature, who has all the feelings and sympathies of humanity, combined with all the powers, and attributes of divinity;—to this exalted Mediator, and glorified Head, the apostle presented his petition. You have my friends, an assurance, distinguished by its adaptation to the church in all ages, by the sufficiency of consolation it imparts: it is one of the exceeding great and precious promises of God's word; which we would not be

without, for ten thousand worlds. How often have you found in your cares, sorrows, and temptations, that this promise has been just as suitable to you, as it was to the apostle. God said to Joshua, "as I was with Moses, so will I be with thee." Was this written for the sake of Joshua only? By no means: 'Let your conversation be without covetousness, and be content, &c., for *He* hath said, I will never leave thee,' &c. So the promise of Paul is addressed to you christians, amidst all your fearful apprehensions; amidst all your sorrows and sufferings:—to you on the bed of pain and languishing: to you in the scene of affliction and trial: to you who are overwhelmed with bereaving visitations and calamities: whatever your conflict, trial, or sorrow—here is a promise of unfailing consolation. 'I will never leave thee, my strength shall be made perfect in thy weakness.'

4th. Observe the result of this importunity. The holy triumph of the apostle. He had indeed enjoyed much; suffered much; great was the conflict, and mysterious the agony of his spirit, for a season; but though weeping endured for a night, joy came in the morning. The apostle adds, 'Most gladly therefore, will I rather glory in my infirmities,' &c. He did not glory in *his sins*. Some have quoted the text in reference to their acts of omission, or commission, and thus abused the doctrine of grace, by saying, God is glorified because he forgives great sins, and the more sin in them, the more it magnifies his grace in their forgiveness; and imagine that

because the apostle gloried in his infirmities—they may glory in their moral delinquencies and transgressions. What a perfect contrast to the temper and spirit—the humility and meekness of the apostle of the Gentiles! He gloried notwithstanding his weakness. He does not say in what is criminally weak, or morally culpable; but ‘I take pleasure in infirmities, reproaches, and necessities, for Christ’s sake.’ Now this was the triumph of established faith. Oh my christian friends, how often have you found trials leading to prayer—prayer leading to confidence—confidence inspiring resolution, nerving you with fresh determination in the path of duty, and holy obedience; and fulfilling the promise of the covenant, that ‘they who wait upon the Lord, shall renew their strength.’ The apostle could no longer doubt the fidelity of God—the sufficiency of the grace of God—the deep interest the Redeemer had shown in all the trials and sufferings endured; and the thorn in the flesh became the badge of mercy, the memorial of love—the proof that God had not forgotten, and would not forsake him. 2. It was the triumph of imparted strength, derived from the grace of the divine Redeemer. The more he felt his own insufficiency and dependance, and need of divine help, the more he rejoiced in the power of his Lord. Here christians, see the true secret of all your efforts and resolutions. You possess strength in proportion as you feel your weakness, and rely on the strength of the divine Redeemer.

“When I am weak, then am I strong,
Grace is my shield, and Christ my song.”

3. It was the triumph of joyful

hope. Hope as to his future salvation;—hope as to his personal safety;—hope as to the final success of the great cause in which he was engaged. And God can make the wrath of man, the fury of devils, and the desolation of disease and death, the very means of advancing the triumphs of the gospel. Rejoice that your Redeemer has all power in heaven and on earth.

I might deduce a variety of most important instructions, from this brief discussion; but one or two, are particularly worthy of notice. 1st. Observe that special favours from God, are often the precursors of special trials. Such is his gracious and holy will. If he humbles, that he may exalt, he sometimes exalts, that he may humble; and how often have you found the truth of this.

“We shou’d expect some danger nigh,
When we possess delight.”

We are not capable of bearing the sunshine long; the storm is essential to our safety; we need the dark cloud to gather around us for our protection; we are neither physically, or morally fitted to sustain uninterrupted enjoyment;—and he who knows our frame, measures the trial; apportions the calamity; mingle the ingredients in the bitterest cup; superintends the process;—and we are assured that “all things work together for good to them that love God.”

2. Learn to determine your true character by the manner in which trials affect you. How do you act under them? Some try to forget them—some in the dissipation of worldly pleasures strive to drown them; and steep their senses in maddening gratifications, or guilty oblivion.

Some increase the business and bustle of the world to drive away care; and how many are surrounded by miserable comforters in the hour of distress and anguish. The spirit of a man may sometimes sustain his infirmity, but a wounded spirit who can bear? But the way in which the believer acts under trials, is one of the evidences of his faith and piety. He goes at once to the mercy seat—to the throne of the heavenly grace; he goes to the sanctuary of God; he pours out his heart before him. There is his refuge, his dwelling-place; he does not go there when the chastening is upon him, merely as a refugee, but he goes to it as a home.

"No more a stranger or a guest,
But like a child at home."

Thus the believer acts. Are you acting in this way? Are trials, calamities, bereavements, and distresses, bringing you to God? causing you to rejoice even when the streams are dried up, that there is a fountain ever-flowing, and overflowing for your supply? If the gourd withers, there is the

tree of life, whose leaf never fades, the fruit never decays; and amidst all, can you say, "I will go to my God, my God, and my exceeding joy." 3. Learn that the consolations of the gospel are all-sufficient consolations. Adapted to every circumstance, suitable for every case, providing relief at all times; and relief provided by him who knows all hearts, foresaw all events, and does "all things well." 4. Learn that heaven is a world worth dying for; and let the hope of it, support and cheer you, believer, and disarm even death of its terrors. If the glimpse of heaven be so refreshing, what must be a residence there! If the first vision of glory be so delightful and transporting, what must be its complete realization, with a mind fitted to endure it, and a body fitted to share it? Bless God for the gospel; cling to it as your richest treasure, and only solace; and walk worthy of your high calling of God in Christ Jesus. Amen.

Correspondence.

LETTER TO A CHRISTIAN FRIEND.

My dear Friend,

In your last, you asked me to give you my thoughts on John 12. 24., "Except a corn of wheat fall into the earth and die, it remaineth alone," &c. In a literal sense, it declares a fact in nature, which our Lord uses as a figure, to shew the effects of his meritorious death. If a grain of wheat remain alone without moisture or earth, it produces no increase, but if it fall into the earth, it bringeth forth an increase of its own kind. Every grain has two

parts, the *farina*, or mealy part, and the *germ*, or vital principle. The former *only* dies, or is decomposed, and forms a fine earth which nourisheth the germ, until its fibres draw nourishment from the grosser particles of the earth. Thus, by the laws of nature, the farinaceous part must be decomposed by receiving moisture, or else the germ cannot spring forth to produce its own kind, rising from dormancy to activity, and so to fruitfulness; first, taking the dead part into itself; what a beautiful figure of the death and resurrection of Jesus. Through the influential merit of his death, he

arose as the essential and meritorious life of all his people. Being delivered from death, and entitled to life, the Spirit through him imparts that life in their regeneration. Thus risen with him, they seek the things which are above, where he is ascended to reign—and where he will finally, raise them to reign with him. He must have been alone, or without his church, had he not died. Her life, though hid in him, could never reach her in her fallen state unless she is taken out of the hand of justice, by a full redemption. That being done, he shall see of the travail of his soul and be satisfied—shall justify many, having borne their iniquities. Isaiah 53. 11., “And for this end, Christ both died and rose, and revived, that he might be Lord both of the dead, and of the living.” Rom. 11. 9. The “*much fruit*” then, means the possession of his church in heaven as his righteous reward: otherwise he must have been in heaven *alone*, as Adam was alone before Eve was formed, and given to him. This figure sets forth the amazing love of Jesus to his church. The church having sinned could not enter heaven in that state, any more than Eve could remain in paradise when she had sinned. But Adam loved her, and would not be *alone* in paradise; he therefore *knowingly* placed himself in her guilty state. 1st Tim. 2. 14. So Jesus would not remain alone, but placed himself in his church's guilty state, legally (not morally) considered, that by the great ransom price paid in his death, he might have her with him for ever in heaven. Now, as the church was chosen in him, redeemed by him, and is ascended in him, (Eph. 2. 6.) so they must be with him where he is, to behold his glory for ever; for he will not be satisfied with the holy angels being with him, his redeemed must be there also, nearer his throne, to raise a sweeter, nobler song. Compare Num. 23. 10., Heb. 2. 9.—13., Rev. 7. 9.—17.; and 21. 1.—4.

What amazing love is here displayed, and how high in value is the church in the view of him who loved her thus.—To him I commend you, and rest yours truly in him.

Farningham.

W. REYNOLDS.

THE “GOSPEL HERALD” A MESSENGER OF MERCY.

My dear Brother,

As the translation of a vessel of mercy from the kingdom of Satan into that of God's dear Son, is an event of eternal moment, and as I believe, such an event has occurred by the instrumentality of the “*Herald*” under my notice, I write you of it.

About three years ago, a young person came to reside under my roof, moral, modest, industrious, and quiet, but a stranger to true godliness, and disliking to attend the ordinances of preaching and prayer. She had been long a child of many prayers, both her parents having for many years travailed and united their unceasing supplications for the conversion of their offspring. Some seven years ago the father in blessed peace went home, in hope also that his own covenant God would one day visit those so dear to him.

Having been placed by providence with us, she attended to the domestic and public institutions of our profession without a shadow of repugnance visibly, but her heart, she now says, loathed it all. She would willingly have continued to live on, as she had done for more than twenty years before—without God, and without hope in the world. But God had ordained it otherwise. And, when in the autumn of 1844, my dear wife seeing a piece in the “*Herald*” written by a young relative of hers, (E. W. H. Chester), read aloud to “all that were in the house,” the young woman became pricked in the heart, and henceforth felt herself to be a lost sinner before God. From that time she sought opportunities for secret prayer, as well as the several seasons of public worship. And the “*Herald*” was esteemed as the “Poor Christian's Friend” indeed. Yet she was a “mourner” with only very transient seasons of hope that just served to keep her from despair, for more than two years, until at last, true peace of soul was so mercifully given, through the triumphs of the cross of Christ, that she became divested of her excessive fear, and came and asked to be heard while she told to all who feared God, what he had done for her soul.

She, with others did come, and at a

Church Meeting of perhaps, a hundred members present, spoke of the Lord's goodness to her, making glad the hearts of those who heard; and then it came out respecting the instrument at first used. So may the ransomed ones be gathered in, and, if the Lord's will, very many of them by this same "*Herald*" the world throughout.

Our church here is an old one. The first chapel was built the year after the Revolution. No doubt it had existed long before, but from that period, we have authentic proof of a regular succession of pastors. I have in great weakness, and conscious unworthiness, broken the bread of life to them, since September, 1841, and been honoured by the great Head to receive into it, ninety-one members. Twenty-one members I have buried, mostly in our grave-yard. Our present number is 170. Upon my settling here, between thirty and forty withdrew, and for the most part, united with some few Independents who were struggling for life in a noble chapel in the town. And being united as a mixed community, under the auspices of the Bristol Association, were supplied by their choicest pastors for a year, and then settled down under the pastorate of one of them. This is the society and its minister that is announced in the "*Baptist Manual*," and the "*Baptist Missionary Herald*," as "The Pastor of the Baptist Church, Wilts." They have however, themselves, suffered from a division, some sixteen having left them to form another congregation. Our congregations are good notwithstanding all, our schools flourish, and we are about having others added to us.

But we know real prosperity does not consist in numbers, and we know that the direst mischief has been sown by some accessions, even with all care, anxiety, and caution on behalf of the Lord's people. So that we have need rejoice with trembling. But desiring for you, as a pastor and as an Editor, all new covenant blessings, and your people and "*Herald*" exceeding favours and success.

I remain, my dear Brother,

Yours affectionately,

In the Gospel of Christ,

Bradford, Wilts.

W. HAWKINS.

THE CRITIC CRITICISED;
OR,
COPIES OF LETTERS FROM
Messrs. CHAPMAN & CURTIS.

Copy of a Letter from Mr. J. Chapman, Baptist Minister, Ledbury, to Mr. H. Cole, Baptist Minister, Reading.

SIR, Ledbury, April, 1846.

Two letters have reached me from you; the spelling shews you need greatly to learn how to spell, especially as you use such a number of long, hard words. Is it not strange that men should have the confidence to stand up as the public instructors of men in general, who are not themselves instructed in the plainest parts of a common English education? For applied you have *applied*, for purpose you have *purpos*, for feel you have *feal*, for therefore you have *therefor*, for ascertain you have *assertain*, for order you have *oord*, for despised you have *despsed*, for maintaining you have *maintaning*, for discriminating you have *discirmenating*, for sovereign you have *soverign*, for particular you have *partucular*, for redemption you have *redumption*, for believers you have *belevers*, for admitted you have *admitted*, for greatly you have *greately* for oblige you have *oblidge*, for godliness you have *godlyness*. I never before had such a letter as yours. You want to know what *we* are, and not the character of the person you write about. I should have thought you would have asked if I thought her a christian, if she has adorned her profession, if she is willing to aid in *pulling sinners out of the fire of hell*; but not a word of this: I hope she will never abandon what she has learned from scripture for the *cant phrases* of ignorant men, I have no doubt she believed from her heart *that Christ died for all men*, that all men can repent *if they please*, that if any are lost it is *their own faults*, and that she must work out her own salvation with fear and trembling; that it is possible to fall from grace and be lost, for she was a *Primitive Methodist*. You wish to know if we hold "*Sovereign Grace*," "*Particular Redemption*," "*Eternal Election*," "*Strict Communion*." In answer I reply, I do not find any one of these phrases in the word of God, and therefore *they are of men*. And what have we to do with the notions of men? We hold, as

firmly as we can, the faith once delivered to the saints—see Jude.

My dear sir, if you adopt the notions of men, as you appear to have done, instead of the pure word of God, are you not in danger of—yea, have you not brought down upon yourself that tremendous sentence in the last chapter of the Revelations, 18th verse? Do you not say you preach the discriminating doctrines of “*Sovereign Grace*,” “*Particular Redemption*,” “*Strict Communion*,” &c.? Now, *these are not the words of the Holy Spirit*. Are you not then plainly adding to the word of God, and teaching men so? I can easily believe you have been schooled in these strange notions, to the rejection of many parts of the word of God, which call upon us to exert ourselves to save men from the fire of hell. But, as a sincere friend, allow me affectionately to warn you, lest God should call you to his bar, to account for putting away part of his word from you, or adding to that word, or for making more of one part than another part, and not equally dividing the word of truth. “Buy the truth, and sell it not;” the truth, the whole truth, and nothing but the truth. I have endeavoured to be faithful; though personally unknown, you may depend I only wish your present *spiritual soundness*, and that you may so *read the word of God and preach it*, that at last, when you and I have done our work, it may not be burned, but that we may hear the Saviour say, “*well done*.” I remain, yours sincerely,

J. CHAPMAN.

Mr. Cole, the Preacher, Reading.

Copy of a Letter from Daniel Curtis, Baptist Minister, Homerton, to Mr. J. Chapman, Baptist Minister, Ledbury, Herefordshire, in reply to the above.

DEAR SIR,

I have had put into my hands a correspondence which has taken place between yourself and Mr. Cole, of Reading. I find that Mr. Cole had occasion, ministerially, to write you, (having had an application from one of the members of your church for communion with the church under his pastoral care,) to be informed if the church under your care was the same in faith and order as the church at Reading, in which he very candidly and properly acquaints you that the church at Reading hold and maintain

the doctrines of sovereign grace, such as eternal election, &c., and practice the ancient scriptural order of admitting to the table only those who have been baptized. These terms, “*Sovereign Grace*,” “*Eternal Election*,” “*Strict Communion*,” &c., you have had the assurance to designate the *cant phrases* of ignorant men, and are pleased to say, “I can easily believe you have been schooled in these strange notions, to the rejection of many parts of the word of God, which call us to exert ourselves in pulling sinners out of the fire of hell.”

Now, sir, as I had the pleasure of baptizing Mr. Cole, and as he sat under my ministry for a few years, and received his first schooling in divinity there, I feel called upon to make a few remarks upon your extraordinary communication to him. In the first place, you take upon yourself the task of severely animadverting upon Mr. Cole’s spelling; you tell him his letter shews the need of his learning how to spell, and you give a long list of mis-spelt words with your ingenious corrections, to shew that if he cannot spell you can; and then you break out and very pathetically exclaim, “Is it not strange that men should have the confidence to stand up as the public instructors of men in general, who are not themselves instructed in the plainest parts of a common English education.” Yes, sir, it is strange! marvellously strange! and always was to such men as yourself. The Jews of old thought it strange in him who spake as never man spake, and they said, despising his origin, “Whence had this man learning?” “Is not this the carpenter?” and they were offended at him, Mark vi. 3. And the learned doctors of Israel thought it strange that the apostles of our Lord should presume so to speak, seeing they were ignorant and unlearned men. But they could not alter the ordination of God, any more than can the educated men of modern times; for he still chooses the base things of the world, and things that are despised, yea, things that are not, or of nought, in the estimation of the world, to confound the wisdom of all such worldly wise men as yourself, that no flesh should glory in his presence.

But, sir, you who have so sharply rebuked my young friend for not spelling correctly, should certainly spell cor-

rectly yourself. Will you please to inform me at what school you was taught to spell the word primitive with an *a*, thus making it *primative*, as I find it in your letter now lying before me! Surely you did not, in your towering thoughts of some high ecclesiastical station, run against the latin word "*primatus*?" Upon the whole, your letter is by no means such an elegant composition as we poor unlearned Baptist ministers might have expected from a gentleman who prides himself upon his learning.

(To be continued.)

EXTRACT OF A LETTER

From Mr. W. J. Gooding, (late of Tunstal, Suffolk,) to Mr. D. Curtis, London.

The Baptist Churches in this country are principally composed of a few who believe the truth, here and there, one amongst many; the others are Fullerites and Arminians, so that it appears impossible for a man of truth to stay long in the place; as they hire their ministers generally by the year, and by then that period is up, he will find a majority against him. And I have been told, time after time, that I must not preach as I do, that if I do I shall not succeed in America; but I tell them *I know no other gospel*. This, my dear brother, is hard work. I stand almost alone, and at the same time the Lord does not seem to bless my labours. I often think of your words—you told me I could not be right in leaving England. I really have thought so; but I do not know, I never was so tried in mind before; and were it not for the grace of God, I should be compelled to give up the truth; but blessed be the Lord, he hath kept me faithful, and I trust will even unto death. But if I have run away from England, I am sure that I shall not succeed here; but all seems to me to be wrapt up in mystery. I am at my wits end, and often have to cry "Lord I am oppressed, undertake for me," "show me some token for good." If I was fully convinced I was wrong, I would immediately return; but then I have but barely a sufficiency and hardly that, to pay my passage back to London; and then, when I reach England, I have not the means

to furnish a house for my family; so that I am beset behind and before.

"See every day new straits attend,
And wonder where the scene will end."

I keep praying, and hoping, and watching for the Lord to appear; but no—here I am in prison, with no signs of deliverance. Could I see some evidence of my labours being blessed, I should then feel satisfied that the Lord sent me here; but I shall tire your patience with this sad tale—but I have no better to send; if I have acted a Jonah's part, I hope the Lord will forgive me, and restore me again to the country I ran from, and make me useful in his vineyard; and I feel convinced I shall never run away to America again. But this perhaps is folly, the Lord may yet appear, surely he hath not permitted me to come all this way for nothing; yet it appears so—I know not what to say to it. But God is his own interpreter, and he will make it plain. Yet I am comfortably provided for in a temporal sense, and often think it is something like Jonah's gourd, for there is a worm at the root. I think it is evident this Arminian Church will not have me longer than the time they have hired me, *viz.*, up till the 1st of May, unless I will consent to preach that God commands all men, every where, to repent spiritually, as a condition of salvation; *which I will not do*;—no, I will die in an English Union-house, before I will preach such trash. Dear brother, pray for me, that I may be kept honest, and having done all to stand, for who can tell what is the design of the Lord in all this, complicated as it all appears, for we know that all things work together for good to them that love God, and are the called according to his purpose; and I am satisfied that though there are many devices in man's heart, yet the counsel of the Lord, that shall stand. Relative to the state of the churches, brother Dunbar told me the other day, that there is a dearth prevailing in the churches; and to use his own words, it seems as though the Holy Spirit had altogether withdrawn his influence;—there is no conversion scarcely heard of—many churches are on the decline—while popery is spreading through the length and breadth of the land. The signs of the times are awful. I was reading an account the other day from

Nova Scotia:—there are 100 churches in that association, and during the year, there have been but 95 persons baptized; while the decrease of members is upwards of 200. There is also a decrease in the churches in the State of New York; and brother Dunbar says, of the accounts he has received from the various associations, almost all tell this sad tale. Where these things will end, the Lord only knows; but I think popery will soon gain the ascendancy here—indeed, as far as I can learn, the Catholics are on the tip-toe of expectation; and as soon as they can carry a majority, there is no doubt they will seize the reins of government. But I must conclude; brother Dunbar desires to be remembered to you in christian love. I hope you will favour me with a letter as soon as you can; the steamers run now once a month during the winter, and will leave Liverpool, England, on the 4th of February, and the 4th of March. I should be most happy to pay the postage, but cannot further than Boston, and all letters from England, must be paid to Boston. Do write, as a letter from a friend will be a comfort to my mind in the midst of all these trials; and I know you will bear me on your mind at a throne of grace. With my christian love to yourself, and Mrs. C., and family, and all friends, wishing you the rich enjoyment of every new covenant blessing.

I am, my Dear Brother,
Yours most affectionately,
In the path of tribulation,

WM. J. GOODING.

Direct to me, Baptist Minister, Jersey City, State of New Jersey, United States of America.

To the Secretary of the Norfolk, Suffolk and Cambridge Baptist Home Missionary Society.

MY DEAR BROTHER,

I have the pleasure, on the behalf of the Church over which the Lord has called me to preside, of forwarding you the sum of £5., in aid of the funds of the above valuable and useful institution, for the benefit of which, you are constantly and arduously labouring.

Considering the object of the institu-

tion, and the divine blessing which has so evidently attended the efforts employed, I deeply regret that it *should not have received a greater measure of support and sanction from those Churches especially which profess and maintain the same views of doctrine and discipline as those on which the Society is based, and which it seeks to disseminate.*

I fear that the indifference manifested, arises in many instances from a lack of that spiritual warmth, love and devotedness to the interests of the Redeemer's kingdom, which the belief and reception of the doctrinal views we maintain are, when rightly received calculated to inspire.

I regret that this should be the case, because our sentiments are maligned on this account; and this Laodicean indifference is said to be the natural result of our narrow and contracted views, as they are reproachfully stiled. —When will our churches awake and deliver themselves from this reproach!!

We are not a large body of people, and very far *indeed*, from being wealthy;—considering these things, perhaps the sum raised during the first year is as much as might have been expected; it has amounted to £18., which has been apportioned as follows: to the Baptist Translation Society, £5; the N. S. and C. H. M. S. £5; to the Aged Pilgrim's Society, £5; and to our own poor, £3.

I have not stated this in a way of boasting; this would not be congenial with my creed, (which forbids boasting save in the cross of Christ) nor with my feelings; and I am quite sure my dear friends would be equally averse thereto; my only object in these remarks is, a desire to be the means of exciting a similar feeling and action in other Churches who may be accustomed to pray "Let thy kingdom come," "Send out thy light and thy truth," "O Lord lengthen Zion's cords and strengthen her stakes," "Hasten the time, O Lord, when the heathen shall be given to thy Son for his inheritance, and the uttermost parts of the earth for his possession: but whose apathy gives occasion for the question, "Are these good people *sincere* in their petitions?" The apostle says, "faith without works is dead;"—in building the wall of Jerusalem, the Hebrews wrought as well as prayed.

I feel persuaded that the plan upon which we have been acting at "Enon," might be carried out by most, if not all, of our churches, and if put into practice, while the funds of your Society would be considerably augmented, you, my Dear Brother, would be spared a great amount of labour now imposed upon and borne by you, in travelling about to collect for it; which considering your extensive pastoral duties must be exceedingly onerous;—a fact, I fear, our churches have not properly considered, and which by united and active exertions they *might*, and I think, *ought* to spare you.

I hope we shall be able to hand you a larger amount next year, and shall be rejoiced to hear that the other churches follow our example, and greatly excel us in our efforts.—May the covenant God of Israel bless you in all your multiplied labours for his glory, and crown them with increasing success.

Yours, in our Lord Jesus,
CHARLES BOX.

Enon Chapel, Woolwich, Kent.

A TRIBUTE TO RIGHTEOUSLY-USED ABILITY.

Messrs. Editors,

May I be permitted through the medium of your much improved and excellent periodical, to present my own thanks, and the thanks of many others, to the author of a timely and well-executed pamphlet, lately issued from the press, entitled "Plain Statement, followed by a few reflections on Mr. Philpot, of Stamford, as a Christian, a Preacher, and a Reviewer?"

Such an exposure of the spirit and conduct of *that class of men* has been long needed; and frequently have I

wondered that nobody has made it. It has really appeared to me as if nobody had courage enough to attack the modern Goliath of Gath, or take the wild bull of Stamford by the horns. I therefore rejoice that the author of "Apostolical Succession" has shed his ink upon the Dissenting Gathercole of Standard notoriety, and that he has shed it most effectually. I am unknown to the author; but I have read all his productions from "Pietas Ecclesiæ" to a "Plain Statement," which last pamphlet, I pronounce to be the most talented of all that his pen has produced, not excepting his "Sovereign Goodness." It reminded me of the Quarterlies—the Westminster and Edinburgh Reviews, although I see there are one or two errors, which probably are misprints.

That this pamphlet will make him many enemies cannot be doubted, the united influence of whom should be counteracted by some mark of public esteem, conferred by the ministers and churches whose cause he has so successfully and triumphantly pleaded. Ought not the churches in which the *Herald* circulates to order forthwith a number of copies for distribution? I am anxious to see every copy put in motion, and a second edition asked for—which should be printed by subscription and sold for twopence. In conclusion, I beg to offer the respected author my hearty thanks for this fresh proof of his attachment to sovereign truth, and his singular abilities for defending it. Long may he be continued to uphold his Master's honour, and maintain his Master's cause.

Begging pardon for thus obtruding upon your patience and your pages,

I remain, sincerely yours,

ALPH.

SOME STANDARD GOOD MEN.

Good men are great blessings, but being thinly scattered over the world of mankind, many attempts have been made to describe their characters, so that they may be recognized by one another, and by the world also. There is, in the present day, a strong liking to this kind of practice; and hence both the pulpit and the press abound in this

species of moral painting. In the pulpit this is called "preaching *character*," "preaching the *Christian*, or preaching *experimentally*." It appears to be the fashionable cut for the times we live in; and the rivalry seems to consist in a struggle for superiority of talent in this department. The thing takes exceedingly; and many profes-

sors are becoming very experimental without "repentance toward God, and faith toward our Lord Jesus, &c." Men must be *deep* experimental preachers. The meaning of which, in many people's mouths, amounts to this: they must be persons of strong feelings—or pretendedly strong feelings—and must enter into the feelings of men destitute of the grace of God, and so combine those feelings with religious emotions, as to confound the conflict between conscience and corruption with the warfare between a principle of spiritual holiness, and the old man which is corrupt. This confounding of things, lays a false foundation for a false hope, and leads lifeless professors to admire and extol the men who preach this kind of experience, as well as travel long distances to hear them.

The *press* too—the religious press I mean—has received an experimental dip, or a dip too deep. Hence of late years, we have had men writing their own biographies, relating many wonderful things, in the true Huntingtonian fashion; either from a fear, it may be presumed, they should be forgotten, or from a desire to be known as great experimentalists.

Periodicals partake of the same character; so much so, that people who contribute to the "*Gospel Herald*" for example, are considered as unacquainted with the gospel; i.e., they know nothing of it *experimentally*. One of these periodicals, (and which I have principally in view) is considered as the gauge, or measure, of Christian experience, and is modestly enough called the "*Gospel Standard*," but which from its various sketches of character (recurring to our first metaphor) might less inappropriately be entitled, the Baptist Huntingtonian portrait gallery. Here the lovers of experimental divinity have monthly treats, and annual exhibitions by the Editors, a specimen of which may be taken from their "address to our readers," contained in the January number, for the present year. In this address, the Editors describe some good men, "who for peace sake," they are generally obliged to love at a distance, as men who "never speak of others but in the language of censure and complaint;" who, if they "hear a minister of truth, their ears are open to hear, and their memory retentive to retain the last word that sounds amiss;

and if they cannot find an awry expression, they will twist any that varies from a right line to make it crooked—their ears, like sieves, let all the sound grain fall through to retain the chaff;—a sneer, a slander, a lie against a good man, their memories are of wax to receive and of stone to retain. Such men are never satisfied but with their own doings and performances; and apart from the exquisite gratification derived from the contemplation of self under its varied hues and admired shapes,—

"Their only pleasure is to be displeased."

This outrage upon christian fidelity, and upon true religion, has called forth two tracts from Mr. Tryon, of Deeping; one addressed to the *Editors*, the other to the *readers* of the *Gospel Standard*. In the first mentioned tract, Mr. Tryon calls upon the Editors, whom he appears to know, to retract the expression "good men;" telling them that their "judgment is certainly wrong;" and that "the persons with whom that picture agrees, are damned if they die in that state." "Matters," Mr. Tryon writes to the Editors, "are reaching a *painful* pass: they cannot stand still. Every year will make us *more and more manifest*." He enquires, whether the *Editors* would admit such "good men" into their *churches*; and if so, how they could distinguish them from the "railers," whom the "word of God forbids us to eat with?" Speaking of one of these good men, Mr. Tryon further remarks, "If he were asked to show his faith by his works, his faith would not prove so good as that of devils, who believe and tremble." "If," says Mr. Tryon to the Editors, "you point out the *workings* of the heart of *such men*, enter into *their experience*,—preach in a tone of *encouragement* to such as "good men," though with great *infirmities*, you may expect a crowded congregation of *professors*, who want little beside *comfort*; but you are *prophesiers of smooth things*; *prophesiers of deceits*;" you fill the rich and send the poor empty away. It may be called by *some, deep experimental preaching*, but the end of such things is yet to be seen. I consider that we do indeed need "sharp threshing instruments having teeth," if there are men in our *churches* (churches in that connexion it may be presumed) bearing

such *awful* marks ; and if you are content to *comfort* them with the idea that they are "good men," you are builders of wood, hay, and stubble, and your work will be burned., (page 7th).

It is this sort of experimental preaching to which I object ; and I object upon the ground of its eating away the

consistency, uniformity, vitality, and practical parts of true godliness. It is depraving the purity of the gospel ; and deceiving those who, as Mr. Tryon justly remarks, "want peace without purity."

(To be continued.)

Poetry.

REMEMBERING JESUS IN HIS SUFFERINGS AND DEATH.

BY W. REYNOLDS.

Around thy table, Lord, we meet
In fellowship divinely sweet ;

O may our dwelling be
Beneath thy cross, that sacred shade,
Where we behold thy love displayed,
And thus remember thee.

We eat this bread and taste this wine,
But look beyond the outward sign,
To Jesus on the tree.

By faith we fix our longing eyes
On thine atoning sacrifice,
And thus remember thee.

Thy agony and bloody sweat,
Thy dying pains, can we forget ?
Oh ! no, that cannot be.

We look, and wonder, and adore,
And try to count thy sorrows o'er,
And thus remember thee.

We love to meet around thy board,
And view thy sufferings, dearest Lord,
Endur'd on Calvary.

Thus, till we rise to dwell above,
And even then, we'll sing thy love,
And still remember thee.

Farningham.

GRACE.

My stock is dead, and no increase
Doth my dull husbandry improve ;
Oh ! let thy graces without cease,
Drop from above.

If still the sun should hide his face,
Thy house would but a dungeon prove ;
Thy works night's captives. Oh ! let grace
Drop from above.

The dew doth every morning fall,
And shall the dew outstrip thy dove ?
The dew for which grass cannot call,
Drop from above.

Death is still working like a mole,
And digs my grave at each remove ;
Let grace work too, and on my soul,
Drop from above.

Sin is still hammering my heart
Unto a hardness void of love ;
Let suppling grace to cross his art,
Drop from above.

Oh ! come, for thou dost know the way,
Or, if to me thou wilt not move,
Remove me where I need not say,
Drop from above.

GEORGE HERBERT.

Varieties.

THE CAPTAIN AND HIS ORDERS.

In natural things, when a Captain orders his men to act in a certain manner and they wilfully disobey, we are not surprised to hear of corporeal punishment or the black hole. Then why, in spiritual things, should the children of God be amazed, if from their daily disobedience to the orders of the Captain of their salvation they feel the strokes of chastisement, or find themselves in the black hole of doubt and fear ?

T. S.

FAITH VERSUS TROUBLE.

Faith and heart trouble are like a pair of balances ; when one goes up, the other goes down : Faith is the counterpoise of trouble of heart.

BUNYAN.

SPARE MINUTES.

Spare minutes are the gold dust of time, and Young wrote truly when he taught that "Sands make the mountain, moments make the year." Of all the portions of our life "spare minutes" are the most fruitful in good or evil. They are often gaps through which

temptation finds access to the garden of the soul.

ANON.

SOME MORE SORELY TRIED THAN OTHERS.

I believe that some christians have more trials and afflictions in the flesh than others, because there is more natural stubbornness of pride and wilfulness in them. *The Lord will have these to be subdued*, and he suiteth all his chastisements with great and unerring wisdom to the occasion. If they thought of this aright, they would not be so much in care to get rid of the visitation, as to have the *design* of it answered within them.

SERLE.

USELESS LABOUR.

Mount Sinai (that is, salvation by works) is labour-in-vain hill, do all you can you will never get to the top of it, not so much as half way up.

TOPLADY.

THE FIRE AND THE WORM.

A converted Indian was asked how he knew that he had experienced a change of heart; he gave no answer.

He was asked if he saw the power. "No." Did you hear it? "No." Did you feel it? "Yes." Well, then, cannot you describe your feelings? He paused a moment, and then, kneeling upon the sand, made a small circle of chips and dry leaves; he then got a little worm and placed it inside the ring, and with a spark from his pipe, lighted his pile. The poor worm, when it began to feel the heat, crept first to one point, then to another, and then to another, and at last, after many ineffectual attempts to get out, finding that the flames completely surrounded it, crawled to the centre, as if in despair, and coiled itself up awaiting the result. When it began to feel the heat too sensibly, the Indian took it in his fingers and placed it without the ring in safety.

"Now," said he, "I will explain my meaning:—I was like that poor worm; the fires of hell were burning around me, they began to scorch me, I ran every way, I drank fire-water, I tried hunting, every thing, but could not get out. At last I threw myself down and tried to pray, and then God stretched forth his hand, and lifting me out, gave me rest." "Now," said he, "I cannot explain it any better; I cannot tell you how it was done, but I felt a change, and I know it was so."

CHRISTIAN TREASURY.

Obituaries.

THOMAS PERRING.

On the 26th December last, the Sovereign Disposer of all things was pleased to remove from this world, Thomas Perrin, the elder, of Saffron Walden.

Our departed brother was called of God from a state of darkness and ignorance in the early part of his life. His first serious impressions were occasioned by hearing the Gospel preached on the green, near his residence, by a minister living in a neighbouring village; and from that time, he regularly attended the ministry that had been blessed to him. But little is known of the earlier part of his course, except that he was gradually led into the

knowledge of his entire ruin as a sinner against God, and of the way of salvation by the Lord Jesus Christ; and his subsequent conversation for more than forty years, shewed that the truth of God was deeply rooted in his mind, and had a powerful and permanent influence upon him. From the time that he was made to seek the kingdom of God, he became a close student of the scriptures, and his communications in prayer and brotherly intercourse, evidenced a most intimate acquaintance with the oracles of God. Some years after his conversion, he was convinced that *the immersion of believers is the only baptism which was appointed by Christ, and practised by the apostles*; and in August, 1820, he united

with the Particular Baptist Church in Saffron Walden. He discovered much spirituality of mind, and appears to have been generally favoured with a steadfast reliance upon the Lord Jesus Christ; and the consistency of his conduct constrained all to acknowledge that he was a man of God. During his long affliction, which terminated in death, he was greatly tried with darkness of mind, and continually lamented the want of divine manifestations; yet under it all, he discovered such lowly and abasing views of himself, such hatred to sin, and such high prizings of the Lord Jesus, and earnest desires after him, that though he could not discern the work of the Spirit of God in himself, all others who were capable of judging, saw spiritual life manifested, while sensible enjoyments were withheld. His bodily sufferings were great, and for several hours before his departure he was incapable of continued conversation; but his mind was more serene as he drew near the close of his mortal life, and when told that his departure was at hand, he replied "*That will be a blessed deliverance..*"

WILLIAM PARNWELL,

Departed this life on the 16th of January last. He had suffered from asthma for many years, and had several times been brought so low that both himself and his relatives concluded that his end was at hand; but year after year the Lord lengthened the brittle thread until the appointed hour arrived. While death was thus familiarized to him, it was not a gloomy theme. Many years before his departure, he was enabled to flee for refuge, to "lay hold on the hope set before us." After long walking alone, in April, 1831, he joined the Particular Baptist Church, Saffron Walden; and he truly manifested the truth of the promise—"Those that be planted in the house of the Lord shall flourish in the courts of our God:

they shall still bring forth fruit in old age." Under his long-continued bodily afflictions, and other trials and privations, he manifested such submission and patience as only the grace of God can produce. He was continually dwelling upon the goodness of God to him; and often said, that for years past he had been daily looking for the Lord to take him home. The unchangeableness of God's love, the stability of the covenant, and perfection of Christ's redemption, were his pleasing themes. He sometimes said that his enjoyments ebbed and flowed, and that his frames were constantly changing; but he would add, "This is my comfort; my God changes not; Jesus is the same yesterday, to-day, and for ever." His anticipations of the heavenly state were blessed beyond expression. And he often appeared as if the perfection and bliss that awaited him, lifted his mind above all the pains, sorrows and trials, he was called to suffer. He would dilate on the redeeming work of Immanuel, and speak of his glories like one that expected shortly to join the spirits of just men made perfect in praising the Lamb that was slain. In this state of mind he continued until his happy spirit, released from the mortal clay, entered into the presence of our glorious Lord and Saviour Jesus Christ.

The two brethren of whom the above is a short sketch, most strikingly answered to "Humilius" and "Stabilis," described in "Macgowan's Death a Vision," and a considerable part of the account there given is exactly descriptive of these two departed believers. Mystery envelopes the footsteps of God; yet the diversity of his dispensations towards his people, is designed for their instruction. He displays his sovereignty, magnifies his grace, and honours his faithfulness, not only by his general dealings with his children; but also by the variety that

appears amongst them as to degrees of knowledge, enjoyment, trials, and exercises. These thoughts arise in the

mind in reflecting on the experience of these two departed brethren.

Saffron Walden.

D.

Notice of Books.

The Power of Divine Grace. A Sermon preached on the occasion of the death of the Rev. J. T. Nottidge, rector of St. Clement's, and St. Helen's, Ipswich. BY THE REV. J. W. REEVE.

Christian excellency is worthy of admiration and remark wherever it is found. Let it be where it may, in the Church of England, or in the Dissenting Churches,—it is the fruit of eternal love and sovereign grace, and we will rejoice therein and thereat; yea, we WILL rejoice.

The text upon which this discourse was based, is a precious and an appropriate one. "BY THE GRACE OF GOD I AM WHAT I AM." 1 Cor. 15. 10. To begin with the beginning we will quote the preacher's introduction. "In selecting these words for the occasion on which I have been requested to address you, I feel persuaded they are such as our beloved friend would have used, had he been asked to assign a cause for that 'measure of the stature of Christ' which his life presented. I select them too, *because they furnish us with the spring of all that was exemplary in his life—of all that was consoling in his death*; and because they teach us where to look for the realization ourselves of all those undying hopes which shine around his grave."

A sound and savoury reference is made to the saving and sanctifying power of the Holy Ghost. "In recalling how he lived, and how he died—we cannot but be conscious of some higher hidden power, which working secretly yet mightily in him, subdued the flesh, overcame the world, trampled upon self, and thus gave scope to the development of the new creature in Christ Jesus.—To be stirred up to observe and acknowledge this higher power, and that it *really works in man*, is deeply important."

The subjoined passage is striking and beautiful:—"I have deeply felt the wisdom and delicacy needed in dealing with the dead. Their memory should be kept like odours. If not preserved with care they lose their power; if used too freely they offend;

they should float around us, occasionally breathing out their sweetness, telling of the land from which they come. So should the records of the (righteous) dead fall on the spirit of the living. Giving out from time to time those 'spices' which Christ has planted in the garden of the soul, to remind us that such is the atmosphere of heaven."

How practical and profitable are the annexed suggestions.—"What need have all believers to bear this truth in mind, 'BY THE GRACE OF GOD, I AM what I am.' It is the prerogative of GOD *alone* to say, 'I AM THAT I AM.' It is the privilege of the church to say, 'By the grace of God I am what I am.' There is no snare more fatal to our souls, or a greater hindrance to growth in grace, or usefulness, than any feeling of self-sufficiency, *which makes us forget for one moment our total dependence upon God.*"

With another quotation we must bring our brief notice to a close. Speaking of the late Mr. Nottidge, Mr. Reeve says, after speaking of the living faith of the departed one:—"But though his faith was so unwavering, *as seen in his obedience*, it was not because the light of God's countenance was *always* lifted up upon him—not because his path lay on the *sunny side of the way*. No! he was a man subjected to deep trial in his spirit; the very infirmities of his constitution rendered his walk of faith a *heavy uphill struggle*. His life was far from being one of unclouded brightness. He had to draw as deeply as any of God's saints from that consoling text, "Who is among you that feareth the Lord, that heareth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God." But the secret was he did draw, though in tears, and *drank of what he drew*, and he found Christ's 'grace sufficient,' for his spiritual life survived through all his gloom and darkness; and when *he came to die*, then, lo! it came to pass, THAT AT EVENING TIME, IT WAS LIGHT. Yes! when it was no longer possible to tes-

tify before the world by his life and steady 'obedience of faith' that God was with him, then that God, who *all along had been with him in reality*, was with him in HIS BRIGHTNESS."

We cannot but regret the *deariness* of this sermon, which may hinder the "Lord's poor" from obtaining it.

A Plain Statement, followed by a few Reflections upon Mr. Philpot of Stamford, as a Christian, a Preacher, and a Reviewer. BY W. PALMER, Chatteris. Arthur Hall and Co. Paternoster Row; Higham, Chiswell Street, London.

Not unfrequently, during the last few years, have the spirit and conduct of that class of men, of whom Mr. Philpot appears to be the accredited representative, been observed by us with feelings that many considerations indeed would induce us to suppress, were it not that a sense of public duty, under the extending influence of a dogmatizing and pernicious system of religious teaching, renders it imperative upon us to give them expression, lifting up our voice against an evil, the magnitude and mischievous effects of which are but too surely indicated in the signs of the times, and the circumstances of some of our churches.

The same uncompromising regard for truth, which has ever emboldened us to resist the encroachments of semi-Arminianism, in whatever subtle and beguiling forms it may have sought to insinuate itself, and become engrafted upon the doctrines of the cross, will not allow us to be backward in denouncing the still more dangerous and corrupting system of No-Law divinity, the tendency of whose principles is baneful in the extreme, as they become diffused under the specious pretences of superior light, liberty and unction attending the ministrations of those men who appear to be "too wise in their own conceits," to believe that any who come not just up to their STANDARD have any rights or spiritual qualifications to preach the gospel.

To present our readers with any thing like an adequate description of the ministers to whom we refer, and the impertinent, - boastful effusions with which their pulpits and periodicals are perpetually teeming, would be a task

if not too difficult, by far too incongruous with our notions of the *agreeable* to permit us to impose on ourselves so ungrateful an employment. Unfortunately, we have reason to fear, many of our friends are *already* too painfully acquainted with the local influence and effects of those church-disturbing, peace-destroying sentiments, the spread of which we know not how more appropriately to characterize, than as a spiritual *Miasma*, vitiating the principles, prostrating the energies, defiling the purity, and desolating the fruitfulness of every church that become exposed to its pestilential influence.

In every instance that we have known of the entrance and prevalence of those arrogantly exclusive dogmas with which Mr. Philpot and his coadjutors are seeking to emancipate the "living family" from the despotism of "Associated Ministers," and "legal taskmasters;" faction and discord, anarchy and strife, confusion and every evil work have been observed the invariably attendant results. No sooner have the tenets of those men become the "shibboleth" of a party, however small, in an otherwise peaceful and prosperous church, no sooner has their spirit been imbibed, perhaps, in some instances, by a few *disaffected* members who are ever ready to promote a rupture, and foment discord among brethren; then the insidious leaven of *corruption* begins its work, generally, indeed under the guise of a sanctimonious, affectation of superior light and deeper spirituality of mind, but invariably exhibiting in its results, some of the worst characteristics of a spurious christianity. Proud, boastful, heady, and high-minded, the disciples of the Philpotonian school become a restless annoyance to the followers of peace in every church to which they belong. The ministry of the word, however faithfully and ably dispensed, is made the occasion of covert insinuation and open declamation against what is derisively termed "dry doctrines," and "legal duties." The obligations of believers are too nearly allied to the covenant that "gendereth to bondage," for those children of light and liberty to acknowledge as having any thing to do with *these*! A monopoly of the Spirit's teaching is modestly claimed by themselves and their accredited instructors; their interpretations of holy

writ are propounded with an ostentatious air of infallibility; their numerous *perversions* of the word of God are proofs of their possessing quite as much *ingenuity* as *reverence*, and their *experience* of which ever and anon they are making their boast as the standard of truth, the test of godliness, and the touchstone of spiritual life and health is indeed an unenviable, and, to all but themselves, an undesirable compound of spiritual convulsions and fleshly corruptions, consisting chiefly of the workings of depravity, disease, and death.

We should feel quite disposed to allow these brethren undisturbedly to enjoy the credit of their arrogant pretensions, and to satiate their appetite with what is so congenial to their taste, were it not that their principles and their spirit, wherever they gain entrance, are commonly productive of the most pernicious results, alike injurious to truth, holiness and peace in the churches of Christ. We express our convictions and feelings "more in sorrow than in anger;" but we are determined to be firm in opposing the evils adverted to. It was high time that they should be exposed in their true light, and we are not sorry that this task has been undertaken by our respected brother Palmer, in a cheap publication, the title of which heads the foregoing observations. Feeling himself called upon by the circumstances in which he was placed to explain his conduct and justify himself in relation to a transaction between himself and Mr. Philpot; Mr. Palmer has presented to the public a statement of the case, and appended thereto a few reflections upon the character, ministry and writings of the editor of the "Gospel Standard." We have never read a work of Mr. Palmer's with greater pleasure. It is ably written—firm, yet *temperate*; quite as much so as we could expect under the provocation received from Mr. Philpot's slanderous pen. It is the most complete exposure of the entire system it opposes we have

ever read, and we do not envy Mr. Philpot's feelings under the *dissecting* operation performed upon himself.

The circumstances which occasioned this production are, in brief, as follows:—A few years since Mr. Palmer wrote a tract on the subject of foreign missions, urging the duty of the churches to engage in that department of christian enterprise. That tract was reviewed by Mr. Philpot in the "Gospel Standard," in which review he took occasion to decry *all* missionary operations, to declaim against the advocates of missionary societies in general, and *especially* to pour forth unmeasured calumny and abuse upon the "associated ministers" and churches in the counties of Cambridge, Huntingdon, Suffolk and Norfolk, who were known to be generally favourable to the cause of Missions.

Of this scurrilous review of Mr. Palmer's tract no notice was taken when it first adorned the pages of the "Standard;" the author, we suppose, deeming it best to allow the reviewer to enjoy all the benefit of his unchristian, acrimonious, and malevolent vituperations against a body of men, who were beyond the reach of Mr. Philpot's venomous attacks. Thus the matter might have passed quietly off, but for the circumstance, that on a recent occasion the use of Mr. Palmer's pulpit was solicited for Mr. Philpot, by a friend of the latter, doubtless under the impression that the redoubtable editor of the "Stamford Oracle" had a prescriptive right to occupy any pulpit he might choose to enter, and that the present application would hardly dare be refused. Mr. Palmer, however, *did* refuse Mr. Philpot his pulpit, though not until he had first ascertained that he still "*fully adhered*" to the opinions expressed in the review above referred to, and that he saw no *reason*, and felt no *inclination* to *revoke* or *modify* the sentiments therein declared, *wholly* or *in part*."

(To be continued.)

DEATH.

On Lord's day, December 27th, 1846, Mr. Thomas Grindon, Baptist Minister, of Bethlehem Chapel, Sharnbrook, Beds., died in the Lord in his 72nd year. The loss of his family and church is gain to him.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

MAY, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

SOUND DOCTRINE.

Every sect and party has its peculiar dogmas, which it denominates "sound doctrine." But our opinions and sentiments are only sound and substantial in proportion as they are conformable to the "oracles of God." Nor can we be sure that we are right because our notions are consonant with detached portions or isolated texts of Holy Writ. Every *sentiment*, which is not capable of harmonization with "*the whole* counsel of God," as revealed in the Old and New Testaments, is erroneous. Every wild vagary of man's fallen intellect may find some show of support in texts of scripture considered singly, and studied apart from the rest of the scriptures. The word of truth, like the nature of its author, is complete, perfect, and indivisible. It must not be believed fragmentally. The anatomist may dissect, and examine, and describe the functions of any particular vein, artery, nerve, tendon, bone, or muscle of the human frame, but, to be right in his statements and secure in his conclusions, he must consider that particular part in *its relation to all other parts* of the corporeal frame of man. Even so with the body of truth.

But are we met here by an objector who says there are matters in the scriptures which are "hard to understand," and some which the human mind has never been enabled fully to comprehend. Even so; but mystery is not necessarily contradiction. Depth is not deception. The most valuable and wondrous natural sciences, truly so called, are the most difficult to study and hard

to learn. But this rather invites diligence than inspires doubt. Some sage philosophers once strove hard to comprehend the meaning of a certain sentence in a book which had just issued from the press. They thought and thought, and then discussed the subject, hour by hour, and day by day, until the matter engrossed all their attention and drew them much from other matters to which they should attend. But they came none the nearer to a satisfactory and unanimous conclusion. One view was very wide of the mark they agreed; another somewhat nearer; another nearest; but none could hit it. They ransacked all their accumulated stores of knowledge in the storehouse of memory. They read all the books to which they had access, and which they thought might bear upon the subject. But all their labours were abortive! At length the son of one of the youngest of the philosophers, a mere child in years, broke in upon the mystified sages, and having asked and obtained leave to speak, modestly but firmly propounded the real, and now evident, meaning of the disputed sentence. "Wonderful child!" exclaimed the philosophers, lifting up their hands in admiration. "Nay," replied the child, "I am not worthy of your applause." "How so," enquired his wondering parent. "Because I got the information so readily," replied the child. "I knew that you all longed to know the meaning of the words, and sought to find it by your own studious efforts. I read the words. I wished to know their meaning, but I felt I was a child and could not of myself find what I sought, and so remembering that the author of the book lived near, I went to HIM, and HE told me all about it.

Doubting saint! art thou tried in thy soul about any part of the sacred testimony. Art thou saying, "What is sound doctrine?" Whilst worldly-wise men and mere professors are trying "by searching," and by leaning to their own understanding, to find out the matter, mayest thou be enabled to feel that thou *art but a child*, and that "such things are too wonderful for thee," and be induced, by sovereign grace and power, to bow reverently at the footstool of God the Holy Spirit, and so learn the signification of God's truth *through instruction* FROM ITS AUTHOR. Amen.

Stonham.

THOMAS SMEEON.

CHILDREN OF LIGHT.

(Continued from page 83.)

It must not, however, be imagined that when the christian has passed the first stage of his journey, the remainder will all be

traversed in the bright rays of a meridian sun. Many a dark cloud will intercept his view of that glorious orb, and many a wearisome night will find him walking by faith and not by sight. Had he no internal corruptions to contend against, he would find enough in the attacks of satan to make him groan; but when these great armies unite their forces, the spiritual hemisphere often appears blackened with their multitude. We have, on a former occasion, observed, that, although Satan appears in the character of a roaring lion, it is as a serpent that he does his worst work. In the former character it is that he generally attacks the pilgrims at the outset of their career, before they have learned much of the sword exercise, being unskilful in the word, but fearful of its sharp point in the hands of older soldiers, he usually adopts towards them the subtlety of the serpent, seeking where he may insinuate his attenuated body, so as to fix his poisonous sting in some tender part unawares. In the accomplishment of this design he not unfrequently finds access through the very channel of christian enjoyment; the believer has felt an outdrawing of soul before the throne, and a sweet liberty of access to the mercy-seat, words multiplied in the expression of his ideas, which increased in the proportion of his necessities and the manifest fulness of the fountain of supply, so that the brethren, filled with equal delight and satisfaction at so precious a season of worship, said, "What a prayer, how brother so and so was led out to-night." The feeling was genuine; they felt the privilege they enjoyed; but the devil was there, listening as attentively as themselves and brooding his hellish mischief. To the brother he whispers, you prayed excellently last night; the friends will be glad to hear you next meeting, and you must go; and go he does, as he ought to do, but with feelings quite out of place, looking now at his fine prayer instead of that Spirit who taught him his necessities, and gave him liberty to express them at the throne. This may probably continue for a few weeks, the people evincing their desire for that brother to be called upon to pray, until he who at the first felt that he knew not how to pray as he ought, now thinks and feels that there is none like him in such a christian exercise. Now the work is done; Satan has infused his stupifying poison, and more than ten to one but the day is not far distant when his pride will meet its chastisement at the very place of its origin, in the attempt at prayer, when the heavens will gather blackness, and he will find himself shut up and cannot come forth. But, perhaps, some judicious old minister has been watching the leaven of pride as it rose in the brother's heart, and designedly abstained from

engaging the services, which, under other circumstances, he would gladly have called for; and now, says the old dragon, this is a personal offence, as well as a public one; the bait is caught, the brother in resentment abstains from the meeting, love to the people gives place to envy and strife, the contaminating influence follows the christian to his dwelling, where, restraining prayer before God, he is losing his hold, while Satan is advancing, until he finds that his comforts are gone, his confidence has given place to doubts and fears, and now he is almost ready to relinquish all hope. His sun seems to be set at noon-day, and the heavens are as brass above him. He tries his abilities in prayer, but words and ideas are all fled, so that he mourns in his complaint, and makes a noise, for God appears to have shut out his prayer, and encompassed him with thick clouds of darkness. In this condition he is buffeted by the enemy, and too frequently despised and set at nought by those whose christian counsel and prayers he so much needs. The light of life is not however extinguished, though obscured in the dense smoke of the smouldering flax, and in due time it rekindles in the petition, "Lord, teach me to pray," and in proof of the answer to this petition, you hear him crying, "Lord, lift thou upon me the light of thy countenance, which shall put joy and gladness into my heart." This lesson, so hardly learned, bids fair to make the christian more wary in his future career, and yet the next temptation is presented in a form so new that he had well nigh become a prey to the fowler before he discovered the snare.

It is to be lamented that Satan is in the present day making sad havoc amongst the churches of the faithful, by his evil insinuations, whereby, instead of that mutual concord, which is characteristic of the children of one family, we discover backbiting, slandering, and speaking evil one of another. Report, and we will report it, say they; and by this means, instead of healing, there is a continual widening of every breach, until Satan has got as many entrances into Zion as there are sides and angles to this once strongly fortified city. Hackneyed as the phrase may be, "Union is strength;" perhaps we should not err in stating that christian union, founded on sincere attachment to Jesus, is the strongest bulwark in Zion's walls, but how has it been undermined, until it is cracking at every joint, and threatens to bury the inhabitants in one common ruin. We cannot now enlarge on the causes of this solemn event, or we think it would be easy to trace up the evil to the insinuations of satan, producing a worldly spirit in the church; but of this fact there can be no doubt, that the influ-

ence of this evil has been felt by many a favoured Zionite, who has been driven upon the mountains in this cloudy and dark day, but thanks be to our God, the light of his countenance can, and does reach them there, so that, while deprived of the extornal privileges, they sometimes enjoy an enlarged portion of the blessings of Zion's sacred city. Without particularizing, it may be observed, that believers are frequently benighted in their feelings through hardness of heart, lukewarm frames of mind, deadness of affections, stubbornness of will, and rebellion of spirit, which cause Jehovah to withhold the light of his countenance, and suspend the manifest operations of his grace; but in these cases darkness endureth only for a night, the morning light returns and softens the heart, warms the soul, quickens the affections, subdues the will, quiets the spirit, and produces joy and gladness. "Light is sown for the righteous, and gladness for the upright in heart;" then be of good cheer, my brethren, for if it be slow in its growth, it will be certain in its arrival. There is, however, one gloomy night at which you probably tremble, the night of death; but remember the promise, "In the evening time it shall be light." It is only a shadow, the substance is gone: thy Jesus opened the way through, removed every obstruction, and now sits at the other end of the passage, to welcome you home to the regions where thy sun shall no more go down, nor thy moon withdraw itself, for Jehovah shall be thy everlasting light; and the days of thy mourning shall be ended.

Reader, art thou looking for that glorious appearing of him through whom adopting grace is enjoyed while here below, then soon we shall meet in yonder blissful plains to join the countless millions of the children of light,

"Where we shall see his face,
And never, never sin;
And from the rivers of his grace
Drink endless pleasures in."

Shrewsbury.

T. E. R.

THINGS THAT DIFFER.

1. *God and men greatly differ in many ways.* For as the heavens are high above the earth, so are the thoughts and ways of God above those of men. Isa. lv. 9. God is great, good, and glorious; but men are very bad by nature, and at best have many things amiss. God is mighty, wise, and blessed; men are weak, wicked, and woful. God is holy, just, and true; but men are filthy,

fleshly, and false. God is gracious, merciful, and immutable ; but men are guilty, miserable, and changing. The difference therefore is undeniably great. Men may often think him such a one as themselves, but they will find they are much mistaken in this matter. His anger will consume his foes, but his mercy is exceeding great to all that fear him. Ps. ciii. 11.

2. *Saints and sinners differ.* The saints have sanctification in and from Christ, they are partakers of his holiness ; they have the Holy Spirit, holy principles, holy thoughts, holy desires, and holy affections as fruits of the Spirit within them ; they follow the holy Saviour, worship a holy God, obey the holy bible, love the holy law, hear the holy gospel, live holy lives, speak a holy language, sing holy songs, keep holy company, experience holy pleasure, and hate all iniquity in themselves and others. But sinners are opposed to all this, and approve of the service of sin and satan, so that they differ indeed from the saints, and they will die a different death, and will depart to a different place in the judgment day.

3. *Established and true churches differ.* The former were originated in the Romish antichrist, the man of sin, the son of perdition, whose coming is after the working of satan. 2 Thes. ii. 3, 9. They are the same with the several nations in which they are established, formed of the world, and taught to consider themselves the regenerate children of God, members of Christ, and heirs of the kingdom of heaven, when they are no such things. They are worldly in their members, manners, ministers, governors, laws, discipline, and property ; contrary to Christ, who says, " My kingdom is not of this world." John xviii. 36. But the true churches of Christ, as described in the New Testament, are independent and voluntary congregations, composed of persons born from above, called out of the world, united together according to the laws of Christ alone, in spiritual principles and for spiritual purposes, worshipping God in spirit and in truth, and paying their own expenses in a way of free-will offerings.

4. *Absolute and conditional election differ.* Election, as absolute, is an eternal act of the divine mind, in which were chosen a certain number of persons from the human race, to grace and glory, to holiness and happiness, to salvation and eternal life ; not for their foreseen faith, repentance, obedience, and perseverance therein ; but as persons in whom such properties should be produced, not as causes but effects and means to the ordained end : which by many is called the Calvinistic scheme, and which is, I believe, the gospel scheme. But conditional election, as held by the Arminians, is the choice of all men to salvation for their fore-

seen exercise of faith, repentance, holiness, &c. for all which they have power and can make themselves willing ; and if they will but do this, all shall be chosen and saved, but none in any other way. I suppose you will admit this is a very different scheme to the former one, and I have no doubt it is quite contrary to gospel truth.

5. *Preterition and appointment to wrath differ.* Preterition signifies that, when the elect were chosen out of the pure mass of creatureship, the rest of mankind were passed by, were left as they were found, nothing given to them or taken from them ; neither chosen to eternal life nor appointed to eternal punishment, neither predestinated to the heavenly inheritance nor doomed to destruction in hell, neither written in the Lamb's book nor condemned to endless ruin. In this the Lord has done as men often do, choosing some things and persons without any injustice to those they leave. Divine election is not that dreadful doctrine its enemies represent, for while it does eternal good to thousands it has harmed none. It is true the non-elect are appointed to wrath, but not till after they had sinned and become guilty, when it is but just they should suffer ; having no interest in Christ before the fall, they are not saved after it. All the blame belongs to man's rebellion, but not to God's election.

6. *Particular and universal redemption differ.* The former is by the precious blood-shedding of Christ, for such particular persons only as were chosen in him, united to him, and given to him before the world began, who thus became his bride, his body, and his children. For these he gave himself a ransom price, that he might redeem them from all iniquity, and purify unto himself a peculiar people zealous of good works. Titus ii. 14. It is impossible that any should perish who are purchased by a price so divine. But this is very different from that doctrine which teaches Christ died to redeem every individual of mankind, and so he died for many who have lived and died in unbelief and sin, who suffer in themselves what Christ had suffered for them, which is directly contrary to both scripture and the character of God.

7. *Regeneration and conversion differ.* The first is an instantaneous work of the divine Spirit, planting a principle of supernatural grace in the ransomed soul, whereby it is born again, quickened into an endless life, constituted a new creature, and qualified to believe, love, repent, and worship in a spiritual way ; it is that in which the soul is acted on but does not act, it is passive as the earth on which the sun shines and the rain falls. But conversion lies in the acts and exercises of the regenerate soul, in its

thoughts, desires and affections, turning from sin, self, satan, and the world to God in Christ, to his word, work and ways. Regeneration is wrought at once, and is the work of God alone, but conversion is an exercise of the new creature assisted by the Spirit, and continues until death. Thus they differ.

8. *Exhortations to spiritual and natural acts differ.* To exhort one who has the Spirit of regeneration and adoption, the Spirit of life and wisdom, who has the right principle for all right practice; to exhort such to believe, repent, pray, hope, serve, &c. in a spiritual and saving way, is quite consistent with scripture, and is required by scripture; it agrees with all the doctrines of distinguishing grace; it is in perfect harmony with the divine perfections, and is very assisting to all sound experience. But to exhort the unconverted part of mankind to believe, repent, and do what they can as reasonable creatures and in a natural way, is a different thing, and should not be confounded with supernatural services. But exhortations to natural acts in religion are not to be discouraged, for though they are not accompanied with spiritual blessings, they are rewarded with various temporal benefits, and are good as far as they go.

9. *The law from Moses and the law from Christ differ.* The law from Moses is a covenant of works, saying, do and live, transgress and die; it requires perfect service, and condemns for the smallest sin; it has many curses, but no mercy for them that break its commands; so that all sinners seeking life and salvation by the works of the law, will perish. But as it comes from Christ, to a real believer in him, its commands are fulfilled, and its curses are ended; its commands are now no longer rigorous, but righteous and merciful; it is removed as a rule of justification, and remains as a rule of sanctification and conduct; it finds us arrayed in the righteousness of Christ, and kindly calls us to imitate his bright example. Christ was under the law to Moses, we believers are "under the law to Christ," 1 Cor. ix. 21. It would be dangerous to trust in the law for righteousness, and equally dangerous to renounce it as a rule. This to some may seem a nice distinction, but it is necessary in order to be safe. Some say the gospel is their rule; but to me this appears confounding the life by which the work is done, and the rule of the law by which we measure it; as if a mechanic should say the life in his body and the rule in his pocket are the same thing.

10. *Living and dead faith differ.* Living faith is from the living God, is possessed by a living soul, leads to a living Christ, looks for a living crown, produces living fruit, and is followed by a life of righteousness. But faith without these things is dead. James ii. 26.

11. *Spiritual and moral obedience differ.* The first of these is performed by spiritually-minded persons, in a spiritual manner, with pleasure, as a privilege, and without any dependance on the service for salvation. But the second is done from legal principles, as mere duty, a task from fear instead of love, falsely hoping for eternal life in this way, where it can never be found.

12. *The operations of the Spirit and the exercises of the mind differ.* The same as we distinguish cause and effect, the shining sun from the opening flower, the falling rain from the growing grass, the blowing wind from the bowing trees, the burning fire from consuming bodies. The Spirit plants the principle of faith in the mind, but the mind exercises faith in believing. The believer is not the author of his own faith, hope, love, joy, and other graces, but he is the exerciser of them all; always in some measure, and at particular times in a greater degree, as the superadded influence of the Spirit is graciously given.

Things that differ, or an address to the Spirit.

Come thou kind and quickening Spirit,
Bear our thoughts to things above;
Come through our Emmanuel's merit,
Fill us now with faith and love.

While to all thy word we hearken,
Let the light more clearly shine;
Shew the different things that darken
Truth and doctrine so divine.

Little Gransden.

A LABOURER.

THE TIME OF LOVE.

"Now when I passed by thee and looked upon thee, behold thy time was the time of love." Ezek. xvi. 8.

That there are some portions of God's blessed word which seem to be an epitome of the whole gospel condensed, and where marrow and fatness abound, his redeemed family in all ages have sweetly found; and hence, when we read such a comprehensive and blessed declaration as to what Jehovah really is, 1 John iv. 8, what he delights in, Micah vii. 18, what he has graciously purposed, Eph. i. 3, 4, 5, 6, and what the ultimate end of the whole will be, Isaiah xlv. 25; and the believer's eyes being anointed to behold his security and blessedness in Christ, and possessing the earnest and witness of the Spirit within, he will gladly rejoice in the Lord alone, renouncing all fleshly confidence.

But true it is that in a mere carnal condition no man can possibly apprehend this blessedness, 1 Cor. ii. 14, being in that awful

state described, Eph. iv. 18; but that every object of electing love and redeeming mercy shall not live and die in ignorance of himself and God, is a truth we may boldly affirm, John vi. 45; and to the manifestation of *this love to the soul* let us turn our attention.

“Now when I passed by thee and looked upon thee, behold thy time was the time of love.” The love of Jehovah being in its rise dateless, no beginning can ever be traced, Psalm ciii. 17; but that it may be said to begin in its manifestation to the sinner, when in his sins, in calling him from darkness to light, quickening him from spiritual death to spiritual life, the words before us and innumerable other portions would abundantly prove; and hence in experimental manifestation this time of love with the sinner may be said to commence, and thrice-blessed are they upon whom this dawn of heavenly day has beamed, this principle of life implanted, which shall live and abide for ever.

The sinner now comes in reality to Jehovah's throne for mercy and grace under the Spirit's divine operations, with a “God be merciful to me a sinner.” Now the enemies of such a one will be active; satan having lost a subject will try hard by his temptations and snares to extinguish the spark kindled within, and to bring back such a one to his slavery again; hence he will suggest his sins are too great to be pardoned, there is no mercy for such. But in the Lord's time, and none can hasten it, Jesus speaks the cheering words of consolation, powerfully applies them by the Spirit to the soul, Matt. ix. 2, the soul rejoicingly depends, Isaiah xii. 1, and thus he sees and confesses with David, Psalm lxii. 2, 7. Happy child! auspicious day! But the wilderness remains to be trodden, days of storm and tempest are to be encountered. Yet we may safely say to such, Isaiah iii. 10, Jehovah will uphold, defend and keep secure. But the old nature not being eradicated at conversion, neither in any way mended, but a new one implanted, which shall subdue and keep under the same, for it is the express declaration of God that grace shall reign, Rom. v. 21. All is well; yet the believer is frequently cast down, amazed and troubled, by reason of the remains of his inbred corruptions; to such I would say,—Fear not, you are in the right path, a holy apostle trod it before you, Rom. vii. 22, 23. Yet there are seasons, and blessed ones too, when grace breaks sweetly forth, and however tribulated the pathway, something like the language of the ancients is his, Job i. 21; 1 Sam. iii. 18; for certain it is that his heavenly Father is too wise to make any mistake, and loves him too well to treat him with unkindness. Cheer up, fellow pilgrim! we have a good guide, an omnipotent arm to lean upon. We often are re-

freshed with a love time now ; but O, behold the prospect before you: the storms of the wilderness will soon be over, this corruptible must be laid down, the haven of eternal repose is before us, and as sure as we have "*the earnest*" in our hearts, the inheritance will be ours ; for as surely as Jehovah promised the earthly Canaan to Abraham and his seed, Gen. xii. 7, and that was possessed, Psalm lxxviii. 55, so surely shall the heavenly Canaan also, Rev. xxi. 1, 2, 3, 4. Then O what a perpetual love feast will the ransomed enjoy in the presence of their adorable Lord for ever. Tired christian, look forward with joy, for every word of Jehovah is stronger than the everlasting mountains, and must be fulfilled, Isaiah lx. 19, 20 ; Psalm xvi. 11.

Lord ! 'twas a time of love
Which brought me to the throne,
Which caused my stubborn heart to
move,
And there its vileness own.

It was a time of love
When Jesus first appear'd,
And with a pardon from above,
My mourning spirit cheer'd.

It was a time of love
When by thy Spirit taught,
I saw my interest in that blood
That my salvation wrought.

It is a time of love
When I can call thee mine,
Southmark.

And know I'm clad in Jesu's robe
Of righteousness divine.

It is a time of love
When silent in thy sight ;
Constrained I say—thy will be done,
Thou only doest right.

'Twill be a time of love
When thou shalt bid me rise
To that blest house prepared above,
My mansion in the skies.

There I shall dwell with God,
And his dear face shall see,
And bathe in that blest sea of love
To all eternity.

BRADLEY.

EXTREMES.

The age in which we live has been variously denominated. It has been termed the age of improvement ; the age of discovery ; the age of intellect ; the age of infidelity ; but, perhaps it might be more appropriately be termed the age of extremes. Wherever we turn our eyes this word may be seen ; it appears to be written upon both men and things. But let us view this assertion more particularly as applicable to the church in general.

And is it not a day of extreme worldliness and conformity to the maxims, spirit and pursuits of the world. And is not this to be seen in the love and craving manifested by many ministers for earthly distinctions, popularity, praise and respectability : witness the great increase of A. B.'s, B. A.'s, and D. D.'s, and other enigmatical initials appended to the names of those who profess to be

followers of him who made himself of "*no reputation*," and commanded his disciples to avoid all useless and invidious distinctions, for, "that after all these things the Gentiles seek." Witness the spirit of exclusiveness manifested, many pulpits being closed against those who have not received a college education; in the sumptuous edifices which are frequently erected; in the large salaries received; in the stiffness and formality shewn by some to the poorer of the flock, and the few visits paid to the abodes of such; in the love of notoriety, and the time spent in literary efforts, while many of the sick and afflicted appear uncared for, or scarcely known.

And is not extreme pride and carnality manifested in many large churches, the members being split into cliques and coteries, and where the line of demarcation is as distinctly drawn and visible as in the world; although all profess to be followers of him who washed *all* his disciples' feet, and, in so doing, declared he had set them an example that they should manifest the like spirit towards each other for his sake.

And is it not a day of extremes in the value that is put upon human gifts, human teaching, and human learning? Is not more often thought of the *style* of the preacher than of that which he proclaims? Is there not frequently more anxiety to have a scholar and a gentleman in the pulpit, than one whose only, or chief qualifications are, that he is under the tuition of heaven, and anointed of God to preach the gospel to the poor, and set forth the unsearchable riches of Christ.

And is not extreme supineness and indifference manifested by many, who, although they have both the time and means, trifle both away, nor care to devote them to the extension of the Redeemer's kingdom. Truth, truth being much upon *their lips*, while but little zeal is shewn for its welfare or propagation.

Is it not a day of extreme hatred to the great and fundamental doctrines of vital christianity? such as covenant love, electing love, divine suretyship, complete salvation, particular redemption? And are not creature doings, creature excellencies, creature power, often dwelt upon more than Christ's excellencies, Christ's doings, and God's power? And is not more taste manifested for abstract truths, florid declamations, eloquent appeals, scraps of history, science and metaphysics, than simple gospel truth? Are not the writings of many old divines, who were mighty in their day, both in word and doctrine, sneered at, and their experience termed gloomy, enthusiastic, hypochondriacal, or decidedly hyper-Calvinistical.

And is it not a day of extreme opposition and dislike to that order of church government which the great Head of the church laid down for the observance of his disciples, and especially that feature of it called "strict communion?" and are not those who maintain such views termed bigoted, illiberal, unsocial, contracted, and a host of other hard names? And are there not many to be found, who, while they profess to be the friends of Christ, are ashamed to manifest their friendship by a due observance of those ordinances which he has appointed for its manifestation? How many are there who venture to hope that their sins were borne by Christ who will not bear his cross; who wonder that they cannot enjoy his love in *private* while they *disown him in public*?

Is not a spirit of extreme litigiousness, dogmatism and infallibility manifested by many who seem to think that the very essence of religion consists in being *very knowing*, who seem to have an extraordinary knack of understanding every body but themselves, and seem to live, as it were, in a kind of mental mesmeric state, whereby they are enabled to peep into the very soul, and discern every pin or wheel that is out of place or impaired in the moral machinery of men who are ever ready to wrangle, swift to speak, slow to hear? One man is too high, another is too low; one is too doctrinal, another is too experimental; one dwells too much upon precept, another too much upon promise; one is too much for internals, another is too much for externals. And so they strut about, with their scales in one pocket and their weights in the other, weighing up this person, and the other, so busily engaged, that they quite forget that it will be *their turn to come to the scale some day*, and that unless they have Christ in the *heart* as well as *notions in the head*, they will kick the beam.

There is extreme hatred to practical godliness and faithful dealing with the soul; and this too, to be seen among those who talk much about a tender conscience. Is an exhortation delivered, or anything like an *ought-to-be* religion proclaimed—"That's an unhumbled man, superficially taught." When God looks at me, then I look at him—when I am made watchful, then I am watchful. This is the strain that suits many. The *extent of obligation* to be measured by the extent of *ability*; and not God's right to command. And thus instead of falling before a reproof, seeking forgiveness, pleading for grace, many spend their time in abusing the preacher, and spitting forth their venom in such expressions as these, "Physician heal thyself—I wonder who could live up to what he preaches—such preachers know nothing of the furnace, or they'd talk very differently." Yet these are the people that like

to be *found out*. Yes, to be comforted, and nursed up in their evil tempers, pride, covetousness, evil speaking, and rebellion; not to be corrected. This they will not have, though the word declares that "the ear that heareth the reproof of life, *abideth* among the wise;" and "he that hateth reproof, is brutish." Thus these professors quarrel with the very truth of God; and despise, vilify, and misrepresent those who proclaim it. Imputed sanctification, imputed righteousness, and precious promises, are charming to such. Anything without them, gives offence. The king's daughter is all glorious *without*. Ah! this they can understand, and like to hear her clothing described, however minutely. But enter *within*, and describe some of the *internal* decorations, as Paul did, Gal. v. 22, 23, and this will be far from acceptable.

Thus we live in a day of extremes; and if ever there was a time when David's lamp was indispensable to the honest pilgrim, it is now. The Lord grant that all such may be concerned to have it with them, nor venture to travel without it. That so by its light, they may discern things that differ, honest men from thieves, lambs from wolves, sons from servants, chaff from wheat. Some are all for light within, and others are all for light without. Some are all for the root of the tree, and despise the branches and fruit. Others are all for the fruit and branches, but want no root. Some are so *deep* that "eternal love," and "unsearchable riches," are not deep enough for them. While others are so shallow, that they term such doctrines dangerous. Some adore preachers, while others are for having none. Some are all for love and union, while truth, the only permanent basis on which they can rest, is thought to be of minor importance. Thus every particular party has its own war cry, while frequently those who cry loudest, possess least. The Lord grant, however, to all who fear his name, an increased spirit of prayer, that his children may be banded together as the heart of one man, "endeavouring to keep the unity of the Spirit in the bonds of peace," and "striving for the faith once delivered to the saints."

W. P. B.

Spiritual Things Illustrated by Visible Objects.

THE ANT-HILL.

*Go to the ant,*** consider her ways, and be wise.*—Proverbs of Solomon, vi. 6.

Oh, children of Zion, ye, whose simple ear fastidious taste

hath never made corrupt, approach, and listen to a parable deduced from the operations of instinct, amidst the clods of the valley. May not the angry critic spare the pilgrim, whose path is paved with good inten-

tions? If Bunyan and Quarles are admired for having given spiritual instruction by means of figures, allegories, or emblems, may not I, an unknown traveller through the plain of Elim, set up my solitary tent between the palm trees, and teach how man can never be alone?

What a busy scene is an ant-hill! Ploughman, did you ever stop to look at one? Ah! I know you have; but you are an enemy to ants; and, while you plough them up without mercy, I will show you what an opportunity you have lost for useful meditation. I always look upon an ant-hill as a microcosm—a little world. Often have I spent an hour in the fields to look at them, in the latter part of the autumnal afternoon; ere the sun had too nearly slid through the last degrees in his daily arc. Last year, I used to take my family to see a community of ants, who occupied the decayed root of an old tree, which had grown on the top of a high bank, on the side of a narrow lane. Numbers of ants were climbing up the high bank, some with one thing, and some with another. Many were carrying little straws in their mouths, which they held with surprising tenacity. It happened, however, to many, that when they had ascended mid-way, some projection of stone or earth would intervene, and letting slip their footing, they fell to the bottom; yet they still held fast the straw.

This portion of the emmet kingdom, however, did not please me half so much as the regular field ants; for, with regard to the latter, I could more fully

understand the moving cause of all their industry, which was evidently individual advantage.

And here I could not help saying, "Oh, if men did but strive with as much zeal for spiritual things, as they do for temporal ones, what should we see, and what should we not see?" But they do not.

I have noticed two descriptions of ants, the one of a kind of green colour, and the other of a dark brown or black colour. However, they are both equally full of avidity and rapacity.

Here I must premise, that we have on the earth two classes of persons, and two only; namely, the children of the world, and the children of grace. Is it a crime to be severe? If so, I fear more than a few will think me guilty.

Unhappily, the church has its ants, as well as the world; and the former appear almost as ready as the latter, to lay up their winter store. "Oh!" but they say, "is it not justice to ourselves and to our families, to be industrious—does not the apostle command us to be diligent in business, serving the Lord?" Does not the same apostle say, that the parents should lay up for the children, and not the children for the parents? Alas, this latter plea; with what force it comes! I used sometimes, in my younger days, to take a kind of mischievous pleasure, in turning up the mould of the ant-hill, just to see what the ants would do. Then what an amusement to see the old ants running off, with their white eggs on their backs. It is exactly so with many christians: they are always think-

ing about their eggs; that is to say, their children. This burden they always carry about with them, on their shoulders. It affords such a pretext for avarice, for laying up money, and for shutting up the bowels of compassion. What! shall they defraud their own children, in order to give alms; or lend a little to a needy friend? The poor things (the children) must be supported in infancy, apprenticed in youth, set up in business in manhood, and perhaps a little corn left for them, when the old ants die. The winter store must be laid up under ground. The ants would give, both male and female; but they have only just enough for themselves. The gospel is loved, and the minister is loved, and the poor are loved, and the body of this love only wants a hand to complete it; but, alas! this is wanting.

To be sure, now and then, an unexpected dispensation of providence prevents the ant climbing the hill of provision and forecast, and there is a fall; but the ant tries again,—never tired. Many never can successfully ascend, and then they rail at those who do; and accuse them of using unfair means. Well, setting aside these reflections, it must be admitted, that the ants who cannot shelter themselves inside the hill, enjoy the most of the sun, outside. And so it is frequently found, that the disappointed poor have most of the shining of the Sun of Righteousness. They would get inside if they could; but God keeps them out, for wise purposes. They frequently drop their corn too, in their fall; but there is one

comfort even in this, also; for the loss of a prize is often the loss of a burden.

The successful ants are always under ground, in the dark. This hill of prosperity is often attacked by black beetles, by partridges, pheasants, &c. In Brazil, and other countries of South America, the ant-hills are frequently plundered by an animal called the Ant-eater—a terrible beast, with a long tongue; with which he licks up the poor insects by thousands. I suppose the stragglers are free from these assailants. And so, the Lord's poor escape many of the black beetles, in the shape of sinful cares, temptations, and darkness of soul in spiritual things. They frequently elude the ant-eaters, and the birds of prey; while their prosperous neighbours endure many a lick and a peck, and their eggs too. I dare say the Lord's poor ants often speak a consoling word to each other, as they climb the steep hill together. At least, they used to do so, in old testament times; for, we read in the holy word, "Then they that feared the Lord, spake often one to another." There is not much speaking now, in the churches, between the full hands and the feeble knees. It is a hard thing to look out of a snug deep hole, and to make sympathy visible by sincerity; and a still harder thing, to reach down the side of a steep bank, just to help a poor brother up the acclivity.

My fellow insect, hast thou ever known, in thy youth, what it was to climb the interminable hill of human desire, with a straw in thy mouth? Peradventure it was the straw of creature honour, or else a straw to help

thee to build thy barn, like him; of whom we read in the gospels; or hast thou known what it was, in after years, to toil along, sweating under a painful grain, when you gave faith a new name, and called it presumption? Hast thou gathered together a little stock of corn, for the winter of age; and a few straws to keep thine eggs warm, or the eggs of thy relatives? If so, I fear thou art beyond the reach of my artillery. Nevertheless, if

thou hast mercy upon thy fellow insect, thou shalt escape the tongue of the ant-eater; and the Lord shall reward thee.

It is written, "He that hath pity on the poor, lendeth unto the Lord; and that which he hath given, will he pay him again." Oh, wondrous paradox of grace! our God hath made "giving away," for him, an impossibility.

FRATER IN FIDE.

Correspondence.

A WORD OF COUNSEL.

MY DEAR FRIEND,

As F... is coming, I embrace the opportunity of sending a line or two to testify my remembrance of you and yours, and to acknowledge your kind remembrance of me in a sent some time since. I hope you continue as well as usual, and that kind providence is still awaiting you in your temporal affairs. God is the widow's friend, and the Father of the fatherless; may his good hand be towards you and point out your way in all things.

Ever watch to retain an upright character, that whatever may come upon you, you may ever be able to shew your face at the table of christian fellowship. "A good name is better than great riches," for it belongs to the next and better world. Had you great riches you must leave them very soon; but a good name derived from him of whom the whole family in heaven and earth is named, you will find of great worth in leaving this world, and you can both leave a good name, and take it to heaven with you also, Prov. xxii. 1; Eccl. vii. 1; Eph. iii. 5; Prov. x. 7; Psalm cxii. 6.

For you many prayers have been offered; but what is best of all, the

Saviour of lost sinners offered a sacrifice for your sins in his own blood, and now ever lives to make intercession for you, as your great High Priest within the heavenly veil: Value his friendship, talk of his mighty acts, and make known his loving-kindness in the gates of his people. A godly life is the happiest life. It may occasion some difficulties, but it will cause none. You may be called to suffer loss for Christ, but you will never lose by him. He is a good Lord, and will never forget your work of faith and labour of love, which you shew towards his name and cause in the world.

Frequent the house of God, be often at the throne of mercy, read his word attentively and with prayer, that you may make a right use of it. Aim to imitate the saints of old in all their excellencies, and take warning by their errors and improprieties. Examine yourself closely as you read: Is this excellency mine? say you. Do I believe like Abraham? walk like Enoch? pray like David? endure my trials with patience like Job? Observe what sort of women are commended in holy writ. Learn of Hannah to be urgent with God in prayer, and submit what you gain by so doing, to the service of God. Learn of Deborah, to be bold for the

cause of God, against his enemies; and to reprove the cowardly, and encourage the timid. Learn of Elizabeth, to walk in *all* the commandments and ordinances of the Lord, blameless. Learn of Mary, to keep your seat at the Redeemer's feet, so as not to neglect any duty in your station in life; remember duties are never contrary. Learn of Manoaah, to draw right conclusions from what the Lord has told you; having cast your care on the Lord, leave it with him to order all your affairs for you; trust in him, and he will bring it to pass.

With patient mind thy course of duty run,

God nothing does, nor suffers to be done,
But thou would'st do thyself, if thou could'st
see

The end of all events, as well as he;
Rely on him who bought thee with his blood,
Until he bring thee to the throne of God.

Accept the christian love of your
father's friend, and your's, J. S.

SOME STANDARD GOOD MEN.

(Continued from page 95.)

Addressing the readers of the Standard, Mr. Tryon remarks, "Our Editors have had deep sleep poured upon them, and while walking in their sleep have *fallen into the ditch*; how they will get out I know not. But *there they are*."

Referring to the "exquisite gratification derived from the contemplation of self, under all its varied hues and admired shapes," as being one main feature in the character of these "good men;" and then directing attention to the third page, and some other parts of the address, Mr. Tryon exhibits "a striking resemblance between our Editors" and these supposed "good men." (pp. 4, 5.)

"But again, they describe another feature in some 'good men.' 'They have eyes of eagles to see the bad, and eyes of moles to perceive the good; this feature is strikingly visible in the men I have been noticing.' (page 6th.) 'My fellow readers,' continues Mr. Tryon, 'we shall find it difficult to make the likeness of some 'good men' which our Editors have given, suit any living persons so well as *themselves*. We may now see *why such men* are called 'good men,' for if *they are not*

"good men," what are our *Editors*?"

The same writer observes, "If our Editors treat 'good men' as though they were *wolves*, branding them so *shamelessly*—ascribing to them the motives, the tongues, the ears, the eyes, the heart of wolves, it is time for their own sheep skins to be stripped off; if *this* is the fruit of their having the 'united and entire management,' (meaning the management of the periodical) 'it is time to arise and depart from under their boughs; they are luxuriant enough already, without needing to be more fruitful in order to know the tree. Will they give us *two* addresses this year instead of one, and some more reviews?' One address, surely must be enough, for the last address extends over eight pages; and as for *reviews*, it would be better, one is apt to think, if they *vacated* the Editorial chair. Look at their review of the tract headed 'Foreign Missions,' in which they slandered all the Baptist ministers and churches in the four counties of Cambridge, Huntingdon, Norfolk, and Suffolk! A more scandalous review was, perhaps, never penned; but scandalous as it was, after five years for breathing and cooling, the author refused to retract or *modify* in any sense the opinions therein expressed!!

I cannot help expressing an earnest desire that God may open the eyes of Frederick Tryon to the character of the party with which he has been connected, and the tendencies of the system to which he is attached; although I doubt not that there are really good men among the promoters and readers of the Standard, just as there are many truths in the system advocated by them. I am aware, fully aware, that there is genuine christian experience among the more sober and thinking part of that class of professors, yet, viewing them *collectively*, I am convinced that there is an alarming amount of self-deception. Unchristian experience is substituted for christian experience; and the work of the Spirit is so preached, as to please and gratify those who know nothing of it in their own souls. This is an evil, and it is working itself into the whole frame-work of many churches, spreading secretly over others, and destined, I apprehend, at some future period, perhaps not a remote one, to present disastrous results, at present unlooked for.

THE CRITIC CRITICISED.

Copy of a Letter from Daniel Curtis, Baptist Minister, Homerton, to Mr. J. Chapman, Baptist Minister, Ledbury, Herefordshire.

(Continued from page 91.)

But, Sir, I have to do with you, more particularly, upon another and more important subject. You have had the boldness to say that the terms "*Sovereign Grace*," "*Eternal Election*," &c. are not the words of the Holy Ghost, but the cant phrases of ignorant men: it is true the adjectives by which these phrases are characterized are not expressed in the scriptures in the same form of words, any more than is the word *Trinity*, and yet I suppose you use the term in your creed (if you have any) notwithstanding; and I cannot suppose you to be so intoxicated with your Arminian scheme as to refuse a place in God's word to the word *election*; the word *eternal*, which has been very properly attached to it, I understand to refer to things everlasting, and in its limited form to things of great antiquity, hence the term everlasting or "*eternal hills*," (Gen. xlix. 26.) "*everlasting covenant*," &c.; and if you will please turn to the first chapter of the Epistle to the Ephesians, fourth verse, you will find this eminent act of divine grace is said to take place *before the foundation of the world*, and in 2 Tim. i. 9. *before the world began*, and the same sentiment is expressed in the phrase (a phrase not of ignorant men, but of God) which occurs Eph. iii. 11. "*according to the eternal purpose* which he purposed in Christ Jesus our Lord," viz., to completely redeem, save, justify, and glorify his church, the whole church, and none but the church; and if the same divine author has been pleased himself to use the phrase, in connection with redemption, "*eternal redemption*," Heb. ix. 12, how dare you, solacing yourself amidst your scholastic acquirements, attribute these phrases to the cant of ignorant men, and thus lie against the Holy Ghost. The term *sovereign grace*, with which you are so supremely disgusted, I understand to mean the free favour and mercy of God to men, according to the will of its divine author, who works all things after the counsel of his own will, and not consulting the

will of his creatures. You say you cannot find these things in God's word. Allow me to conduct you into these green pastures. *Sovereign favour* was the blessed doctrine with which our Lord began his ministry, and his hearers at first received his testimony with great complacency. They wondered at the gracious words that fell from his lips, when he told them he came from heaven to give life to the dead—health to the sick—liberty to the captive, and grace to the guilty. They heard him with applause; but the moment he told them this grace was sovereign, and illustrated the sentiment by the cases of the Assyrian general and Sareptian widow, hellish rage seized their minds, and they, who a moment before had listened to him with admiring wonder, now attempt to destroy both the preacher and his doctrine; but their efforts were futile and vain, and so will be the efforts of all succeeding adversaries to the truth as it is in Jesus. This circumstance, at least, proves that men of unsanctified minds were as much at enmity with the doctrines of Christ in the first year of the christian era as the like characters are now in the nineteenth century of it. But our Lord did not either hide or alter his sentiments to please men, for in the tenth of John we hear him telling the Jews, "*I am the good shepherd, I lay down my life for my sheep*." This, I suppose, you will admit is *grace*. Then I hear him say to part of the same congregation, "*ye are not my sheep*." This makes the grace to his sheep *sovereign grace*. The Holy Ghost, in the 9th of Romans, instructs us in this doctrine, "*I will have mercy*," he says. This is *grace*. But he adds, "*on whom I will have mercy*." This is *sovereign grace*. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. It is grace that declares, "*Jacob have I loved*;" but how sovereign does that grace appear, when it is added, "*but Esau have I hated*." And for this end, that the purpose of God, according to election, might stand, not of works, but of him that calleth. And so Jehovah still makes known the riches of his glory in the vessels of mercy, afore prepared to glory; at the same time he displays the power of his wrath on vessels of wrath fitted to destruction.

Who art thou, then, O man! that re-
 pliest against God? Shall the thing
 formed say to him that formed it, Why
 hast thou made me thus? Hath not
 the potter power over the clay of the
 same lump to make one vessel to ho-
 nour and another unto dishonour? Be-
 held, therefore, sir! the goodness and
 severity of God; on them that perish,
 severity, and on them that are saved,
 goodness, or, if you please, *sovereign
 grace*, a term which you are pleased to
 tell us is, but the cant phrase of igno-
 rant men. No doubt, in your exten-
 sive readings, you have acquainted
 yourself with the writings of men
 who have employed such terms.
 Perhaps you have heard of a Calvin,
 of a Luther, a Dr. Owen, a Dr. Good-
 win, a Dr. Watts, a Dr. Crisp, a Dr.
 Krummacher, a Caryl, a Trapp, a
 Charnock, a Dr. Gill, a Dr. Carson,
 a Dr. Hawker, a Bishop Hall, a Top-
 lady, a Remains, a Booth, a McGowan,
 a Brins, a Serle, a Gurnal, and a thou-
 sand others, who were the brightest
 constellations, both of literature and
 grace that ever adorned the annals of
 the christian church since the days of
 Paul. These, sir, you have, in one
 sweeping charge, stigmatized *ignorant
 men*, and the sentiments which they
 held dearer than their lives, *mere cant*.
 I feel ineffably astonished at the igno-
 rance and insolence of any man who
 can dictate such epithets of such good
 and holy men.

You advise us, sir, to reject such
 notions as *sovereign grace*, &c. and ex-
 ert ourselves to save men from the fire
 of hell. Pray, sir, in what part of
 God's word shall I find that salvation
 is of men? Will you please illuminate
 my beclouded mind on this subject?
 Because I have always understood that
 "salvation is of the Lord;" that those
 are called (or saved) whom he predes-
 tinates," Rom. viii.; that God quickens,
 Eph. ii. 1; that we are *born of the
 Spirit*, John iii. 5; *his workmanship
 created anew*, Eph. ii.; that *by grace* we
 are saved, through faith, and that not
 of ourselves, Eph. ii.; that the natural
 man receiveth not the things of the
 Spirit of God, *neither can he know them*,
 (of himself,) because they are spiritu-
 ally discerned, 1 Cor. ii. 14; and that
 no man can come to Christ unless the
 Father draw him, John vi. 44; because
 we are not sufficient of ourselves to

think any thing as of ourselves, 2 Cor.
 iii.; for without Christ we can do
 nothing, John xv. 5. God, however,
 has mercifully promised to do for us
 what we cannot do for ourselves: "But
 this shall be the covenant that I will
 make with the house of Israel, after
 those days, saith the Lord: I will put
 my law in their inward parts, and
 write it in their hearts, and *will* be
 their God, and they *shall* be my peo-
 ple," Jer. xxxi. 33. "A new heart
 also *will* I give you, and a new spirit
will I put within you, and I *will* take
 away the stony heart out of your flesh;
 and I *will* give you an heart of flesh,
 and ye *shall* be my people, and I *will*
 be your God," Ezek. xxxvi. Thus it
 appears, sir, that salvation rests upon
 the immutable will of Jehovah; and not
 upon the mutable will of man, as you
 would have us believe. Before you
 can make your Arminian scheme agree
 with the scriptures of truth, you must
 break down the barrier of God's will,
 repeal his divine purposes, and make
 that mutable which is necessarily im-
 mutable. This, sir, would be quite as
 hard work for you to do, as the work
 you have set us about. You tell us we
 must work out our salvation with fear
 and trembling, and allow me to finish
 the passage, and tell you, "It is God
 that worketh in us, both to *will* and to
 do of his good pleasure."

Allow me, sir, before I conclude, to
 correct a mistake you have committed
 in applying a test to my young friend
 which properly belongs to yourself.
 Permit me to give you back the whole
 sentence. "If you adopt the notions of
 men, as you appear to have done, in-
 stead of the pure word of God; are you
 not in danger,—yea, have you not
 brought down upon *yourself* that ter-
 rible sentence, Rev. xxi. 18?" And
 now, sir, in conclusion, you have talk-
 ed a great deal about ignorance and
 cant: I think I have shewn you are
 not deficient in the first qualification;
 and if I wanted to find a genuine spec-
 imen of cant, I think I could not select
 a finer piece than the following quota-
 tion from your elegant epistle:—"But,
 as a sincere friend, allow me affection-
 ately to warn you, lest God should call
 you to his bar, &c. You may depend
 I only wish your present spiritual
 soundness." I really cannot, though I
 stretch my christian candour to its ut-

most limits, receive this as truth, for I can see neither sincerity or affection in any part of your communication.

But I must leave you, sir, to your Babel building, and to your truly warm work of pulling sinners out of the fire of hell. By the by, I wonder how many such miserable beings you and your coadjutors have plucked from that dreadful place. I do not ask how many hypocrites you have made; the former I set down as a nonentity, but in the latter work I have no doubt you

have been eminently successful. But permit me to warn you. You are building your house upon the sand, and when the storm comes, and come it will, your house will assuredly fall, and great will be the fall of it. May God give you repentance and grace before that great and terrible day of the Lord shall come.

I am, Sir,

Sincerely yours,

DANIEL CURTIS,

Baptist Minister, Homerton.

Obituary.

WILLIAM HOLLAND.

MR. WILLIAM HOLLAND of Stradbroke, Suffolk, was discharged from the field of christian conflict on earth, and entered the glorious rest of the victorious warrior in heaven, on the morning of Wednesday, the 27th of January last, aged sixty years.

His first efficacious religious impressions were produced by the means of a letter from his sister, Mrs. Oakley, of Stoke-Ash. The sovereignty of the divine Spirit was displayed in the instrument employed, and his potency in the greatness of the work. The genuineness of our departed brother's religion was early tested by very trying opposition from those on whom his earthly interests much depended; but he through grace persevered; this opposition was at length subdued, and by faith he triumphed.

In the year 1814, brother Holland was baptised, and joined the baptised church of God at Horham; then under the pastoral care of that indefatigable and faithful servant of the Lord, Edward Manser; under whose ministry he became rooted and grounded in the ancient faith. He was chosen to the office of deacon, and discharged its important functions with honour, for twenty-four years. He also became an expounder of the word, and by occasional exhortations was made useful. The divine glory of Immanuel, and the perfection of his redemption, in the humility and suffering of his humanity, with other important verities of revelation, he delighted to hear of, and to dilate on, as efficaciously received in the heart, by divine application, and exhibited in a life of evan-

gelical obedience. The inward conflicts of the man of God he well understood; arising from the passions and principles of flesh, in opposition to the spirit of God in the soul. Brother Holland had his faults, for he was a son of Adam, but he had excellencies, for he was a subject of divine grace. In him, as in each of the family of grace, appeared those features that shewed him to be the offspring of a sinful root, mingled with the character of one whose soul is united to a sanctifying head. Let his errors be observed only to be avoided, but his virtues to be imitated, and his example regarded in all that was commendable. His health for some time had been declining, but the severity of his affliction was short. During the latter part of his comparative brief confinement, insensibility advanced gradually over his powers, and that spiritual intercourse he previously appeared to be so anxious to engage in with his friends, ceased. His departure was easy—he fell asleep in Jesus—his end was peace. The last scripture that he dwelt upon with much animation was, "The long suffering of our Lord is salvation," laying great emphasis on the word *is*, and thus expressing the object of his faith and the foundation of his hope, to the last. His lifeless body, followed by many sorrowing friends and bereaved relations, who deeply felt the event, was conveyed to the grave in the burying-ground of Horham Chapel, there to repose till the Lord shall appear at the resurrection of the just.

J. GALPINE.

Notice of Books.

A Plain Statement, followed by a few Reflections upon Mr. Philpot of Stamford, as a Christian, a Preacher, and a Reviewer. By W. PALMER, Chatteris. Arthur Hall and Co., Paternoster Row; Higham, Chiswell Street, London.

(Continued from page 100.)

This point ascertained, Mr. Palmer at once denied the calumniator of a numerous body of ministers and churches, the use of his pulpit, in justification of which refusal, a statement of the whole affair is presented to the public, in the pamphlet before us; containing the reasons which influenced the writer in the course he pursued, and which are summarily stated at page 16 as follows:—

"I have shown that I refused the pulpit to Mr. Philpot upon the grounds of PASTORAL RESPONSIBILITY—the GRADUAL CHANGES effected in some of the churches by Philpotism—the MOTIVES which I had reason to believe originated Mr. Philpot's visit to Chatteris—the danger of a BAD PRECEDENT—the apparent necessity for arresting the encroachment of Mr. Philpot's supremacy—and the opinions expressed in the "Standard" for 1841, brought down by a letter under Mr. Philpot's own hand, to 1846. These were my reasons for acting as I did; and all I ask of my friends is, a FAIR EXAMINATION of what has been stated in the preceding pages—assuring them that by thus acting, I not only risked private friendship, but sacrificed applause to principle. I had written against Gathercole, and reproached him for his intolerance; how, then, could I admit into my pulpit a man who had out-Gathercoled Gathercole himself? It would have placed me in a false position, and undone all that I had before attempted."—"I will just add, that no man, erecting a standard of infallibility and breathing a spirit of persecution, (as every such man must do) shall ever enter my pulpit. I am persuaded that all such standards, and all such bigotry, are alien to the gospel standard of the apostles—foreign to the spirit and precepts of Christ—inconsistent with the present condition of believers—opposed to the humbling influences of divine grace—and calculated to inflict incurable

wounds upon the public credit of religion."

Most fully do our own views coincide with the above remarks on the intolerance and arrogance of the spirit manifested in the review alluded to, and we should deem it strange—passing strange, were any persons professing the principles therein so fiercely attacked and denounced, to censure Mr. Palmer for publishing this manly—and we will repeat *temperate* vindication of himself and his brethren from aspersions so unprovoked and unchristian, as those heaped upon them by the Editor of the immaculate "Standard." The greater part of the review, Mr. Palmer has transcribed into his own pages; and as a specimen of the slander and scurrility with which it abounds, we cannot do better than present our readers with an epitome of it from Mr. Palmer's own pen.

"In that review, Mr. Philpot had stigmatized the ministers of Cambridge, Huntingdon, Norfolk, Suffolk, Essex, &c., who were at all connected with associations, as "legal task masters," "lords over God's heritage," "a joint stock company," working "their capital against the people, and chiefly against God's people," cutting down their liberties by the power thus acquired, like the "fabled woodman" who cut down the whole forest by the use he made of the handle he had taken therefrom." "They are compared to "tall interlaced trees," beneath the "noxious shade" of which, "all truth dwindles and dies." By them the "living family" are said to be "starved;" "honest men gagged;" the "faithful witnesses for truth excluded," and a dense crop of "weeds" originated beneath their "protecting shadow." The strength derived from their union, Mr. Philpot avers to be "the chief instrument in the counties of Suffolk, Essex, Cambridge, and Huntingdon, for stifling experimental truth, and binding heavy chains upon the gospel." Although of long standing, (as some of these ministers are) of good repute, and whose labours have been signally owned of God, they have, notwithstanding, (if we must credit the Stamford oracle) "no divine acquaintance with the gospel." They are "neither rivers nor reservoirs." "Give" they

"cannot," and "guard" they do not. They "neither sow nor sift;" for they have "neither seed basket nor sieve." They "neither distribute nor divide;" "fertilize nor fence." They neither "know" nor "love" the truth. Their ministry is not received by the "living family of God," nor "acceptable to them." Neither they nor their messages are anointed by the Holy Ghost with "dew, savour, or power." They bear no "scriptural marks" of having been "commissioned to preach the gospel," nor of being authorised to send others upon that errand."

Such is the portrait Mr. Philpot, in the plenitude of his charity, has drawn of "associated ministers;" his knowledge of whom, he informs Mr. Palmer "is chiefly supplied by their writings, report from good sources, and their accredited periodical."

Animadverting upon the above tissue of base calumnies, our author justly observes:—

"Of all the reviews I ever read, emanating from a dissenter's pen, and bearing upon dissenters themselves, I have no hesitation in saying, this is the most vicious, the most libellous, the most outrageous. What must have been the state of that man's mind, who could put so much condensed cant, nonsense, and slander, into little more than three pages of a magazine? His review spreads over a whole section of the Baptist denomination; and rests upon my most honoured brethren in the ministry. Could I, then, with any sympathy towards them, with any respect for myself, or with any upright feeling towards God, admit that man into my place? Is it to be supposed, that so long as that review stood unrevoked, and even unmodified, that I could shake the author by the hand, smile in his face, and conduct him into my pulpit? Impossible!"

Remarking on the "sources" of Mr. Philpot's correct information respecting the ministers whom he thus libels and stigmatizes, our brother is not, we apprehend, very far from the truth, in supposing that they are "a few—or perhaps not a few—religious pedlars, placid sycophants, and discarded members; to which probably may be added a sprinkling of needy adventurers and penny-a-line scribblers." As for the "accredited periodical" of the defamed brethren, we beg to inform their

Reverend accuser that we shall, at all times be happy to supply him with additional information respecting the men and the principles he has thought proper thus to reproach; hoping that our future communications may operate rather as a reproof of his malevolence, than as an incentive to his animosity, and tend rather to correct his heart than to provoke his spleen—of the out-pouring of which, however, should he continue to indulge it, we shall think it no dishonour, with our esteemed brethren, to come in for an ample share.

(To be continued.)

Divine Benevolence. A Plea for the "Aged Pilgrims Friend Society." A SERMON PREACHED AT HAMPTHEAD.

This is a useful discourse from the words "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sake he became poor, that ye through his poverty might be rich."

The whole subject is well carried out, and the benevolence of the "Head" of the Church, is well exhibited as an indisputable reason for the exercise of liberality and kindness on the part of the "members."

Christian Converse, whilst journeying to a better country. BY WILLIAM GILES, of Seacombe, near Liverpool. To be continued monthly, until completed, price 2d.

Our brother, who has written most of these letters, informs us, that he was induced to publish them, by "dying requests," repeated by a "revered parent." But he seems to have the publication of any other letters, or documents, which may be sent to him, of a spiritual kind; and announces that a letter written by the late Mr. Gadaby, will appear in the next number. We fear, our esteemed friend, will not find his scheme so remunerative in a pecuniary sense, as we might wish, and as he may wish (to escape loss) himself. We speak from an experimental knowledge of the risk of publishing such works. We hope, however, the result in this respect, will be better than our fears. And commending the letters which

have appeared, to the blessing of the Lord, and the attention of his people, we reserve to ourselves the privilege of making an extract, for the information and benefit of our readers, when our columns shall be somewhat less crowded with matter having a prior claim upon our Editorial indulgence.

Scriptural Election not in Harmony with General Redemption, or J. Burns Scripturally refuted. BY W. HOLMES. Price 2d.

An answer to a work, written by a General Baptist minister, in favour of the heresy of universal redemption.

We advise our readers to procure a copy. The work is published by J. Nichols, Chandos Street, Strand. We have room now, for nothing but part of the closing paragraph of Mr. Holmes's pamphlet.

"To conclude, J. B. adds a *Nota Bene*."—"The benevolent and scriptural doctrine of 'General Redemption,' is proved in the following works, (enumerating seven treatises) in which, I presume the proofs are to be found." "I will only name *one* in which the doctrine of PARTICULAR REDEMPTION, and UNCONDITIONAL ELECTION, is proved beyond the possibility of a doubt—the HOLY BIBLE."

Fragment.

Let us make God our end. Every man's mind forms itself to a likeness to that which it makes its chief end. An earthly soul is as drossy as the earth he gazes for. An ambitious soul is as elevated as the honour he reaches at. The same characters as are upon the

things aimed at will be imprinted upon the spirit of him that aims at it. When God and his glory are made our end, we shall find a silent likeness pass in upon us; the beauty of God will by degrees enter upon our souls.

CHARNOCK.

Intelligence.

OUNDLE.

DEAR MR. EDITOR,

I doubt not but that it will gladden the hearts of many of your readers to hear of the prosperity of the Lord's cause at Oundle, which has for so many years lain apparently dormant; but it has pleased the great Head of the church, in answer to many prayers, to grant us a revival, for which we feel very thankful, and disposed to adopt the language of the Psalmist, and say, "O magnify the Lord with me, and let us exalt his name together." "For he hath remembered us in our low estate, because his mercy endureth for ever."

A CONSTANT READER.

OUNDLE, NORTHAMPTONSHIRE.—On Lord's day, March 7th, six persons were baptized and added to the Par-

ticular Baptist Church, by their present, and much esteemed pastor, Mr. J. Clark, who delivered a very interesting address on the occasion. And on Lord's day, April 4th, seven more were baptized, on a profession of their faith in the Lord Jesus.

The attendance was numerous, and the presence of the great Head of the Church was felt and enjoyed in our midst.

Lord's day, April 18th, 1847, Mr. Collins, of Grundisburgh, baptized eight persons, on a profession of their faith in Christ Jesus, at Rishangles, Suffolk—a branch to the Grundisburgh church. 1,400 persons were thought to be present. The greatest possible order, and deep and solemn feeling, characterized the meeting.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

JUNE, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE PRECIOUS SONS OF ZION.

BY D. IRISH. WARBOYS.

"And of Zion it shall be said, this and that man was born in her," "Born not of blood, nor of the will of the flesh, but of God;" "Born of the Spirit," for it is the Spirit that quickeneth. "You hath he quickened who were dead in trespasses and sins." Born to see their lost and undone condition; to feel the plague of the heart—to know something of the claims of the law, the impotency of man to do any thing meritoriously in the sight of God—to see that salvation is all of grace—to learn by daily experience their need of being daily kept by the power of God from the innumerable evils (within and without), to which they are daily exposed—to hunger and thirst after righteousness, and to walk in all the ordinances of the Lord blamelessly; this they desire to do, to prove their love to him, who died for them and rose again. These are "the precious sons of Zion."

Precious indeed they are, but not in the eyes of the world, for in the estimation of the ungodly, they are the filth of the earth, and the offscouring of all things. Not in the eyes of Satan, for he is an implacable and unmerciful foe to Zion, full of virulent malignity and cruel enmity against all the seed royal. This always has been the case, and will continue to be so. There can be no amenity nor friendship between heaven and hell, between sin and holiness, between the seed of the woman and the seed of the serpent. These are the only two seeds which are upon the face of the

earth ; and, however men may try to mix them together, they never will be able to succeed, for God will keep them separate from each other.

The sons of Zion are so precious in the sight of the Lord that he will never lose one of them, notwithstanding Satan's efforts to destroy them ; the Lord will guide them by his counsel, and afterward receive them to glory. A poor broken-hearted sinner, mourning in the dust of self-abasement, and longing for pardoning blood, is of greater value in the eyes of the triune Jehovah, than millions of worlds. This mundane system is destined to fire ! When God's elect are gathered from the four winds of the heavens, the elements of nature will melt with fervent heat, and the world and all things which may be in it, will be burnt up. But not one of the sons of Zion shall be found in the awful conflagration. For the Lord Jesus will descend from heaven with a shout, with the voice of the archangel, and the trump of God, and awake his redeemed from the slumbers of the grave in a moment, in the twinkling of an eye ; and they shall be caught up to meet the Lord in the air ; and when this glorious work shall be done, then shall be brought to pass the saying that is written, " Death is swallowed up in victory." While the saints will be elevated with their Lord in the heavens above, probably they will look down upon this Sodom, and see the wicked burning in the flames.

How precious must the sons of Zion be in the eyes of the Lord ! This is further evident, 1. *From their election in Christ.* They were chosen in him before the foundation of the world. This fundamental doctrine is clearly revealed in the holy scriptures, but we have not room to make quotations. Every heaven-born soul is an illustration of the doctrine of election. " Knowing, brethren, beloved, your election of God, for our gospel came not to you in word only, but also in power," &c. And this power is directed according to the will of God ; " God will have mercy on whom he will have mercy," &c. When the Holy Spirit creates a sinner anew in Christ Jesus, he does it according to the will of heaven. And as the will of God is eternal and immutable, the calling of a sinner from darkness to light, proves his personal and eternal election. Perhaps the reader may be saying, I fear I am not one of the elect ? Hast thou chosen Christ for thy Saviour, his blood for thy pardon, his righteousness for thy justification, his atonement for thy refuge ? &c. ; if so, thou provest thyself to be one of the sons of Zion.

2. *By their donation to Christ.* The sons of Zion were so precious in the estimation of the Eternal Father, that he would

not trust them in any other hands; and the Lord Jesus loved them so dearly, that he gladly received them from the Father. "Thine they were, and thou gavest them me." Again he says, "All mine are thine, and thine are mine." And why were they given to Christ? Why they could not come home to heaven by any other means. God saw them lost in the ruins of the fall, awfully sunk into a state of sin and wretchedness; and he gave them to his coequal Son, that he might pay all their debts; magnify the law which they had broken; remove its curses; satisfy justice; conquer the devil; spoil principalities and powers; shut the gates of hell, so that it should be impossible for them to go in thereat; cast their sins behind his back, yea into the depth of the sea; abolish death, and bring life and immortality to light by the gospel; open the portals of heaven; and thus prepare a holy, safe, and honourable way, whereby they might obtain eternal life.

3. *By the treasure with which they are invested.* They are precious sons of Zion indeed. Seeing the rich treasures of grace and mercy which the Lord has given them, we may with propriety call them precious; for they possess that which is far better than rubies, yea better than millions of worlds; they have a new heart and a right spirit. And they have that fruit which is better than gold, yea than fine gold; for they are partakers of the divine nature; Christ is found in their heart the hope of glory. He leads them in the way of righteousness, that he may cause those who love him to inherit substance; and he has promised to fill their treasures. They have a little love, a little faith and hope, &c., and all the doctrines of the gospel, all the promises of salvation, all the fulness of Christ, and all the blessings of grace and glory are given to them. "All things are yours," said the apostle, "ye are Christ's, and Christ is God's," and God is ours. With riches like these in our possession, having God for our portion, and heaven for our home, shall we envy the men of the world their happiness while they boast of their abundance; which after all, is nothing but a "bursting bubble, yielding air and sliding sand?" No; in our right mind, we cannot envy the bastard's portion. The things of this world are not good enough to enrich the precious sons of Zion; God has an inheritance for them which is incorruptible, undefiled, and that fadeth not away. Dear reader! dost thou know what it is to possess the treasure of the Spirit's work in thy heart? Has he convinced thee of sin, of righteousness, and of judgment? Is sin any trouble to thee? dost thou hate its hardening, darkening, and defiling nature? Hast thou been brought under the chastening hand of God because of

thy transgression? Art thou longing for pardoning blood to be applied to thy polluted soul? Canst thou say from a feeling sense of thy lost condition, give me Christ, or I die? Is the glory of Christ thy aim? Dost thou think more of his honour than thy own? Dost thou pray to God because thou canst not help it? And dost thou sometimes make the attempt to pray, and at the same time feel no life, no power with God, no dew upon thy soul, and as if the grace and gift of prayer were all gone? Art thou sometimes saying, "Oh that I knew where I might find him, that I might come even to his seat?" What a mercy, he knows where to find us, though we cannot tell where to find him, for "he knoweth the way that I take, and when he hath tried me, I shall come forth as gold." And if, beloved reader, thou canst give an answer in the affirmative to the above questions, thou hast travelled in a similar path to the writer of them. And, therefore, I trust we have bible evidence that we belong to the precious sons of Zion.

4. *The constant care the Lord takes of his people*, is a further illustration of their being precious in his sight. "Casting all your care upon him," said Peter, "for he careth for you." When dead in sin, he cared for them, yea, preserved them from death and many dangers, that he might in due time bring them to himself. His eyes are upon them from the beginning of the year to the ending of it. His eyes are upon the righteous, and his ears are open to their cry. His care is paternal, he has a Father's heart to pity us, and a Father's hand to supply us; "As a father pitieth his children, so the Lord pitieth those who fear him." He sees all things in heaven, earth, and hell, with one glance; but his eyes of love and mercy are upon his children specially. When exposed to danger, he rescues them; when cast down, he lifts them up; when in prison, he visits them and brings them out; when hungry, he feeds them, and when they are so weak that they cannot stand, he carries them in his bosom.

Some future day, if spared, we may pursue this subject a little further.

ON THE WORK OF THE SPIRIT.

BY W. CHAPPEL: MAIDSTONE.

It will readily be admitted that we live in a day when errors of almost every shape and name are being propagated with zeal and avidity; and that neither time, labour, nor expence are spared to promote error, and to infuse the deadly poison thereof, into the

minds of the weak and trembling part of the Lord's believing family; nevertheless, it is our unspeakable mercy to know "the Lord reigneth;" and although efforts of a sophistical nature are not unfrequently employed to annihilate the truth as it is in Jesus, yet "He that sitteth in the heavens shall laugh, the Lord shall have them in derision." Psalm ii. 4.

One of the most powerful and subtle attempts which have been made and still are making against the truth, is the denial of that topic which appears at the head of these remarks; but the true believer in the Lord Jesus Christ, considers it his bounden duty, as well as his inestimable privilege, strenuously to contend for the same, being thoroughly convinced that the denial and renouncement of such a truth, must be attended with the worst of consequences, and eventually stab both the comforts and happiness of the people of God.

But whilst an open renouncement of this important subject is greatly to be deplored, it must be considered that a secret denial thereof, or in other words, *a keeping of it back*, is attended with even more baneful and prejudicial effects; for it is much to be feared were the same question proposed to many of the professed people of God in the present day, as was put by the apostle to certain disciples at Ephesus, the answer to such would bear a close resemblance to the same, "Have ye received the Holy Ghost since ye believed?" And they said unto him, "*We have not so much as heard whether there be any Holy Ghost.*" Acts xix. 2.

How seldom do we hear of his person, or his work, and the necessity of his sacred influences upon the preaching of the word in the present day, and though voluminous works are daily teeming from the press, what a small portion thereof is taken up in treating on the vast importance of HIS divine operations; yet blessed be God there are still to be found a few witnesses for the truth, who shun not to declare the whole counsel of God, whether men will hear, or whether they will forbear; and a few small vehicles of communication, such as the *Gospel Herald*, by which they are enabled to transmit the same, far beyond the often narrow and confined limits of their ministerial labours. May the Eternal Spirit, whom we verily believe first ushered this valuable little work into existence, and who has so abundantly blessed it to a large portion of the Lord's dear children, so continue to sanctify its pages, that yet many, yea very many precious souls may be instructed, edified, and established in their most holy faith thereby.

When our dear Lord was about to leave his disciples to ascend

to his Father, he graciously promised unto them the gift of the Holy Ghost; and in order to their encouragement, blessedly assured them "that when he was come, he should abide with them for ever," John xiv. 16; and at the same time communicated to them the great design of his coming, which lays the foundation for a few remarks upon this all-important subject. Thus, as far as it concerns us, the first branch of the Holy Ghost's work on the hearts of men, is to *reprove or convince of sin*. While it must be admitted that all have sinned, and come short of the glory of God, Rom. iii. 24, and the wages of sin is death, vi. 23, it must also be allowed that man in a state of nature is entirely unconscious thereof, being represented as dead in sins, Gal. ii, 13, having no hope, Eph. ii. 12, an enemy in his mind, Col. i. 21, in a horrible pit, Psalm xl. 2, and on the borders of eternal ruin, Luke vi. 49; nevertheless, it was the design of Jehovah that man should be made acquainted with his sad state and condition, and that the Holy Ghost should convince him thereof, by directing him to that law under which he is placed, and pointing to that curse which disobedience to its rightful demands entails; the Holy Ghost applies the law to the sinner's conscience, discovers his guilt, and the ministration of condemnation is experienced, with all its direful consequences; the effects thereof become truly apparent, by the agonizing cries—"What must I do to be saved," Acts xvi. 30; "God be merciful to me a sinner," Luke xviii. 13; "Lord save, I perish," Matt. viii. 25. Thus the Holy Ghost wounds in order to heal, kills to make alive, distresses to comfort, and convinces that he may effectually convert.

Although the first branch of the Spirit's work is to convince of sin, and apply the law to the sinner's conscience, yet the terrors thereof are not *equally* felt by all on whom he operates; some are much more distressed, and remain much longer in this gloomy state than others. How wrong to prescribe limits, or set up standards, as to how long, or how severe a law work is absolutely necessary for the accomplishment of a divine change; this would be a calling into question his divine right, and an open violation of his sacred character. Yet it must be admitted that the Holy Ghost, in a greater or lesser degree, applieth the law to the sinner's conscience before the blessings of salvation can be appreciated or enjoyed.

Another branch of the Holy Ghost's work is to *apprehend and apply* the Lord Jesus Christ and his precious blood to the guilty conscience, to direct to him who endured the cross, and brought redemption to fallen man; yea,

"To point to his redeeming blood,
And say, behold the way to God."

He points to those sweet and precious portions which abound in the sacred volume, as, "Look unto me and be ye saved, for I am God, and there is none else," Isaiah xlv. 22. "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins," xliii. 25. "Come now, let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool," i. 18. Hereby the suitability of the atonement is discovered, and applied with divine power to the conscience, the soul experiences new life, and is enabled to rejoice in a full, free, and finished salvation; he now sees the law's requirements obeyed, the justice of God compensated, and the wrath of Jehovah appeased.

What beauty is now discovered in Jesus! Once he was as a root out of dry ground, without form or comeliness; but now he has become the altogether lovely, the chiefest of ten thousand; fresh beauties start upon the eye, as the Holy Ghost exhibits him to view, till the soul becomes ravished with the sight, and joys unutterable are experienced. These are glorious days indeed! All seems sunshine; heaven comes down into the soul, or rather the soul appears on the very verge of perfect felicity; but like the children of Israel, though *near* the promised land, yet it has to travel long in the dreary and waste howling wilderness.

Another branch of the Holy Ghost's work is to lead into the *mysteries of truth*. And on this account he is called the Spirit of truth. In most cases the Lord's dear family when first awakened, and in some instances, for a considerable time afterwards, have very confused views of truth; and although it is self-evident that they themselves were wrought upon by the Holy Ghost alone, yet in the warmth of a misguided zeal, they set about the work of converting others; but in due time the Holy Ghost leads them away from the sand-banks of creature merit, to the immutable Rock of Ages, on which both the church and truth are founded. Hence the doctrines of distinguishing grace become unfolded to their view. Thus *eternal and personal election*, which, when hinted to them before, appeared as a most cruel and terrific statement, such as should be avoided, and its votaries shunned, is discovered now to be a most comforting and sacred doctrine, which has a tendency to glorify its Founder and abase its recipient; yea, that very doctrine which had been held up to their view as the guide to licentiousness, is beheld as the very index to holiness, Eph. i. 4.

(To be continued.)

CHRISTIAN LOVE.

BY T. SAXBY. CHELMONDISTON.

The great apostle of the Gentiles, in writing to the Galatian church, declares that the "Fruit of the Spirit is Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law;" from which it appears that "Love" is the most prominent of the graces of the Spirit; and when we contemplate how much is said of love in holy writ, as being essential to manifest the character, may we not conclude that without love it is impossible to be a christian, and that where little love is apparent there is but little evidence of real religion. "Love is the fulfilling of the law," and "he that loveth not, knoweth not God, for God is love." The love on which we now meditate is an emanation of God. It assimilates to him. It draws all its motives for action from the ever-blessed God. It exerts a constraining power and influence over the soul which nothing can control. It exhibits an undeniable and convincing evidence to all around of the sincerity of our profession, and is, in fact, the greatest of the christian graces, so that

"Where faith and hope are known no more
The saints for ever LOVE."

But how may it be evidenced that I am a partaker of this heavenly, this God-like principle? Do I feel in my heart supreme love to God—Father, Son, and Holy Spirit? Is my understanding enlightened in some degree into the knowledge of him, and my heart feelingly attached to him, so that I can at times say, and *desire at all times* to say, "O God, thou art my God, early will I seek thee;" and is it my greatest grief that I cannot love him more? Do I feel my heart drawn out to the Father for his electing love, to the Son for his redeeming love, and to the Holy Spirit for his regenerating and sanctifying love? Under a deep sense of the coldness of my affections do I sometimes sing—

"Let me love thee more and more,
If I love at all, I pray,
If I have not loved before,
Help me to begin to-day."

What is it will most move my affections? Is it the love, sufferings, blood, and cross of the ever-to-be-loved and adored Jesus, and especially that he should ever have loved and died for poor worthless, wretched me? If so, then may I not hope that I am a partaker of this principle? Again, do I feel that all whom I have reason to hope love God are my most beloved friends; loving them because I believe they belong to Christ? If they are private

christians, can I from my heart love them the more I see of the lovely image of Christ in them, and love them none the less because they are poor, or because they do not possess great gifts? always ready to do a kindness for the meanest disciples, even to the laying down of life for them, remembering the divine injunction, "Brethren, if God so loved us, we ought also to love one another." If they are ministers, do I love them for their work's sake, and, as they are a sweet savour of Christ, do I smell a sweet fragrance in them? We live in a day of great scorn and contempt, and many appear to forget that there are diversities of gifts, but the same Spirit. Some ministers are more experimental, and others are more doctrinal; some appear more adapted for the awakening of sinners, others for the comforting of saints; and in some these qualifications are very happily blended, but it is the same Spirit working in each, dividing to them severally as he will. And O how painful it is to see the sword taken in hand, and war declared among brethren, because they differ from each other in their *mode of preaching*, and despising of ministers because they do not possess *all* the qualifications supposed to be necessary. But can I love them, as ministers of Christ, if they make the cross the only standard for the sinner to enlist under, and set forth the Lord Jesus Christ as the only object worthy of supreme love? Do I enquire how I can best promote their comfort, and *render their circumstances such as will enable them to honour their master without much worldly anxiety?* then may I not hope that I possess this christian principle? O that this love were more manifested by the people of God. How many poor ministers of the gospel are there whose hearts are tortured, and their spirits broken, because they cannot meet the real wants of their families; and what carnal views do some professors entertain on this subject; but surely, if some who have it in their power had more christian love, they would not fail to enquire what they could do to render the situation of their minister more tolerable. But how does this principle of christian love discover itself towards enemies. Do I feel a disposition to obey the mandate of the great lawgiver, "Love your enemies?" Ah, this is a point of much importance. It is easy to love those who love me, but to love those who hate me, and to pray for those who persecute me, is a test indeed. Yet such was the love of him who is "the chiefest among ten thousand, and the altogether lovely," that he prayed for his murderers. He rendered love for their hatred, and blessing for their cursing; and surely, if I am to be a follower of God, as a dear child, and walk in love, as Christ also hath loved the church and given

himself for her, then I shall feel it not only a duty, but a privilege, to love my enemies. Thus this great principle of christian love diffuses an influence over all with whom I have to do, and in proportion as it rules, it sheds a lustre over my whole life. In conclusion, how important is the manifesting of this lovely grace; were christians more alive to it, how many evils would be prevented. All bitterness, and wrath, and clamour, and evil-speaking would be put away, and the church on earth would resemble that above. Instead of this, how lamentable is it to witness the constant dissensions there are among those of whom better things might be expected. Because there is a little difference in their views their hearts appear filled with hatred to each other, and their tongues and their pens dipped in gall. Hard speeches are used one against the other. The minds of the people of God are thereby injured, and a weapon, powerful and effectual, is put into the hands of the world, by which many a wound is inflicted on the church. What would be the feelings of two of the ministers of him who, "when he was reviled, reviled not again," who, having spent much of their time in writing as bitterly as they could against each other, were to be shut up together in one prison for the truth's sake. *How would it grieve them that their valuable time had not been better spent.* O for more of the Spirit of love to pervade the churches and the ministers of Christ, that the peace of God may rule in the hearts both of private members and public teachers, and may the pages of the *Gospel Herald* be employed by the Holy Ghost in promoting that spirit which is essentially the spirit of the gospel, namely, "Love."

The Excellent of the Earth.

No. 5.

ANDREW GIFFORD.

"These are they, who came out of great tribulation," Justly may the above passage be applied to those holy men of God who laboured in their master's cause, enduring the cross, despising the shame, and suffering the hardships to which they were called during the infamous reign of the Stuarts. We have mentioned several, and now add to their number the honoured name of *Andrew Gifford*. This servant of

Christ was a native of Bristol, and born about the year 1641. Of his parentage and early life we have no information, except that he was brought up to the business of a cooper, and when about 18 years of age was brought to know the Lord, was baptized, and became a member of the Baptist Church, in the *Pithay*, Bristol. He commenced his ministry in the year 1661, a perilous time, and for twenty-eight years was a zealous and patient sufferer for the cause of truth and righteousness.

Although minister of a separate congregation,* yet he declined not preaching in public places, as Providence gave him opportunity, particularly in the *Parish Church of St. Leonard's*, in the city of Bristol, till excluded by the Act of Uniformity, which passed in 1662; and even after that he did not scruple to preach in the parish churches, whenever he could obtain leave, which he *often did* from godly persons, who were attached to his ministry. He was once invited to preach a funeral sermon at a market town in Somersetshire, for the wife of one of the most respected and wealthy inhabitants. Permission was granted him to preach in the parish church; but his enemies kept the organ playing so long after he was in the pulpit, that, perceiving their intention, he retired into the church yard, and stood upon a tombstone, from which he addressed a numerous audience without any further disturbance. From that time the gentleman offered him the use of his house, in which he and his son preached the word for many years, with tokens of the divine approbation. It was of no consequence with him where he preached: whether in a church, a house, a barn, or the open fields. Neither was it an uncommon thing for him to be dragged from either place to a magistrate or a jail. Often has he been forced to swim through great floods in his journeys, which he preferred doing rather than disappoint a meeting. And though he escaped drowning, while others who made the same experiment did not, yet he often fell into the hands of unprincipled persecutors, who treated him with great severity. *Four times* he suffered imprisonment during the three hot persecutions in Charles the Second's reign: *thrice in Newgate, Bristol, and once in Gloucester Castle*; and must

have been imprisoned many times more if Providence had not intervened to protect him, by giving him favour in the eyes of some of the magistrates of Bristol, who could not approve of hunting so innocent and holy a man, whose very presence and countenance struck an awe into the beholders.

Once, while preaching in the chapel of the Blackfriars, at Bristol, which his people hired for that purpose, the mayor and aldermen came with the sword, and other city *regalia* before them, and commanded him to be silent and come down. Mr. Gifford replied, *he was about his master's business*; but if they pleased to stay till he had done he would go with them wherever they pleased. They did so, and when he attended them to the Council-house, they dismissed him with a soft reproof and caution not to offend in future.

On another occasion, being taken before the magistrates, they would have released him if he would have promised *not to preach any more*; but this he sternly refused, saying, he ought to obey God rather than man. Upon this he was sent to Newgate for a month. While there, a grievous distemper raged among the prisoners, and carried off a great number of them; but Mr. Gifford, and some other pious ministers, finding favour in the eyes of the keeper, were removed to a house in an airy situation, and thereby mercifully escaped the malady.

At another time, an officer, sent by the magistrates to apprehend this good man, found him in the pulpit, and commanded him to give over and go with him. On Mr. Gifford's refusing, the fellow *struck the good man on the face*, upon which he immediately turned towards the officer, and either frightened him by the severity of his countenance, or by telling him that God would strike him as a whited wall: so it was, he was awed into submission and staid patiently till Mr. Gifford had concluded his sermon.

* It does not appear that he became pastor of a church for 18 years after he began to preach.

though he afterwards confessed he came resolved to pull him out of the pulpit.

In order to escape the fury of his persecutors, he often went in disguise: sometimes in the habit of an officer, a gentleman, and the like, and Providence often remarkably appeared for his deliverance.* Notwithstanding all the cautions, and all the interpositions of his friends amongst the rulers, he was twice more sent to Newgate, and "took joyfully the spoiling of his goods." He lost all. However, God wonderfully provided for him, so that neither he, nor his wife and family of seven children, were ever in want. One time, while he was preaching, he left his son Emanuel, (afterwards an eminent preacher and co-pastor with his father for nearly thirty years), to be a watch upon the informers, whom he expected might come and disturb the meeting. The little boy got to play and neglected to watch, till the in-

formers came up. He instantly ran off, and gave notice to the people of their approach. The officers were so enraged at the courage of the boy, that they left the meeting to pursue him. After dodging them for some time through courts and strange places, he took shelter under a staircase, in a neighbour's house, where he could hear them pass by, swearing, that if they could catch the young *fanatical dog, they would cut him as small as herbs for the pot.* However, they missed their prey: the Lord disappointed their devices; the snare was at that time broken, so that he, his father, and the people all escaped.

On another occasion, Mr. Gifford was preaching, and, in the fervency of his soul, forgot to cast his eyes around him, so that the informers came up and took hold of him; but having on a loose great coat, he slipped it off, and, leaving it in their hands, made his escape. The next day they had the coat cried before his door, but nobody appearing to own it, they were disappointed in their design.

(To be continued.)

* There is an anecdote still told of him at Bristol:—Meeting a Mr. Bearis, he said, "Did you not meet me last night going through Lawford's Gate, why did you not speak to me?" "I did not see you, Sir." "Did you not meet a tinker?" "Yes, Sir." "That was I," said Mr. Gifford.

Correspondence.

LORD, REMEMBER ME WITH
THE FAVOUR THOU BEARETH
TO THINE OWN CHILDREN.

My dear Friend,

As I have not heard from you lately, I have taken up my pen to stir up your pure mind by way of remembrance; be assured, that christian communion will tend greatly to promote spiritual health and prosperity, and cause us to taste afresh the streams of that river which maketh glad the city of God. Indeed, I have often found, after the fatigue and toil of the day, spiritual refreshment, in meeting with the saints of the Most High, for prayer and suppli-

cation, to the joy and rejoicing of my heart. I have long been convinced the children of God lack much of the comforting influences of the Holy Spirit, by disregarding the plain directions of the word of God, which are designed by our heavenly Father, to be a lamp unto our feet, and a light unto our path. And never, I am sure, can we be happy and safe, only as we are carrying out before a crooked and gainsaying generation, the holy principles of the everlasting gospel. I am aware some of my companions in the faith of God's elect, will conclude the above remarks to be tinged with the leaven of legality; but I fear not their censures when I re-

member my dear Lord hath said "Wherever two or three are met together in my name, there am I in the midst of them, and that to bless them;" and again, "if ye love me, keep my commandments." Yesterday, I was deprived of hearing the glorious gospel of the blessed God; but blessings on his dear name, I found it good to draw near to his throne in the exercise of prayer and supplication; and in reading his blessed word, the glories of a free grace salvation were opened to my admiring view—to the comfort and joy of my heart.

My brother, when I consider the wretched and hopeless condition of man, by reason of transgression;—the gross ignorance that rests upon all the faculties of his soul, in reference to his true state before God; and then the freeness and unmerited riches of divine mercy, as exhibited in the doing and dying of the Lord Jesus Christ, I cannot but stand with feelings of deep abasement, and adoring thanksgiving, and exclaim with the psalmist "When I consider the heavens the work of thy fingers—the moon and stars which thou hast ordained, Lord, what is man, that thou art mindful of him, and the son of man that thou should visit him?" Indeed, we should never forget the melancholy fact, the sinner in a state of nature is not only blind and deaf to the claims of a violated law, but is determined, as far as his own will is concerned, to live and die without hope, and without Christ in the world; but wonder, O heavens, and be astonished, O earth, for the Lord hath said "I will have mercy upon whom I will have mercy; and I will have compassion on whom I will have compassion; so then, "it is not of him that willeth, nor of him which runneth, but of God which sheweth mercy." This is a truth that endears Christ to the heart of every poor, Spirit-convinced sinner, which renders every blessing of the everlasting gospel, suited to his despair-

ing condition, bringing home in a way of sweet enjoyment, his interest in a covenant of peace, whereby it is proved in his experience, "Old things have passed away, and behold, all things have become new :"—

Once a sinner near despair,
Sought thy mercy-seat by pray'r;
Mercy heard, and set him free;
Lord that mercy came to me.

Many days have pass'd since then,
Many changes I have seen;
Yet have been upheld till now;
Who could hold me up but thou?

This blessing is not suspended upon any condition; not as some tell us, upon the ever-varying will of ever-sinning man; but upon the mighty power of him, who speaks, and it is done—who commands, and it stands fast for ever. Were it not so, not one of the fallen sons of Adam could escape the wrath to come; but all would sink with the weight of their transgressions into the pit of everlasting despair. Blessed be God, this is not our hopeless position; and do mark, I entreat you, the very gracious manner in which this subject is presented to our view in the word which testifies of Jesus; and sure I am, we shall be ready to exclaim, "What shall I render unto the Lord, for all the blessings bestowed upon me? I will take the cup of salvation, and will call upon the name of the Lord." Hence, it is most sweetly and blessedly said, "God, who is rich in mercy, for his great love wherewith he loved us, even when dead in trespasses and in sins, hath quickened us together with Christ; by grace are ye saved, through faith, and that not of ourselves, it is the gift of God."

It is true, this subject has ever been, since the first transgression, unfolding to the believer's view, its uncreated glories; but what tongue can tell, or what heart conceive the happiness and bliss it secures to all the heirs of promise; for thus it is written, "In thy presence there is fulness of joy: at thy

right hand, pleasures for evermore." Yes, the source, the fountain head of all the blessings with which the church is enriched; for time and eternity, is the dateless love of God;—it has heights and depths that angels in light cannot comprehend; but blessed be God, saints taste and feel it, as they journey on in the wilderness; proving to them, under all their conflicts and sorrows, an anchor to the soul, sure and steadfast; whereby, sometimes, even in the fires, they are enabled to say, "God is love;" "Oh, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." It is true, whenever our poor and weak minds attempt to grasp this mighty subject, its overpowering glories dazzle and confound the intellect. Still, it is our mercy to say, having tasted the Lord to be gracious, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day. This is no small mercy, seeing by oft-repeated transgressions we have merited his righteous indignation, the weight of which would for ever sink us into bottomless despair, and from "the glory of his power." My dear friend, when sin within, and satan without have greatly oppressed my mind, causing me, by their unhallowed influence, to walk in darkness, having no light, O what comfort and joy I have experienced by one sweet believing view of the ability of the dear Redeemer to save unto the uttermost all that come unto God by him, seeing he ever liveth to make intercession for us. My dearest Lord well knows, that when he withdraws himself, and gives no immediate answer to prayer and supplication, I am one of the most unhappy and miserable beings that ever lived; but as soon as he touches my heart, my bowels move toward him, and in a moment, in the twinkling of an eye, I have felt the outgoings of

fervent desire, and the incomings of manifested and all-conquering love, causing me to say, "This is my beloved, and this is my friend, O daughters of Jerusalem."

(*To be continued.*)

A TOKEN OF REMEMBRANCE.

My dear Brother,

I have wondered how it is that I have not heard from you, or where or what could have become of you; had a great mind to have addressed you through the *Herald* long since, not knowing for certainty whether I could find you by private letter, in consequence of your change of residence; but then again it occurred to me that you did not often see the *Herald*. In this state of suspense I have waited, till my little stock of patience has become exhausted, and have now resolved to see how a letter through the *Herald* would succeed. Where, my brother, have you been, what are you now doing, and how have you fared since I last heard from you? I suppose you have met with something more in confirmation of the fact that this is not our rest, and that we have no continuing city here. But in the absence of anything from you, I can only conjecture, or at the most draw an inference, from the nature of this time-state, and the scripture account of what the whole family inherit here. But you must write and tell me how you have fared, and what has been the state of your own mind: what has the sovereign ordainer and controller of all events been exercising you with, in providence and in grace? and what have you learnt in the great school of passing events worth communicating to a very dull and comparatively inexperienced under-graduate in this school? If you have anything in evidence of God's faithfulness, skill, and power, in cultivating and making fruitful such a cold and rocky piece of earth as the human heart, do

not keep it a secret, but let me hear all about it. As we have heard nothing of you of late, I suppose you must have been in the capacity of a private only; but this too you can inform me; and, also, what success has attended you. Have you been lying at harbour of late and reclining on the bed of ease, or have you been led into the field of battle? If the latter, what has been done with the armies of the Amalekites? Have you succeeded to any considerable extent, and have you experienced any hard fighting? This is that which tries the armour, and proves of what sort it is, which gives trial to our faith; a very necessary experiment for us, although (to me at least) very unpalatable. Such a coward I am, that I often adopt almost any scheme to avoid the conflict, though amongst the foremost very often, the moment the field is gained, to shew myself amongst the ranks of the successful combatants. O, my brother, what strange creatures the christian church is composed of: such as none but God could bear with, nor he, but in and through the work of his dear Son, in whom he views them, and for whose righteousness, death, and merits, he accepts them. To bear with, and be kind to the meek and gentle, though weak and helpless, would bespeak a kindness of heart rarely to be found or heard of; but to shew all this to enemies and presumptuous rebels, none but the purest love and tenderest compassion of the infinite Jehovah could do; and this, this he does and will do. He has, in covenant, on Calvary, and in the gospel promise of mercy, given his dear Son for us, and will, with him, freely give us all things: the all things of his love, grace, and mercy. It is in the nature of our unbelief, and the cunning and artifice of satan, to make us question this love, and to create in the imagination I know not how many carnal reasons why it should not be so, trying to frighten us out of our hope by the thunders of Sinai; but

here mark the cunning of satan in taking care to keep out of sight the interposition of Christ, and the pouring out of those vials upon him, which would have overwhelmed us, he well knowing that his success depends on the keeping out of sight the work and design of that substitution. But, O my brother, when we consider the work of Christ—its object, motive, and design, shall we act the sinful part of calling this love in question? Shall we disbelieve the language of one who has proved himself a thousand times over the friend of sinners, and believe the garbled statement of the father of lies? Your grace-conquered mind and mine will be ready to say no; but, alas, the resolution itself is presumptuous, and a proof of our weakness; it will not do, we must be kept at the feet of Jesus, and be upheld by him, or the first storm that shall arise will fill us with trouble. O what feeble worms are we. May you, my brother, and I be kept humble, sensible of our position, and hanging on the strong for strength. Here is safe ground: fear not to cast your entire dependance on Jesus; he is a rock that can never give way, and a sure and safe refuge for all those who cannot and dare not trust in themselves; a shelter from the storm, a helper of the helpless, and a refuge for the destitute, law condemned, satan harassed, and sin distressed, who feel their burdens too great to bear, and are made willing to surrender their cause to him for management. This is the course for you and me. May we do so in confidence, and not insult infinite compassion by questioning his wisdom, faithfulness, love, and grace. The Lord be with and bless you. With ourselves there are, or we think there are, many dark clouds and some indications of a tempest, if not total wreck; but my anchor is here: *the Lord knows all about it, and still reigns.* With him I desire to leave it, and indeed do so, having had proof

upon proof of his faithfulness and care, and knowing that *if the worst comes the crew are safe*. Adieu, my brother. Let me hear from you, and all about

you. Love to yours, and to all that love Jesus.

Believe me, yours sincerely,

For Christ's sake,

H...., Oxfordshire.

WILLIAM.

We append, under this head, some of the questions from correspondents, which have accumulated on our hands. We do not pledge ourselves for the quality or force of ALL the questions, of course; but if their publication elicits instructive replies from our contributors, our end will be fully attained.—Ed.

QUESTIONS.

1

Is it consistent for the members of christian churches to attend, what are commonly called, Sacred Music Meetings, or Oratorios?

Do not such meetings greatly resemble Belshazzar's feast, where sacred things were used for profane purposes?

Is it not singing the Lord's song in a *strange land*?

2

Ought christians to go *anywhere* that they cannot ask God's presence to be with them; or to engage in any thing on which they cannot look up to God for his blessing?

3

Have the pastor and deacons of a church a right to invest the monies arising from the collections and pew rents in any of the money making societies, now so numerous; say, for instance, a building society?

4

Is the pastor of a church justified in saying,—when the debt is paid off the chapel, I shall then take the overplus myself, whatever it may be?

5

Has the church any, and if it has, what control over the pastor and deacons?

6

Ought christians to pray for the world?

7

Is it right for persons to come before the church and give in their expe-

rience, and the members to decide, by shew of hand, whether they are to become members or not, *before they are baptized*?

The scriptural reasons for asking the question:—Did the eunuch go before the church first? see Acts viii. 37, 38. Did Paul? see Acts ix. 18. Did the jailor? see Acts xvi. 33.

8

Is it right to baptize in a baptistry, and not follow the example set forth in scripture? see Matt. iii. 6, 16. Acts viii. 36, 37, 38.

9

Is it consistent with the pattern set forth by the Lord Jesus Christ, for a whole congregation to be present in the chapel, or place of worship, at the time of the administering of the Lord's Supper? I read that Christ sat down with the twelve apostles, in an upper room, that was called the guest chamber; therefore was secluded from the eyes of worldly spectators, see Luke xxii. read from the 10th to the 20th verse.

10

Can it be right to administer the Lord's Supper before six o'clock at night, which was the time our Saviour partook of the passover, and then he instituted the Lord's Supper? mark, when "the hour was come," he sat down with the twelve apostles, not *before the hour was come*, not in the morning, nor at three or four o'clock in the afternoon, as is customary in this our day, see Matt. xxvi. 20. Luke xxii. 14. The apostle Paul reproveth the Corinthians, see xi chap.; read with caution the whole chapter.

11

Are our comforts conditional (I mean our temporal mercies) as creatures on earth, and also our enjoyments in spiritual things, as christians, while we remain in this wilderness below, and not as some assert, that they are all treasured up in the covenant, &c.;

then how can we lose any of them? and what is the cause of that lukewarmness, deadness, darkness and barrenness of soul, as is the case of many of the dear children of God, at times? I do not mean *our salvation*, for that is not conditional, as Christ purchased his people, but not their comforts, while they sojourn here below, see Deut. xxx. 9; read the whole chapter. Rom. xi. 10. Hag. i. 10, 11. Psalm xxxiv. 12, 13, 14, 15, 16.

12

A female reader, who wishes to be instructed in the truth as it is in Jesus, would be obliged for a few thoughts on the 20th verse of the 3rd chapter of Revelations, as there are some who contend that it is man's work to open the door of their hearts, and let the Saviour in; especially as the Lord has done all he could on his part, that every man might be saved; and it now rests with man to perform his part by opening the door and receiving the

Saviour, because the Lord hath declared that he hath no pleasure in the death of the wicked, but rather that he should turn and live.

The writer having very recently heard the above remarks made, wishes to know how either man or woman in a carnal state, being dead in trespasses and sin, can open the door of their hearts and let the Saviour in?

ANSWER:—The exhortation referred to in the above letter of enquiry, (Rev. iii. 20) is addressed to *the church of Christ*. The word of God, "rightly divided," and correctly understood, will never appear to mock the dead sinner, and misrepresent the living God, by offering spiritual blessings to the carnal mind; for how, we would ask, can the carnal mind prize and accept that which the Holy Ghost expressly says can only be "spiritually discerned?" that is, by the soul, reborn by the quickening, life-manifesting, and life-sustaining power of God the Holy Ghost.—ED.

Obituaries.

MATILDA SEARLE.

Much instruction may be gathered from observing the christian's course from the first discovery of divine life implanted until faith is swallowed up in vision; and when the power of God's grace has been manifested in the growth and fruitfulness of the believer, and in supporting under severe afflictions, it is a source of much pleasure to remember those we knew on earth who have come out of much tribulation, and are now before the throne.

Matilda Searle was accustomed to attend with her parents at the Particular Baptist Meeting House, Saffron Walden, from an early period of her life; and like most children so situated, she often had convictions of sin, but they proved evanescent until the day of God's power arrived. Under a discourse from Paul's address to Timothy, "From a child thou hast known the holy scriptures," &c., her mind was powerfully wrought upon, and from thenceforth a deep concern was manifested to be made "wise unto salvation through faith which is in Christ Jesus." Sometime elapsed before hope of in-

terest in this salvation sprung up in her heart, and she was distressed with the fear that mercy's provision was not for her; but under the Spirit's gracious instruction, she gradually learned the suitableness and all-sufficiency of the person, work, and characters of the Lord Jesus Christ, to her ruined condition, and encouraged by the gracious invitations and promises contained in the gospel, she was at length enabled to flee "for refuge, to lay hold on the hope set before her." Having tasted that the Lord is gracious, and having learned his will from his word, she was baptized, and joined the church of which her parents were members, in the month of March, 1838. She manifested by her constant attendance, that she loved the habitation of the Lord's house; and made rapid advances in the knowledge of revealed truth. Though she had not enjoyed the advantages of education in the same measure that some others do, yet being blessed with a good natural capacity, and having a desire to acquire information, she was enabled to express her ideas with fluency and propriety, and accustomed herself to give utterance to her views and feelings in verse. But

such was her humility, and so retired her habits, that only her own immediate connexions were aware that she thus employed herself. The state of her mind at this period, will appear from the following verses, which are selected from many others in a similar strain :—

"O God, the guardian and the guide
Of all my youthful days,
O grant me Lord, a grateful heart,
A heart to speak thy praise.

"To praise thee, O my bounteous Lord
For all thy love made known,
For all that vast stupendous grace,
Which thou to me hast shown.

"'Twas thy almighty power divine
Did work within my heart,
Which made me hate the ways of sin,
And choose 'that better part.'

"Yes, thou alone shalt have the praise
For grace so rich and free,
For it was sov'reign grace indeed,
That drew my heart to thee.

"While some do boast their own freewill
Has made the happy choice;
May I ascribe it all to thee,
And glory in thy cross.

"O may thy glory, dearest Lord,
Lay ever near my heart,
Since thou hast borne the dreadful wrath,
That was my just desert.

"Be thou my guide while here below;
Direct me in thy love,
Till I shall sing thy worthy name,
In nobler strains above."

In the month of September, 1843, she was married to Mr. John Searle, of Royston, of whom an interesting account will be found in the *Herald* for September, 1846. Some verses penned by her in prospect of this union, discover the godly spirit in which she entered into it. Seldom has so fair a prospect appeared as presented itself to our brother and sister. But after spending two years together in the sweetest fellowship, those symptoms appeared that issued in the death of her husband on the 1st of June, 1846. The illness of Mr. Searle, and his rapid decline, were a source of great anxiety to his beloved wife; but she was enabled to carry this affliction to the Lord, and when he was removed from her by death, she was favoured with peculiar consolations, and rejoiced in prospect of soon entering the kingdom of glory, whither her husband was gone before. She was herself in a declining state of health. Her state of mind she expressed in the following lines :—

"Thrice happy soul, thy conflict o'er;
The armour thou dost need no more;
Thou'st fought the fight, the victory won,
And took possession of thy crown.

"In strains unknown thou now dost praise,
And on thy Saviour's beauties gaze;
Dost bathe in seas of heavenly love,
With all the ransom'd host above.

"The bliss thy soul doth now possess,
No mortal tongue can e'er express;
A weight of glory—here I'm lost;
'Tis more than finite minds can grasp.

"Then shall I wish thee back again,
To suffer sorrow, toil, and pain?
No! though I miss thee day by day,
Yet all is well, I fain would say.

"Whilst we did dwell together here,
It often did our spirits cheer,
To talk of our eternal home,
And sing of joys that were to come.

"Thy mem'ry's sweet as husband dear,
I can't suppress the falling tear:
But here must say a short farewell,
Till I am called with thee to dwell.

"O cheering thought, time's rolling on,
Soon, soon I hope to join thy song;
Free from this cumbrous clog of clay,
In mansions of eternal day.

During Mr. Searle's illness, their only child shewed indications of decline, and after his death, the disease made rapid progress. This was a great increase of affliction to Mrs. Searle, but the Lord graciously supported her mind, as will be seen by the following extract from a letter she wrote to her brother a short time previous to the death of the child :—

"The Lord has appeared for me in numberless instances, yet I am saying how can I bear this trial, and what shall I do under such circumstances? I would say with one of old, 'Lord, I believe thou wilt appear, help thou my unbelief.' The Lord knows I need great grace to bear me up in deep waters. I feel my loss more every day. O how I wish to be with him, freed from the body of this death which is such a clog to the immortal spirit. I often look over his writings and wish I could feel the same spirit of devotion that he was blessed with, and could say with the poet,—

'His faith and patience, love and zeal,
Do make his memory dear.'

And now the thought of losing my only child!—The cradle scene is more than I can bear; but I know my God is all-sufficient."

After the death of the child, her mind appeared raised above all earthly

things. She said the Lord had mercifully broken the remaining tie, and she now longed to see his face above. Writing again to her brother, she says,—"Constantly are we reminded of the fleeting nature of all things here below. O what debtors are we to the rich grace of our God, in favouring us with a good hope of mingling our praises with those around the throne when the will of our God concerning us on earth is consummated. The Lord has drawn my affections from all things here below, and is reminding me that I must soon mingle my dust with those that are taken from me, so beloved."

In another letter she says,—"Well might the wisest man say, 'Vanity of vanity, all is vanity' respecting earthly things; and I can feelingly put my amen to it. What a mercy that those things will soon be left behind,

"Then shall our joyful senses rove
O'er the dear object of our love."

But I know the Lord is performing the things that are appointed for me. O how I long for the time when I humbly hope to mingle my songs with the redeemed above; but I still desire to say, with Job, 'All the days of my appointed time will I wait, until my change come.' Yes, and I have reason to bless the Lord that he has made me to feel as if I can leave all things in his hands, and say, 'Not my will, but thine be done;' for I believe our names were recorded in heaven, from all eternity."

In the month of November last, she left Royston for Saffron Walden, that she might close her days among her nearest relatives. After hearing the opinion of a medical gentleman, in London, whom she consulted, that there was no hope of recovery, she appeared rather to rejoice that the time of her departure was drawing nigh. Though not at the time favoured with the sensible enjoyment she had before experienced, yet she often spoke with delight of her security in Christ; and though the Lord was pleased for a time to withdraw the bright manifestations he had before granted her, and to leave her mind under a cloud, yet she doubted not his faithfulness, for her heart was fixed trusting in the Lord; and she believed that he would again shine upon her before he called her from these lower regions.

About a month before her death, the Lord was pleased to break in upon her

soul, and gave her such exalted views of the person of Christ, and the glorious characters sustained by him, and especially that of an advocate pleading her cause with the Father, and such bright prospects of the heavenly mansion on which she thought she was then about to enter, that most of that night was spent in blessing and praising the God of her salvation. In the morning she exclaimed to her brother, with much delight,—"O what a burst of glory will break in upon my soul when it leaves the clog of clay." From this time until her departure, her mind was supported by the promises of God. On one occasion, she said,—"He has been a faithful God to me in all things, and you will find him so too." She often expressed a desire to depart and be with Christ, exclaiming,—"Come Lord Jesus, come quickly; why do his chariot wheels wait? I long to be at home and dwell with my Redeemer. I have no other refuge. He is all to my soul; for he did not appoint me unto wrath, but to obtain salvation by our Lord Jesus Christ. And what a great blessing it is, that at this time I am not left under a cloud, but have those sensible enjoyments for which I desire to be thankful." She then added,—"Not that it would alter my state were it not so; but it appears very desirable at such a time as this. O praise him for it; bless his name, for Christ is all in all."

On the Lord's day previous to her death, there was an evident change. She was taken at noon with great pain of body, which continued more or less until within two or three hours of her departure. During this time when able to speak, her tongue was employed in glorifying the God of her salvation. She several times expressed a fervent desire to be gone and to be freed from the body of sin and death; and when she was informed that it appeared that death was executing his commission, she exclaimed,—"O, I do not fear death; it is only the shadow, but the shadow of death. O how I long to be gone, for there remaineth a rest for weary saints. I welcome the happy hour, for my Saviour took death's sting away, and triumphed over its power."

In this happy frame of mind she continued till about half-past ten on Monday night, February 1st, when her ransomed spirit fled to glory; having

spent less than thirty years in the wilderness; but having, during that time, not only experienced converting grace, but also enjoyed much communion with God, and found him a refuge in every trouble, and a guide even unto death.

Saffron Walden.

D.

To the Editor of the Gospel Herald.

MESSRS. EDITORS,

You will greatly oblige me, and many of my friends, by inserting in the Herald, Mrs. Hoare's letter to me, and the interesting testimony borne of her by her most affectionate husband. I have accompanied them with a few remarks, to which I only add my sincere desire, that God may be glorified, and his children edified, by all we do in his cause; and that I remain your's in our Lord,

JOHN STEVENS.

MRS. MARY HOARE.

BY HER PASTOR.

In January last Mrs. Mary Hoare was removed from all the sufferings of this mortal life, to her heavenly rest. For this happy change she had been long and patiently waiting, with unshaken confidence in the God of all grace. Her bodily disease was most painful and distressing, and her faith and patience were as steadfast as her calamity was grievous. Many, indeed, are the afflictions of the righteous, but out of them all the Lord delivereth them. This is exemplified in the case of our departed sister in the Lord; so, after she had patiently endured, she obtained the promise of eternal salvation.

The nature of her malady was such as to leave no hope of deliverance but through death. Its dire effects were exhibited in her once comely countenance, which became utterly disfigured by a kind of creeping ulcer, usually called, *noli me tangere*. Her pains were piercing and very frequent, which she endured with great fortitude and patience for ten or twelve years. In the midst of all her distress, she yet could say, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God." And these words she choose, as in her view suitable to be the foundation of a funeral discourse on her decease; which choice at once shews the ground of her strong

confidence and continued support through all her affliction. She was enabled to realize true happiness by faith in the God of salvation, notwithstanding the weight of all her sufferings.

It is manifest her happiness did not arise from her having no pains to endure, no privations to suffer, no earthly cares to perplex, no indwelling sin to mortify, no inward darkness nor depression to experience, nor any temptations to withstand; all these she had to pass through, nor did the Lord whom she had publicly, as well as privately, confessed, suffer her faith to fail. I never found her staggering through unbelief; but strong in faith, giving glory to God. The adorable Saviour in whom she trusted, gave her to know that his strength was made perfect in weakness.

Her happiness was founded: 1. In an evident interest in God, as revealed in the person and mediation of Christ. 2. In the help derived therefrom. 3. In the hope connected therewith. 4. In her conscious enjoyment of the great truths of the gospel, through the power of the Holy Spirit, and by a steady faith in the finished work of our Lord Jesus Christ. She was a lover of sovereign and distinguishing grace; a dubious and loseable salvation she utterly discarded, as neither honourable to God nor profitable to man. But what her views were respecting these important points, may be gathered from a letter addressed to me as her pastor, at the commencement of her painful sufferings, and which she wished to be put into my hand after her death.*

The following is Mr. Hoare's statement respecting his dear departed wife, for whose support and comfort he most affectionately watched night and day, all through the many years of her great infirmity and grievous sufferings. His tender care and unvarying kindness to the last, merits the highest commendation. Were I to say what my convictions are on this point, to them that know nothing of him, and but little of me, I might to them appear to speak false and flattering words. I therefore desist, well knowing that Jesus Christ has marked his deportment all through the years of his trial. The lines now

* This letter will be inserted in another number of the Herald.

offered may tend, in some degree, to reflect the character both of the deceased and the bereaved. Thus has he written to me of his departed companion:—

"My late dear wife was baptized on a profession of her faith in Christ, by *Mr. Keeble*, at Blandford Street Chapel, the first Lord's day in April, 1817, and two years after, united with the church under your care, at York Street (as I have gathered from her expressions on the subject). *Of her subsequent course*, manner of life, and attention to the means of grace, you have some knowledge. I shall, on the present occasion, confine myself to extracts from notes taken at the time of various expressions made use of by her, during her protracted sufferings, as indicative of the state of her mind, and shewing how the Lord sustained her in her calamity, and was faithful to his promise, never to leave or forsake those who trust in him; although he suffered her faith to be severely tried, and her poor body to be the seat of extreme suffering. The disease under which she suffered, is one of the most dreadful to which human nature is liable, and it appears, without the least prospect of cure in this world. Without entering upon any description of its ravages, which would harrow up the feelings of any one possessed of anything like true sympathy, I proceed to observe; my poor wife, at the commencement of her illness, felt impressed that it was the beginning of a long and dreadful trial. The Lord had granted her strong faith, such confidence in the immutability of his favour in Christ, and of her own interest therein, as falls to the lot of few; and she felt certain it would be severely tried, but that she would be sustained therein, and not forsaken. Passing over several years of her affliction, during which, I never heard a murmur escape her lips, I note some expressions.—*July 26th, 1840*, we had been conversing on prayer; she said "when I used to observe the strong confidence of dear *Mrs. Rowe* (a member at Blandford Street), I felt induced to pray for strong faith also, and have trembled since, on reflecting on what I had done. If strong faith be given, I thought it will be surely tried, and mine has been sharply tried; but if the Lord the Spirit, be the inditer of my prayer, I could not but pray as I

did; and it would be useless to say, if I had not done this or that, then certain events would not have taken place. The fact is, the counsel of the Lord, *that shall stand*, and he will do all his pleasure. I give her own words, persuaded that her views of divine subjects were honouring to God, although her expression of them, might doubtless be improved.

November, 1840.—On asking the state of her mind, she replied, "it is very dark, yet my confidence does not fail, and I believe the Lord will yet appear before I go hence; and should I be taken away when you are not here, do not doubt of my safety, because of my want of enjoyment. I feel quite persuaded he who begun the good work will complete it."

April 23rd, 1843.—I had said, it is a great mercy your mind is sustained as it is; she replied, "it is; satan has thrust sore at me, but I know I am a sinner, and hate my sins; I know the Lord has promised not to cast out any repenting sinner that comes to him; and on his faithfulness I rest, and am persuaded he will not disappoint me."

"On the rock of ages founded,
What can shake my sure repose."

December, 1843.—On asking, in the morning, how she had slept? she replied, "much as usual, but I have had a visitor to-night." Indeed, I said; I did not hear the door opened. "No," said she, "neither did the disciples, when the Lord visited them. I awoke in great horror and distress, but immediately these words came with power to my mind; "and being in an agony, he prayed more earnestly." I was unable to believe *that* agony was endured for me, and that it was no surprising thing THAT I should be afflicted. Blessed be the Lord, though my grave is continually by my side, he seldom suffers me to look *into* it, but *above* it." I read to her a part of the dying experience of the late *Mr. John Brown*, of Haddington; whose happy expressions and confidence in the Lord, seemed particularly to suit her case. "This day," said she, "is the anniversary of my *spiritual* birth. Twenty-seven years ago, the Lord was pleased to bring me out of darkness into marvellous light, and from the time he first gave me confidence in the reality of my interest in Christ, he has

never suffered that confidence to fail!"

November 8th, 1844. On one occasion, when dressing her poor diseased leg (always an operation of much pain), she exclaimed, "I think my soul is stronger than my body;" adding, "had I strength, oh, how I could sing;" adding, after a pause, with much feeling, while tears rolled down her poor disfigured countenance, "*by faith I see the land, the port of endless bliss,*" &c., repeating the whole verse. Remarking her loss of appetite and strength at this period, she said "*this does not distress me; I feel glad I cannot eat, as I cannot long exist without food, and I shall the sooner leave this poor wretched state; but I hope the Lord will give me patience to wait his time, and not leave me to rebel against him.*"

Such expressions as the preceding ones, might be multiplied; but these will shew how the Lord upheld her mind through her sore affliction. About a week or more before her departure, asking the state of her mind, she replied, "I am not greatly elated; but blessed be the Lord, I know all will be well: salvation's work was done, and all made sure and certain for me, before I was born. *I expect the struggle will yet be severe, but in the end there will be light: formerly, I have wished for sudden death; but that was selfish. I am now willing to wait the Lord's time.*" The last few hours of her existence were without pain; by a kind providence, I was favoured to be with her, during the last hour-and-half of her time here; after many times going from home necessarily on business, and expecting to find her gone on my return. Her voice was now clearer, and she spoke with less difficulty than for some time before. She took a little wine from a teaspoon, and talked with me of matters connected with her approaching departure, with perfect composure; giving me advice, which I hope never to forget or neglect. She asked me to support her poor head with a pillow; adding, "I want rest." I said, you do, my dear, and your rest is awaiting you. She replied, "Yes, I know that, and I want a little rest *now*: do you get your dinner, it is quite ready." I partook of some, not imagining her end was so near. She then said, "make me a cup of tea, I am very thirsty," which I did

as quickly as possible, and taking it to her, asked if I should give it her with a spoon, or could she take the cup? She replied, "I will take the cup myself, *I am sinking, and seem to want only to drink this cup of tea, and sink into eternity.*" She reached out her hand, (she could use but one) but ere she could grasp the cup, I saw *that* poor hand falter; I gently pressed it in mine—but no return. Her poor head pressed heavily against my left hand, with which I had supported it. Mary, I cried, but her voice answered not again; that eye (one had been closed a long time) *regarded me no more*—not a groan or struggle was evident—her breathing became weaker and weaker, and in a few minutes from her last speaking, her spirit had left her poor shattered body, and mingled with the happy before the throne. Oh! it was a solemn moment, I tried by faith to realize the fact, that some of those blessed spirits sent forth to minister to those who shall be heirs of salvation, were surrounding us, ready to convey her ransomed spirit home; but alas! the attempt, how weak; my poor mind sunk from the effort, and I, who two days before, witnessing her agonies and pain, implored the Lord to shorten her misery, and take her to himself, seemed now inconsolable, and overwhelmed in darkness and distress.

It is from the preceding statement very evident, that the happiness of the deceased was drawn from her confident interest in the God of all grace, and the great help derived therefrom; and also the lively hope connected therewith. In the grand object of her hope, its present uses, its excellent properties, and its future prospects, her mind was firmly sustained all through the days of her sufferings. Her hope was most steadily assured, to the last, that death would prove an outlet from all the miseries of this mortal life, and that she should be with Christ immediately after death, 2 Cor. v. 8, and so become a member of the glorified church for ever. She anticipated the day of our Lord's coming, when she expected to rise in his likeness, and also to receive the crown of glory which is promised to all them that love him, James i. 12; and ii. 5; 1 Pet. v. 4.

Let it be observed, that this tried and strengthened saint, was, but a few

years before, an ignorant and bewildered sinner. And that she was first effectually wrought upon at a *prayer meeting*, under a solemn expression made use of by one of the brethren in his address to Almighty God. Let no christian say, with an air of indifference, "It is only a prayer meeting—I shall not attend." Our beloved sister was a friend to prayer meetings, and oft encouraged her husband to attend, when yet she must be left alone on her couch of affliction, if he appeared at the meeting. The way to become strong in the Lord then, is to be attendant on his worship, to unite with those who encompass the throne of his mercy. God

has commanded his people to wait upon him, and not to forsake the assembling of themselves together. He has promised that in waiting upon him our strength shall be renewed; that we shall mount up with wings as eagles; that we shall run, and not be weary; and that we shall walk, and not faint. Now the Lord means what he says, nor will he fail to do the same. Blessed is the man who bath this faithful and powerful God for his constant help. "He is the hope of Israel, the Saviour thereof in time of trouble." Our departed friend trusted in him, and found safety; she looked unto him, and was lightened, and her face was not ashamed.

Notice of Books.

A Plain Statement, and a few Reflections upon Mr. Philpot of Stamford. By W. Palmer.

(Continued from page 123.)

Having disposed of the case between himself and the author of the Review of his Tract on "Foreign Missions," our Brother Palmer, in his turn, becomes *Reviewer*; Mr. Philpot himself, is the subject of examination, and, "as a *Christian*, a *Preacher*, and a *Reviewer*," he is subjected to an analytical process—a skilful dissection, whereby the man and his theological system, are presented to the reader's view in a light that evidently discovers the causes of his animosity towards "Associated Ministers and Churches."

We are glad to observe that Mr. Palmer believes Mr. Philpot to be a *Christian*:—Mr. Philpot uncharitably affirms the ministers whom he decries, to have "no divine acquaintance with the gospel"—and their churches to be "dead while they live"—"having the form of godliness, but denying the power thereof." In the indulgence of this harsh, bigoted spirit, we are happy to perceive Mr. Palmer is not an imitator of the Editor of the Standard. He believes Mr. Philpot to be "a regenerate man," and allows "his right to participate in the blessings of sovereign grace."

"I do not," (observes Mr. Palmer) "deny Mr. Philpot's christianity; but I do call in question its *SUPERIORITY*. It is not 'full of goodness,' nor of the 'fruits of the Spirit.' It participates too much of the unholy spirit of man;

and hence we have frequent manifestations of evil principles."—"It is in relation to the fruits of the Spirit, that Mr. Philpot's christianity is so obviously deficient. It is without visible growth—stunted, disproportionate, and unproductive. He is no progressionist; nor has he, apparently, the least idea of giving all diligence, that he may add to his faith VIRTUE, and to virtue KNOWLEDGE, and to knowledge TEMPERANCE, and to temperance PATIENCE, and to patience GODLINESS, and to godliness BROTHERLY KINDNESS, and to brotherly kindness CHARITY. He is not 'like a tree planted by the rivers of water, that bringeth forth his fruit in his season.' His spiritual life is without vigour, and his experience wears a sickly hue. He seems not to bathe in the dews of grace, nor to kneel at the fountains of living water. He draws too seldom from 'the wells of salvation.' His bucket too frequently descends into 'dry wells;' or it dips in the wrong place, and brings up mire and dirt"—page 22.

Mr. Philpot's experience is described as scenting "more strongly of nature than of grace," resembling "ill natured land, which requires the unction of foreign mould." "There is," continues Mr. Palmer, "something stingy and starving about it; which although it may supply pasturage for the 'thin and lean cattle,' is not adapted to the comfort and growth of the well-conditioned."

Remarking on Mr. Philpot's mental constitution, the author says, he is "impatient of contradiction, and unac-

customed to rebuke; his decisions savour much of infallibility, and he loves to sit upon the judgment seat. 'Sitting at the feet of Jesus,' and learning of him who is 'meek and lowly in heart,' would much improve his experience. The first five verses in the seventh of Matthew, he does not seem to have scarcely read, certainly not to have COPIED—not to have copied at least into the REVIEWS. He lacks the garment of 'humility'—the loveliest costume of a christian; and exhibits not the ornament of a meek and quiet spirit, which in God's sight is of great price."

In his reflections upon Mr. Philpot as a "preacher," the following description Mr. Palmer gives of his ministry, cannot fail of being recognised as a correct portraiture of the system it fosters and perpetuates:—

"EXPERIENCE forms the basis of Mr. Philpot's ministry, and by this, he appears to test everybody and everything. This, too, is the case with his followers, many of whom, poor things, talk about THEIR experience, and try everything and everybody by it. They 'try' the spirits, by their own spirits, which they call EXPERIENCE, and which they hold to be infallible, or (which is much the same thing) that which is never wrong. If they hear a man preach, they try his doctrine—try his experience—and try everything belonging to the sermon, by their EXPERIENCE; never thinking about the law and the testimony. They thus exalt their experience into a bible standard; and instead

of bringing their experience to the word of God, they bring the word of God to their experience"—page 32.

"Mr. Philpot's experience is substantially christian, but its dip lies in a wrong direction, and leads him away from the main bearings of unalterable truth. He may understand spiritual life, but I object to his admeasurements and decisions, as well as to his methods of teaching and training. By making no distinction between christian experience, and the experience of a christian, he preaches experience in a loose, general way, and here lies the charm of his ministry. People find comfort in sin, sloth, and selfishness, and travel many miles to hear him. Worldly-minded, self-opinionated, disorderly and spiteful souls, look up, and are fed. Discarded members, nominal professors, and strolling hearers, are dubbed the 'DEAR FAMILY OF GOD;' complimented as 'the faithful witnesses for truth,' and the churches to which they once belonged, or which worship in the places they occasionally attend, are churches having 'the form of godliness, but denying the power thereof.' Preachers are denounced as 'dead letter men,' and whole communities described as 'dead Calvinists,' or as 'pharisaical Arminians.' This delights a certain class of persons much in the same way as another class of persons are enamoured, by hearing a Church clergyman slander all the Dissenters."

(To be continued.)

Intelligence.

ORDINATION.

On Tuesday, April 6th, Mr. Cornelius Slim was set apart to the pastoral office over the Baptist Church holding particular redemption and strict communion, at Sheerness, Kent.

Mr. Thos. Jones, of Chatham, gave a lucid and scriptural account of a gospel church. Mr. Wm. Pope, of Meopham, asked the usual questions with fraternal feelings, and which were replied to by the church and minister very satisfactorily.

Mr. J. A. Jones, of London, gave a very impressive charge to the pastor, on the importance of fulfilling the work of the ministry, from Col. iv. 17, "Take heed to the ministry which thou hast received in the Lord, that thou fulfil it." And Mr. George Wyard, of London,

addressed some weighty remarks to the church, containing very suited advice indeed, from 2 Cor. viii. 10, "And herein I give my advice."

The services throughout were very interesting. Mr. Slim's invitation to the pastorate was most cordial and unanimous; his labours appear to have been greatly blessed there, and his prospects are cheering.

A handsomely bound pulpit bible, subscribed for by the church, was presented to the pastor, by Mr. Jones, after delivering the charge.

Mr. J. Austin, late of Dover, Kent, has accepted a unanimous call to the oversight of the church at Zoar Chapel, Ipswich, and entered on his stated labours in that place, on May 16th, with fair prospects of success.

THE GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

JULY, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE PRAYER MEETING.

To many the prayer meeting does not possess the excitement of a preaching occasion, but to the sincere believer in Jesus, and lover of Zion, it abounds with blessings. He feels that a service for social prayer is necessary and useful; he here seeks not merely his own profit, but also the good of the Redeemer's cause, and in his intercessory breathings for Zion, he finds his own heart enlarged and blessed. "They shall prosper that love thee."

The prayer meeting is the means of promoting a healthful state of mind. Social prayer, rather than preaching, has this tendency: there is something searching, influential, and corrective about it. *It leads to self examination*, even to a looking within, and to a looking unto Jesus. It checks our worldly-mindedness, sharpens the spiritual appetite, enlivens the affections, and fosters a devotional spirit. It promotes our humility, faith, love, joy and hope.

"Here we prove the power of prayer,
To strengthen faith and sweeten care."

The prayer meeting is often the means of revivals. Here we have felt our cold state, confessed our guilt, asked forgiveness, and pleaded the promises. Here we have sought the Father's face, the Saviour's love, the Spirit's power and grace. Here the dew of divine favour has descended, our hearts have been refreshed, enlarged and strengthened. "They that wait upon the Lord shall renew their strength." Is it not a bible fact, that when God disposes his people to pray, he has mercies to bestow? A spirit of prayer, therefore, is a sure indication of good.

The prayer meeting has a tendency to unite the hearts of believers. Here the children of God—meet, around their Father's throne of grace—meet to seek him who has "loved them with an everlasting love," and promised them "mercy and grace to help in time of need." Prayer is the utterance of the heart as prompted by the Spirit, and under his unctuous power we feel a cordial response to the supplications uttered by the brother leading the social devotions, our union of heart is strengthened thereby, and we can say, "Truly our fellowship is with the Father, and with his Son Jesus Christ."

The prayer meeting has proved a blessing to many. Strangers to real prayer, those who have felt an aversion to it have come, and there have felt, have wept over their sins, and have been led to the cross. Seekers after Jesus, who had long been in legal fetters and gloom, have there lost their burdens, obtained light and liberty, and "joy and peace in believing." There the broken-hearted have been healed, the moarner comforted, the tried succoured, and the strong in faith blessed. "For there the Lord commandeth the blessing, even life for evermore."

Prayer meetings, then, are profitable. The presence and grace of Father, Son and Spirit, are the cause; short, fervent, appropriate exercises may be deemed helps. Means and helps, however, must not be rested in—must be looked through, and the heart must be fixed on him who giveth times of refreshing. These "times of refreshing from the presence of the Lord," what favoured moments! blessed opportunities! happy seasons! how near to heaven! Here, indeed, often

"The men of grace have found
Glory begun below;"

And have proved, that

"Celestial fruits, on earthly ground,
From faith and hope may grow."

Suffolk.

A.

THE DANGER OF NEGLECTING THE GREAT SALVATION.

This idea is clearly conveyed unto us in the first clause of the third verse of the second chapter to the Hebrews: "*How shall we escape if we neglect so great salvation?*" How shall we escape the displeasure of God, in disregarding what he hath spoken; first, by his Son, and afterwards by them that heard him, when such as disobeyed the word of angels were punished? Sinning against the law is bad; but sinning against the gospel is worse; in

the former we offend his holiness and justice, but in the latter we sin against his love and blood; the iniquity and condemnation is therefore greater, Heb. x. 29. Our leading words are not spoken of the ungodly in general, as if to alarm, and lead them all to be religious, though *they* are in danger, and will not escape; but the word *we*, includes the inspired writer, and the believing Hebrews, who had professed the christian faith, and are called holy brethren, together with all who bear the same character in all ages; and who yet are liable to neglect the great salvation, and so in danger of the divine displeasure, if not of eternal damnation. We shall, therefore, endeavour to draw the reader's attention—

1st. To the great salvation It is so great in various ways, that we may truly say it is both unsearchable and inexpressible; nevertheless we can speak of it, in some measure, as directed by the holy word. It is great with respect to our need of it; our sin and woe and weakness is so great, that no less a salvation could deliver us. Salvation supposes something to save us from. Our sins before and since conversion are many; the sins of the heart, the lips, the life, make a large number; and they are the source of great sorrow, the cause of many complaints, and the way to great woe without the great salvation. And our weakness is so great, by reason of sin, that we have no power to fulfil the law, to regenerate the soul, to save ourselves; but the "great salvation" shews how all these things are done for us by Christ and his Spirit. Our needs were great, but our supplies are greater still. Our salvation is great in its author; the great God, in the person of the Father, appointed it, as well as his people to obtain it, 1 Thes. v. 9. The great God, in the person of the Son, procured it, Heb. v. 9. And the great God, in the person of the Spirit, applies it, 2 Thes. ii. 13. In all its essential parts it is of God alone. The creature could, and did ruin himself; but the Lord alone is the Saviour of all his people. It is by grace, through faith, and that not of yourselves, it is the gift of God. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy," Rom. ix. 16. It is great in its objects, who are great sinners. They are, indeed, like Israel of old, the fewest of all people; few only are chosen; and, compared with the many in the way to destruction, they are few that find the narrow way to life; but they are, nevertheless, many for whom the Saviour gave himself a ransom; many to whom he is a justifying righteousness; many whose sins he bore; many sons shall be brought to glory; and the saved will finally make an innumerable multitude out of all nations, kindreds, and people before the throne. Salvation is

great in its ends, it being from sin and hell. The Saviour is called Jesus because he should save his people from their sins. He saves from the guilt and dominion of sin here, and from the punishment and being of it hereafter; it is not only from hell, but into heaven; it is everlasting, Isaiah xlv. 17. It is great in its evidences, which are the exercise of faith, Mark xvi. 16. The exercise of prayer, Rom. x. 13. It is promised to them that endure to the end, Matt. xxiv. 13. And to such as walk uprightly, Prov. xxviii. 18. Let it be our constant care that these evidences in us may be increasingly great.

2nd. The danger of neglecting this great salvation is the next thing we shall notice. It is neglected when we are careless about it, as if it were of little or no importance; when we trust in something short of Christ for it, or besides, or below, or with him to save us, whether it is faith, feeling, the flesh, human services, costly sacrifices, painful sufferings, or good designs, all which are nothing for such a purpose; Christ is the only Saviour, and he alone must be trusted in, see Acts iv. 12. The great salvation is neglected when we do not read the account of it in the scriptures as we ought, which are able to make wise unto it, through faith in Christ, 2 Tim. iii. 15. The scriptures should be carefully and constantly searched, as they truly testify of this eternal treasure. It is still more neglected when we will not hear the gospel of this great salvation, Eph. i. 13. When we do not listen to this joyful sound so diligently as it deserves, nor attend the sacred tidings so much as we might, but become diverted from it by the transitory trifles of a dying world. Some pretend they have not time for the house and service of God; but let me tell them they must soon find time for sickness, death, and judgment; yea, very soon. It is neglected when we do not pray the gospel may become the power of God to such as are chosen in Christ to salvation, as well as to those who already believe; he has purposed and promised the great blessing; but let us remember he will perform it in answer to prayer, Rom. i. 16. Prayer is the pulse of the spiritual body, by which we may judge its health at present is somewhat bad. It is neglected when gospel ordinances are not kept as they are delivered unto us in the word of God; if these are neglected, the salvation they are intended to exhibit is neglected also. Let us then consider our ways and amend our manners. See a complaint on this point in Isaiah xxiv. 5; Mal. iii. 7. These numerous neglects are owing to various evil causes, particularly unbelief, love of the world, and the cares of this life; as it is written, "Take heed, brethren, lest there be in any of you an evil heart of

unbelief, in departing from the living God." Heb. iii. 12. "Love not the world," the lusts, the pride, the pleasures, the profits, the honours, and the friendship of the world; for he that loves these, is not only without love to God, but is an enemy to him; and so it will be no wonder he should neglect the great salvation. Jam. iv. 4; 1 John ii. 15. And the intoxicating cares of this life—inordinate care about lawful things, have need to be guarded against by the best of saints, or else they may become a dangerous cause of neglecting the great salvation. O my soul, watch thou therefore, and pray always, for there can be no escape without. Luke xxi. 34, 36. How shall we escape if we neglect so great salvation? How shall we escape the displeasure and punishment of God? How shall we escape some chastening rod, some painful stripes, some fearful affliction in the body, some sore distress in the soul, some terrible trial in the family, some sad calamity in the world, if we are guilty of so great neglect? And if the disobedient children of God cannot escape these things, how shall the ungodly and graceless professors escape the damnation of hell? In what way and by what means, can they promise themselves peace and safety, when God has threatened them with sudden destruction, and they shall not escape? 1 Thess. v. 3.

3rd. The duty of attending to the great salvation, is therefore the last thing we have now to notice. The contrary of neglect is the end aimed at in the words we have wished to illustrate. In what way can we best perform the duty thus pointed out to us? If we enquire at the scriptures, they tell us of some who trusted not in God's salvation, and so teach us to do what they did not. Psalm lxxviii. 22. We should do and say as David did, "Lord, I have hoped for thy salvation, and done thy commandments." Psalm cxix. 166. By the same inspired writer, we are taught to love the great salvation. Psalm xl. 16. We ought also to pray for it, saying, "O visit me with thy salvation." Psalm cvi. 4. And like good old Jacob, we shall do well to wait for this salvation. Gen. xlix. 18. And so we shall surely find reason for saying, "I will rejoice in thy salvation." Psalm ix. 14. So that it is by trusting, hoping, loving, praying, waiting and rejoicing, that we wish to regard this glorious subject, and thus escape the danger of neglecting it.

I am well aware the above writing would not be received by the advocates of no law divinity, who are too notorious for rejecting practical truth; but it is enough for me to know I have followed the Bible; and I am glad to remember the *Gospel Herald* has room for practice, as well as experience and doctrine.

THE DANGER OF NEGLECTING "THE GREAT SALVATION."

Now to the God that reigns above,
As our immortal King;
Let every saint, in faith and love,
"The great salvation" sing.

Jesus alone can save the lost
From suffering sin and shame;
See how his heavenly life it cost,
And sing his sacred name.

We shall escape the wrath to come;
And now in him we trust,
Till he shall take our spirits home,
To dwell with all the just.

But if our guilty souls depart,
And dare neglect their God;
How can we then escape the smart
Of some chastening rod?

Then let us serve the Saviour still,
And with a cheerful voice,
Bow at his feet, obey his will,
And in his ways rejoice.

Little Graven.

A LABOURER.

ON THE WORK OF THE SPIRIT.

BY W. CHAPPELL. MAIDSTONE.

Continued from page 131.

Through the sacred illuminations of the Eternal Spirit, the believing soul is led to see how a sinner can be *justified before God*; while it is written the soul that sins shall die, yet the sinner can be, and is freed therefrom in such a way, as in no wise infringes upon the rectitude of the Divine Being, or tramples upon the justice of this sacred character: hence it is the work of the Spirit to make known the two-fold imputation, viz:—that of Jehovah imputing, or making over *all* the sins of *all* his elect to Christ, Isaiah, liii. 6; hereby transferring all their guilt to him; thus, by his death, making reconciliation for iniquity, and bringing in an everlasting righteousness, which being made over, and imputed to them, becomes the immediate cause of their justification before God, and, in this sense, he may be said to die in Christ, as his representative and rise in him as the same, see Daniel, ix. 24. Rom. iv. 24, 25. Galatians ii. 20. In carrying out this important work, the eternal Spirit opens up those portions which treat of justification *by grace* as the moving cause, Rom. iii. 24. *By blood* as the meritorious cause, Rom. v. 9. *By faith* as the experimental cause, Rom. v. 1. And *by works* as the operative cause, James ii. 24. Thus may be seen the grace of God displayed in originating the plan, the obedience of Christ in accomplishing the act, the

work of the Spirit in appropriating the same by faith, and the result discoverable in the practice of good works, to the praise and glory of the justifier.

In opening up the great truths of the gospel to the mind, this divine teacher makes known the great and important doctrine of *sanctification in its several parts*; thus the people of God are sanctified by God the Father, Jude i. The Lord Jesus Christ is made unto them sanctification, 1 Cor. i. 30; and they are the temples of the Holy Ghost, 1 Cor. vi. 19. When the latter takes possession, the object thereof may be considered as sanctified, and is under the influence of the sanctifier, but at the same time sanctification does not give us a right to eternal life, but is only essential to our becoming meet for it, Col. i. 12; hence the Holy Ghost creates in the soul *holy desires, holy longings, and holy actions*; all of which may be considered as the fruit and effect of that sanctification which is implanted within, and which will continue to the end, Philippians, i. 6.

Again the Holy Spirit, in the fulfilment of his work, is said to *bear witness*, 1 John v. 7. He bears witness to the incarnation of Christ, Luke ii. 26; and to his baptism, Matt. iii. 16; but more especially in the hearts of the Lord's people, see John xvi. 14; and 1 John v. 10; hence the evidences of a divine change becomes apparent, and, by this witness, the believer is brought into a blessed realization of the same; also, in a more especial way, he is said to bear witness to their *adoption*, Rom. viii. 15, 16.—“For ye have not received the spirit of bondage, again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father;” adding, “The Spirit itself beareth witness with our spirit, that we are the children of God.” This is a most delightful part of his work, viz., that of making known to the believing family their high and distinguished character, as children of God by the free and unmerited act of adopting love, whereby they may, without the least reserve, call God their Father, looking for, and expecting all that kindness at his hands, they so often need, and which he is so ready to bestow; hereby a sacred familiarity is kept up between the Adopter and the adopted; and the results arising therefrom are of the most exalted and encouraging a character.

A further branch of the Spirit's work is in *drawing out into lively act and exercise, that faith which he has previously given*. If it is proved from the sacred volume, and it most certainly is, that *saving faith* is alone the gift of God, (see Matt. xvi. 17. Eph. ii. 8. Phil. i. 29), it must be equally admitted that the operation

of that principle is only and alone effected by his divine influences, (see Eph. i. 17; Col. ii. 12); hence the believer enjoys those things only in proportion as his faith is operated upon by the Holy Ghost; were it otherwise, it might with propriety be asked,—whence those dark and gloomy seasons God's dear family often experience; and those agonizing groans, and soul cravings at a throne of grace for his soul-ravishing, and spirit-enlivening influences to be again felt and enjoyed within? Were such attainable at pleasure, and the subject of divine faith enabled to act upon the same, it would clearly follow there was not the least cause or reason whatever for such depressions, seeing that enjoyment in divine things was always in their power to experience, and even ready at their command; a sentiment altogether at variance with the divine word, and runs decidedly counter to the experiences of the Lord's spiritual family, seeing that no solid enjoyment in divine things, can be realized, without the sacred influences, and almighty operations of the Eternal Spirit.

Another branch of the Spirit's work, and by no means the least important, is that of a *Comforter*. Our dear Lord, in the days of his flesh, frequently spoke of him in this endearing character, and the people of God, by daily experience, are brought into a sweet realization of the same. What an inestimable mercy, amidst all the trials, cares, perplexities and vicissitudes incident to this mortal life, to be graciously supported by, and experience the aid of this holy, this sacred Comforter. How frequently does he cheer the soul, by graciously applying those cheering promises which abound in the sacred volume; how suitable and how encouraging do they appear, when applied by the Holy Ghost; the very trial, sorrow or conflict which has rendered them so precious, seem to lose their weight, being more than counterbalanced by the Spirit's application of the same; it is then the gloom is dispersed, and the mournful sigh is turned into the cheerful song of praise, Habakkuk iii. 17, 18. And how blessedly cheering to the mind, when burdened with fresh guilt upon the conscience, to be led by the Spirit to the fountain open for sin and uncleanness, Zech. xiii. 1; and where the conscience may be purged from dead works, to serve the living and true God, Heb. ix. 14. Yea, to be assured that where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, through Jesus Christ our Lord, Rom. v. 20, 21. And when the enemy suggests to the mind that it is only such as hold out to the end will be saved, significantly adding, as for you, are sure to make shipwreck of faith, and of a good conscience,

how sweet for the Holy Spirit to apply those endearing passages which confirm the saint's final perseverance to eternal glory. See John x. 28, 29; xiii. 1; Romans viii. 38, 39; Philippians i. 6.

Another most blessed branch of the Spirit's work is manifest in the *Public Means of Grace*. Without his sacred influences all seem of an unsavory character. The word dispensed by the Lord's faithful servants, appears wholly ineffectual and profitless, proving the truth of that passage, "I have planted, Apollos watered, but God gave the increase. So then neither is he that planted anything, nor he that watereth, but God that giveth the increase." 1 Cor. iii. 6, 7. Yet the heralds of salvation are commanded to "go into all the world and preach the gospel to every creature." Mark xvi. 15. And when the Spirit's sacred unction accompanies it, the word then proves a savour of life unto life, and not of death unto death. Thus, through the word preached, when attended by the power of the Holy Ghost, sinners are pricked in their hearts, weaklings are strengthened, mourners are comforted, backsliders are reclaimed, and the Lord's spiritual family are built up in their most holy faith; and if so in the public ministry, even so in our private approaches to God, at a *throne of grace*, how much is his assistance needed; then truly may it be said, "likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us, with groanings which cannot be uttered." Romans viii. 26. Inestimable mercy, where such is truly experienced, what fervour is discoverable, and what blessed familiarity is then engaged; yes, then may it be with propriety said, "truly is our fellowship with the Father and with his Son, the Lord Jesus Christ," 1 John i. 3, to which might be added, his gracious help in *opening up the Scriptures*. How often have we found the bible to be a sealed book. How frequently have darkened clouds spread themselves over the sacred page. In vain have we sought for comfort. All have seemed confusion, dismay, and death, till the blessed Spirit has appeared, broken the seal, removed the cloud, and once again illuminated the sacred page; then have we been ready to exclaim, "thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart." Jer. xv. 16.

Once more, the work of the Spirit is sweetly manifest in supporting the mind, in the prospect of death; without his sacred influences, how agitated and depressed the spirits feel upon that all-absorbing subject, which more or less engages the mind of the Lord's dear people; many are exercised about the state after death, and many more relative to the article thereof, but when the

Spirit graciously leads to him, who, in death, destroyed him that had the power of death, that is the devil, (Heb. ii. 14), and at the same time blessedly assures of his gracious presence at the time, saying, "when heart and flesh faileth, he will be the strength of thy heart, and thy portion for ever." Psalm lxxiii. 26. O happy moment, when the cords of mortality shall break, and the disembodied spirit safely conveyed to the regions of unclouded day, there to bask in the sunshine of his presence, through the countless ages of a never-ending eternity, who is the altogether lovely, the chiefest of ten thousand.

May a more copious outpouring of the Eternal Spirit descend upon both writers and readers of this valuable miscellany of truth, is the fervent desire and earnest prayer of a helpless worm,

THE PROFESSION OF CHRISTIANITY IN THE PRESENT DAY.

All observant and reflecting persons must have noticed the great difference existing between the conduct of modern professors and that of the primitive christians; in fact, though knowledge has increased, and the number of professors is continually and rapidly increasing, we daily discover in our intercourse with the world, that the line of demarcation between it and the church is becoming fainter and fainter; and in some places appears to be completely obliterated. There seems to be abundance of the "*form*" of godliness abroad amongst the members of the churches, while we have reason to fear that in many the "*power*" is almost, if not altogether, wanting. That this is the lamentable case, will be apparent to all who will take the pains to look around at the professors by whom they may be surrounded, and to observe their conduct in the various relations of life. But though it is easy to see that this difference exists, it would perhaps be difficult to show *why* it exists. It arises from many causes, and takes many forms. We find first that there is a great difference between the ministers of our day and those of the 17th century; instead of the soul-stirring, heart-searching discourses of that period, how often do we find (especially in our large towns) the preacher of righteousness transformed into a *scientific lecturer*; instead of sound doctrine we hear a learned and elegant disquisition upon some abstruse point of natural philosophy, filled indeed with choice flowers of rhetoric, unintelligible to the greater part of the hearers, but containing no word of hope for the seeking sinner, no word of comfort and consolation for the mourner; or, perhaps,

if the preacher has had the advantage of a classical education, he may occasionally enlighten himself and his hearers by plunging deep into the mysteries of a critical dissertation on some comparatively unimportant passage of sacred writ; he cites Ovid, Horace or Virgil, in support of an assertion, and clenches an argument by a quotation from Shakespeare, instead of a verse of scripture. The mischief commencing in the pulpit soon spreads to the pews, the congregation soon becomes like the minister; "like priest like people," says the old proverb, and what wonder is it, that when the minister preaches politics, the members take up the same subject in their conversation. Oh! ye who are placed as examples for your people, consider within yourselves, whether ye preach "nothing but Christ crucified" to your flocks; it should be your desire to know nothing else amongst them. Ministers are sent to preach not themselves but Jesus Christ, and themselves the servants of the church for Christ's sake; they are sent for the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ.

(To be continued.)

Spiritual Things Illustrated by Visible Objects.

THE CORN-LAW TAX UPON GOSPEL BREAD.

He that withholdeth corn, the people shall curse him; but blessing shall be upon the head of him that selleth it. Prov. xi. 26.

Among the various terms by which the gospel is set forth and signified, it is a very common one in scripture, which designates it as corn, or bread. Therefore, the present chapter will be but an extension of this figure into an allegory.

The country in which we are all born, is called "the land of nature." Eph. ii. 3. It is barren and rocky; and, there is not depth enough of mould on the surface of the ground, to grow a single grain of corn. Although men have tried, in all ages, to overcome the barrenness of the

soil, yet their endeavours have been totally frustrated; therefore, all the corn we have, is imported from abroad. When man fell from his primeval innocence, God cursed the ground; and nothing has grown there since, but thistles and plants of small value. However, God, in mercy to fallen men, so loved the world, that he gave his only begotten Son, to procure food for starving millions. By this wondrous gift, a treaty was entered into with the land of Egypt, (Gen. xli. 57.) and corn was allowed to be imported duty-free, from the five great ports of grace, viz., Election, Predestination, Particular Redemption, Effectual Calling, and Final Perseverance.

Now, as there have always been enemies to what is good, from motives of hatred, or of

ignorance, certain eminent parties of the "Land of Nature," have contrived, from time to time, to introduce a Bill into the Theological Parliament, that no corn should be imported from abroad; under the pretence, that foreign trade was injurious to native interests. Acts. iv. 17. Thus, the corn has been kept locked up in bond; and those who buy it have to pay a very high duty. This duty has sometimes to be paid in persecution; sometimes in reproach and false accusations; and in years long past, it was often paid by imprisonment, or by death. Heb. xi. 36.

The greatest of all the monopolists who have endeavoured to prevent the introduction of this foreign corn, are *Human Wisdom and Carnal Sufficiency*. These monopolists have usually concentrated their forces in certain places called "Colleges." Col. ii. 8. There with the most potent skill and ingenuity, they have concocted the most extraordinary schemes, to defeat the purposes of free trade. At these places, Arminianism, Baxterianism, Fullerianism, and various other modifications of doctrinal mischief, have successively been devised, to misrepresent the covenant intentions of the Divine Legislature.

Sometimes these monopolists have agreed to allow the introduction of foreign grain, provided that none were introduced from the port of Election; (for they never trade without *conditions*) and at other times they have agreed to the same thing, provided none were introduced from the port of Particular Redemption. These schemes, how-

ever, never succeeded; because the five ports are bound together by an inter-national compact, that, if corn be interdicted from one of them, *the others must refuse to supply the market*. Eph. iv. 5. Therefore by reason of the narrow policy I have mentioned, *gospel corn is very scarce*; and we are now apparently on the very borders of starvation.

This great branch of political economy needs a reform. Therefore God has, from time to time, raised up noble men, to go round the country as Corn-law Agitators, to bring Israel to right reason. Wycliffe, and Whitfield, and Romaine, and Toplady, have done their best, in our own country; and Luther, and Calvin, and Melancthon, and others abroad, have written and spoken on these subjects with eminent success. They have appealed to an old law which has never been repealed, called "The Bible;" and, by a reference thereto, have shown the justice of their cause.

It is amazing to read the mode of confutation which the monopolists have adopted, to refute the arguments of these sturdy champions of free trade. As the old law I have mentioned, was originally written in a *foreign language*, they have sometimes endeavoured to support their cause, on the plea of a "wrong translation." When they have been refuted on this point, they have asserted that the law should be construed according to the *intellectuality of the times*.

Sometimes they have denied the plenary inspiration of a great portion of this sacred document. Various arguments

have been made use of, which answered the purpose of satisfying those who had, beforehand, *made up their minds not to receive the words of the law at any price.* 1 Cor. ii. 14.

Thus, the simple are led astray, and the people perish, for lack of knowledge. No decent person, however, has ever yet ventured to hint at the expediency of repealing this ancient statute; and so, it is still read in all the churches. On the north side of the country where the Gospel Ports are situated, there is a fine bay running right up into the land. This is called "the Bay of Profession;" (Luke viii. 39,) and there are sundry good and wholesome laws in existence, respecting the navigation of the said bay.

On the *right* side of the bay, at the entrance of it, there is a remarkable object, which, during more than 1800 years has been viewed as a landmark. This landmark is an ancient lighthouse, (Psalm cxix. 105,) which is much gone to decay. It is situated near the mouth of a noble river, called Jordan; or, as it is generally termed, "the River of Baptism;" and the lighthouse is consequently called "the Baptists' Lighthouse." This building does not regularly display a light at the top, as it used to do, when it was first built; but lights are placed there occasionally, when a ship is expected to touch at the coast, which is but seldom. If there be any part of the coast to which the monopolists have a

deadly hostility, it is to the part which lies near to the Baptists' Lighthouse; principally, because they do not like the language of the inhabitants, which is *pure Greek.*

It is amazing to read of the arts which the above-mentioned individuals have made use of, to prevent ships from touching near the Baptists' Lighthouse. Although the old law, called "the Bible," makes a distinct mention of the exact latitude and longitude of this place, yet, they assert that the true Lighthouse is situated on their own side of the Bay. In fine, they contend that the law is to be construed in the Spirit, and not in the letter; and, that as there is no apparent danger in breaking the command, they will venture to take the consequences; since they do all things from a good motive. 1 Sam. xv. 22.

In the mean time, the eyes of the faithful in Zion are directed to some gracious words written in the "Ancient Statute" I have before referred to; namely, "I will no more give thy corn to be meat for thine enemies;—but they that have gathered it, shall eat it, and praise the Lord."

The day will therefore come, when might shall no longer trample upon right, nor error bruise with brazen club, the heel of truth; but the laws of Zion shall be emancipated from the translations of partial men; so, that "He that runneth shall read them."

FRATER IN FIDE.

Correspondence.

A LETTER TO A PASTOR.

My dear and much-esteemed Pastor,

As my hope is cut off of ever seeing

you at Salem again, I will just relate a few particulars of my life, having travelled through another year of cares,

crosses, hopes, and fears, and "now is my salvation nearer than when I first believed." It is *now nineteen years* since I first knew the Lord. Oh, how chequered has been my path, yet how good my Heavenly Father has been! Could I have seen the affliction before it came, I must have fainted; yet it was all before him whose eye looks through all periods of time. He told me it was through much tribulation I must enter the kingdom. Oh for patience and resignation till my change cometh; then I will praise him, who *has washed me from my sins in his own blood.*

"Oh for such love let rocks and hills,
Their lasting silence break."

At the close of the year 1816, my soul was changed from darkness to light. The first impression of mind was at a prayer-meeting. I heard them lament the deceitfulness of their hearts, and yet thank God for his goodness in revealing it to them. It was a mystery to me: I could not understand it; which led me to inquire of the Lord whether my heart was deceitful or not. Not feeling in my own soul what they expressed, I felt convinced if they were right I must be wrong, there being no medium. I asked the Lord to shew me the whole of my heart, that I might be undeceived. *Oh, the blindness of my soul!* I little thought it was a sink of sin, which I could not bear to see. Oh, the kindness of my Heavenly Father to such a poor reptile as I am.

The last Sabbath in the year, at the early prayer meeting at Blandford-street, the blessed Spirit led me into the chambers of imagery, and shewed me some of the abominations that dwelt within. One of the members was very heart-searching in prayer, and these words were fastened on my soul as a nail in a sure place, "Oh that it may be my daily concern to know how matters stand between God and my own soul." Truly I felt the words

"quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow," and as a "discerner of the thoughts and intents of the heart:" for the thoughts of my heart, together with the sins I had committed from infant days to that present moment, were present before me, and my soul hanging as by a thread over the mouth of hell. I saw God would have been just if he had cut the thread of life, and sent me to perdition: it was what I had justly merited. I felt myself a poor lost criminal, bound fast with the chain of my sins, believing the hottest hell was my portion. Oh, how did the dreadful curses from Mount Sinai thunder over my guilty head, undone, undone: I am lost to all eternity--there is no hope for me! Oh that I had never been born, or been a beast, or a bird, rather than have a rational soul! For three weeks I was sorely distressed, could not get any rest day or night, dare not close my eyes to sleep for fear I should open them in hell. The word condemned me. *I saw the doctrine of election;* believed God was able to save such a wretch as I was, but *not willing.* This drove me almost into a state of distraction; but oh, the kindness of my Heavenly Father. Light broke into my mind from one verse of a hymn sent home to my soul; I never saw it or heard it before to my knowledge:

"But I shall share a glorious part,
When grace hath well refined my heart,
And fresh supplies of joy are shed,
Like holy oil to cheer my head."

I thought it was too much for me. I could not believe till I went and intreated my Heavenly Father to shew me a token for good, and give me a promise, for I felt like Jacob, I could not let him go without a blessing. Oh, the condescension of the Lord! He said, by his blessed Spirit, my grace is sufficient; he gave me strength to wait the appointed moment, though the sub-

tile enemy of my soul said it was not for me, and, as a roaring lion, was ready to devour me or tear me in pieces; but, thanks be to God, that happy moment came, and I shall never, never, no never forget. Like a poor condemned criminal as I was, I crept to chapel. *Mr. Keeble* gave out the hymn and prayed, and sung again, and condemnation appeared to me in all. But, blessed be the Lord, when the text was read, it was applied by the blessed Spirit, and my fetters fell off, and my soul mounted up as on eagles' wings. All the sermon was for me. The words were, "But my God shall supply all your need, according to his riches in glory by Christ Jesus." Then I saw a fountain of blood to wash my guilty soul, a glorious robe to adorn it, and the blessed Spirit to be my guide in the wilderness, and all things treasured up for time and eternity. O what glorious riches indeed. It was so clear to my mind, I could no more doubt my interest than my existence, the change was so great. And, blessed be the Lord, he gave me that confidence in his care that I could trust him in the darkest moment. They were golden days with me for a short time, but I was soon called to the battle field, to face the enemy of my soul. Hearing a christian friend say she was sure she should go off triumphing, it impressed my mind very much, and the enemy took advantage of it, and said I should not enjoy the presence of God when I came to die; but it led me to the Lord, for whom shall we go to but unto him? I was soon greatly afflicted, and confined to my bed for five weeks; obliged to be fed like an infant, and in great pain the whole time, so that I could get no sleep; and all that time I enjoyed sweet communion with my heavenly Father, which I shall never forget. I thought I was going home, and at the very gate of Heaven; but, alas, the Lord had many things to say unto me, but I could not hear them then. Little

did I think I should be separated from the church of Christ for believing the precious truths of the gospel; that was the greatest trial I ever had, the effects of which I am now labouring under. I felt I could die for the truth, though I could not defend it with words. But oh the kindness of my heavenly Father, in guiding my footsteps to York Street, there to hear the blessed gospel preached in its purity, and there I found a shelter from the storm, a refuge in distress. I there enjoyed much of the presence of my heavenly Father, which made me sing, "goodness and mercy have followed me all the days of my life," &c. But soon another storm appeared, and I was called to face the enemy again. That sermon which you preached, that gave offence, was sweetly blessed to my soul; having suffered persecution for some months, because I would not cover up sin.—Your text was Numbers xxxii. 23. Being asked, shall you follow Mr. Stevens? I replied, yes, as long as he follows the Lord, if through the fire I shall go. I felt I could give my life to hold up the cause of Christ; and I have lived to see it prosper in his hands. God Almighty be with you, and raise your soul in the energy of the Holy Ghost, in the merits of Christ, and in the eternal love of the Father, into such sacred fellowship with each person in the Godhead, all shining in the face of Christ, as shall melt your heart, and transform your heaven-born soul into his lovely and sacred image more and more. This will raise your soul not only above the smiles and frowns of men, but above all the craft and malice of devils too. May the Lord, if it is his pleasure, long continue your much esteemed ministry, at Salem. Farewell, my beloved pastor.

Your afflicted sister in the Lord,

MARY HOARE.

**LORD, REMEMBER ME WITH
THE FAVOUR THOU BEAREST
TO THINE OWN CHILDREN.**

(Continued from page 138.)

Again I would say, christian experience is no fiction, but a blessed reality; and did we but watch the peculiar frame of mind we are under, when any one promise of the everlasting covenant is applied with power to the soul, I am sure we should at once perceive how rich, how free, and discriminating are all the blessings of eternal and unchanging love. Yes, verily, the wind bloweth where it listeth, and the rain and the dew descendeth upon the tender herb, at the command of the God of Jacob; so in every communication of all-sustaining grace, he secures his own glory in connection with the salvation of every poor sinner who has fled to him as a hiding-place from the wind, a covert from the tempest, and the shadow of a great rock in a weary land.

"When Pharaoh dared to vex the saints,
And thus provok'd their God,
Moses was sent to their complaints,
Arm'd with his dreadful rod.

He call'd for darkness, darkness came
Like an overwhelming flood;
He turned each lake, and every stream
In lakes and streams of blood.

Then let the world forbear its rage,
The church renounce her fear;
Israel must live through every age,
And be th' Almighty's care."

As I know you my brother, are always anxiously concerned about my spiritual estate, I am happy to inform you that yesterday was a day in which I was blest with the enjoyment of spiritual realities; truly my meditation of the sacred person, and finished work of the Lord Jesus Christ, was sweet and instructive: the glories of salvation, were in some happy degree, laid open before my view; by which, desire was excited, holy aspirations were enkindled, and blessed anticipations were cherished. My dear friend, *when Jesus speaks to the heart*, all the renew-

ed powers of the mind are brought out into lively exercise, so that in a moment we feel to be nothing but sin and wretchedness, and the Lord of life and glory, all our salvation and desire. We can now take our station at his dear feet, and pour out before him the feelings of a broken and a contrite heart; this is a point in christian experience much to be desired, and *when possessed*, cherished and prized. O what a mercy it is, that unmerited comforts and unsought blessings, are imparted to our sinful souls, as we travel onward through this vale of tears; but it should never be forgotten, that whilst our heavenly Father's love, is the rule of his government towards his dear people in Jesus, he still invites us to seek him, who turns the shadow of death into the morning, assuring us, "They that wait upon the Lord, shall renew their strength, they shall mount up upon the wings of eagles; shall run and not be weary; walk, and not faint." O what a gracious promise is this, how full of encouragement—how well-adapted to strengthen my weak and trembling heart, to wait at his footstool for the enjoyment of the promised blessing, even life for evermore. At times we have to wait, and to seek for a long season for the smiles of his covenant favour, and often conclude that our expectations will never be happily realized; still, what an unspeakable mercy to know, although we believe not, *he abides faithful*, HE CANNOT DENY HIMSELF. This, my brother, is the only cause of our present standing and security in the divine life; and were it not so, I should the next moment make shipwreck of faith, go backward, and walk no more with Jesus; so true it is—

"If ever it could come to pass,
A sheep of Christ *might fall away*,
My fickle, feeble soul, alas!
Would fall ten thousand times a day;"

but having obtained mercy, I continue to the present hour "the living, the

living," to speak well of his name; indeed, such have been the discoveries to me of nature's deformity and merited condemnation, that a sermon on conditional salvation, would prove nothing else but a lecture on despair, and leave nothing before me, but a fearful looking for of blackness and darkness for ever; but blessed be God, I have not so learned Christ; his name is precious because his work is so complete and entire, that I can at times, in the midst of all my wretchedness, hold up my head with joy and gladness; believing he is still saying to every conscious sin-smitten sinner looking to him alone for life and salvation, he is saying to every such an one, "The mountains shall depart, and the hills be removed, but my loving kindness shall not depart, nor the covenant of my peace be removed, saith the Lord that hath mercy upon thee."

My paper warns to close my remarks, and I hope not many posts will pass over before I have a reply. I am ready to make every excuse for you, knowing your many bodily infirmities, and also the very many barriers in your family, which often prevent spiritual meditation; still I would invite you to this delightful exercise, believing that whilst you are attempting to refresh my soul, your own will be abundantly blessed with the dew of heaven.

"Winds from the north and south awake,
Take of the things of Jesus, take;
Diffuse thy kind celestial dew;
Bring pardon, peace, and healing too.

"Then shall we count the season dear,
To those who speak, or those who hear;
And all conspire with sweet accord,
In hymns of joy to praise the Lord."

Yours in covenant love,
Chatham. J. M.

ORATORIOS; OR, SACRED MUSIC.

Mr. Editor,

In the *Gospel Herald*, page 140, June number, there are twelve questions asked; permit me to say a word on

the first, viz.—"Is it consistent for the members of christian churches to attend, what are commonly called, Sacred Music Meetings, or, Oratorios?" &c. I answer, *decidedly inconsistent*.

It is to be lamented, that the spirit and maxims of many professors of religion, are so much in accordance with those of the gay and worldly; who seek to enjoy pleasure in attending the Theatre, Card-party, Concerts, Oratorios, &c. The reflection is painful, that the professors of the holy, and world-separating religion of Jesus, even congregations and their leaders, should profane the sanctuary of God, by turning it, on such occasions, into a Theatre, where worldly, and even profane persons appear, to display their vocal powers, to amuse themselves and others. Thus the house of mercy is turned into a house of merriment; and carnal amusements are practised where the praises of the Most High are presented. And, to take away the appearance of profanity, it is called "*Sacred Music*;" but music, abstractedly considered, is the same in all places, and on all occasions; its sacredness, then, must arise from the *persons* performing, the *place* of performance, or the *subjects* upon which the performance is founded. Now the word *sacred* denotes that which is *holy*, *solemn*, *consecrated*. Are the performers *holy*, being sanctified by the Holy Spirit? No, they seldom answer to that character. Are they *solemn*, as being engaged in divine worship, praising the Lord? No, quite the reverse; praising themselves, and seeking the praise of others. Are they *consecrated* to the Lord, serving him with all their powers? No, rather serving themselves and pleasing others. The sacredness, then, cannot be derived from the performers; neither can it arise from the place, whatever it may be. A place can only be *holy*, *solemn* and *consecrated*, by spiritual worship being performed there, in which the presence of the Divine Majesty is enjoyed by his worshipping people. But these performers profess not to come there to praise and worship the Most High, and, therefore, the place not being made sacred by the performance, cannot make the music sacred. Should it be thought sacred, because the subjects of their performance are select passages of scripture? it cannot be admitted but it rather proves it to be

profane and wicked. Has the God of salvation given his holy word as a revelation of pardoning mercy to guilty men, through a bleeding Saviour, to be used for amusement to unsanctified minds? Are subjects of infinite importance, and awful solemnity, to be trifled with, and to form a pleasing song by those who are strangers to religious feeling and devotion? So far from being sacred music, it is daring presumption, and wicked folly.

"Whereunto then shall we liken the people of this generation, and to what are they like?" I represent to myself a number of persons, of various characters, involved in the charge of *high treason*, and in confinement, waiting their trial. The facts are so plain, and the evidence against them so strong and clear, that no doubt remains of their guilt being fully proved; this they are informed of, and also of the inexorable character of the judge, the awful solemnity of their impending trial, and of the sentence that will for ever seal their fearful doom, if their sovereign's mercy is not obtained; a clear statement of which the king orders to be written and laid before them. One would think this would vibrate through their foreboding hearts, and fill them with solicitude to know how the mercy of their insulted sovereign might be obtained. But no, they trifle with it, and betake themselves to music and singing; they even make the solemnities of their impending trial, the inexorable character of the judge, the methods of his procedure, and the awful sentence awaiting them, the ground-work of a musical entertainment. Being quite unconcerned as to the event, their attention is fixed upon the skill of the composer, in adapting the style of his music to the solemn language of the subject with which they are trifling. Although the king knows all this, yet his wrath is not roused, but he sends them a gracious declaration, informing them of a method of mercy, without any disparagement to his justice, that this deliverance has cost his only Son more than the value of the whole kingdom, and all who sincerely repent and seek this mercy shall be delivered, notwithstanding his former character. But instead of being affected with this gracious declaration, they set this also to music, and sing it for their diversion. Moreover, the

king, in addition to the former message, gives them a description of the honour, dignity, and blessedness of all whom he pardons and receives into his family. But, again, they use all their skill to adapt their musical airs to the lofty and sublime subject, and sing it for amusement and diversion, accompanied with the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music. Were it possible for such a case as I have supposed to be found in real life, should we not conclude these performers were mad; or that they were incorrigibly obstinate, even to self-destruction? * But this is not a mere supposition, it is a true description of those performers of what is called *sacred music*, and of their audiences too, with but few exceptions. Those pieces thus sung and set to music, are generally selections of such scriptures as treat upon the character of the Lord Jesus, as set forth in his incarnation, humiliation, sufferings, death, resurrection, enthronement, and final judgment. These awfully sublime subjects, which angels, with wondering minds, desire to look into, the theme of the gospel ministry, which gladdens the hearts of the Lord's redeemed family here, and which will be their holy triumph for ever. *These* are the subjects which the unthinking multitude turn into a song for their amusement. Can a piece of greater profanity be acted by erring mortals upon the stage of this earth? yet this is sometimes done, even in the sanctuary of the Most High, under the specious garb of *sacred music*.

After these observations, need it be asked,—Is it consistent for the disciples of Jesus, (member or not member of a church), to sanction such things with their presence and support; or for the Lord's sanctuary to be profaned as the place of such entertainment? Satan has many ways to wound the Saviour in the house of his professed friends, and to deceive his true followers; and this is a notable one; he brings the poison in a golden cup of *sacred music*. This, as the question observes, does indeed much resemble Belshazzar's impious feast. May the Lord preserve his people honourably.

Eynsford, Kent. W. REYNOLDS.

* See Newton's Messiah.

ANSWER TO A QUERY IN THE
LAST NUMBER OF "THE
HERALD."*Mr. Editor,*

When questions are put in a public form touching the conduct of such excellent and useful members of society, as pastors and deacons, they ought always to be done in such a manner as not to wound their feelings, or create suspicions in the public mind respecting them.

I observed among the questions inserted last month, one, (No. 3.) as follows:—"Have the pastors and deacons of a church a right to invest the monies arising from the collections and pew rents, in any of the money-making societies now so numerous; say for instance, a Building Society." With regard to the expression "money-making societies," I need only say that I have for some years been engaged in civil and religious societies, and have found pastors and deacons quite as capable to conduct their affairs and give as good a reason in support of their plans, as ever I found amongst men in civil societies; besides, pastors and deacons when they act aright, act by authority of the members with whom they are united.

Your Querist, instances one of these numerous societies, namely, Building Societies. I hope he does not allude to them as the worst of all, for they are founded upon sound principles, which their rules will testify (very different to those wild and speculative schemes which deceive and defraud the public). Hence, they are called Friendly Societies, and the Legislature has given them great encouragement; and many (if not most) of these societies in London, are governed by godly men, or men of high moral character—a point not to be lightly esteemed.

To bring my remarks to a practical bearing, I will suppose a case, by no means uncommon: A chapel is mortgaged for £300.; the friend who advanced the money is dead, and the executors give notice to foreclose the mortgage; the pastor and deacons cannot raise the money, and if they travel from Dan to Beersheba, they may not be able to find a person that will do it for them: at last, they apply to the directors of a Building Society. For the sum named, the friends must take

up about five shares, which with principal and interest, will cost them £3. 10s. per month, or £42. per annum, for ten years, when the chapel becomes entirely free from debt. I think there are many churches who could raise that sum yearly, when it would be impossible for them to raise £300. at once. £42. paid to a Building Society, would be £27. per annum more than the interest on £300, at 5 per cent; and £42. for ten years, would amount to £420. The interest on £300. for ten years, would be £150; add to this, the principal £300., would make it £450.; thus clearly shewing that the church by its united efforts, would have been gradually relieving itself of a heavy burthen, and saved £30. in the end, by so doing.

I would not have troubled you with this statement as an answer to the question, had I not thought that pastors, deacons, and churches, who have availed themselves of the advantages of Building Societies for the object named, have taken a very praiseworthy step, and are fully justified in applying the proceeds of collections and pew rents for such purposes, if they mutually agree so to do.

T. KENT.

A REQUEST.

Mr. Editor,

Dear Sir,—A constant reader of your useful periodical, would feel obliged if your valuable correspondent John, of Marylebone, would favour him with (through the *Gospel Herald*) his views on the 8th chapter of the 1st of Corinthians, and 11th verse.

B. H. T.

ANOTHER.

Mr. Editor,

Permit me to ask through the medium of your valuable periodical, the favour of him who signs his name John, of Marylebone, to give his views upon the 4th chapter of Micah, 4th verse. By so doing, he will greatly oblige,

B....

A LITTLE ONE.

Poetry.

NAMES AND TITLES OF CHRIST.

Jehovah our Righteousness, Jer. xxxiii. 6.

Here is a theme and none more sweet,
A guilty sinner's ears can greet;
And Zion here may joyful raise
Her voice in strong and lofty praise;
And every soul by sin oppressed,
May sing of Jesu's righteousness.

While men are strong and think they're pure
Themselves they'd worship and adore;
Conceit and pride must first be slain
E'er sweet will be a Saviour's name.
No soul who loves old nature's dress,
Will prize a Saviour's righteousness.

While sinners from themselves can live,
No joy Jehovah's dress will give;
Not till our filthy rage offend,
Shall we on Jesu's robe depend;
The law must first our souls arrest
E'er we love Jesu's righteousness.

But, O! to souls who stripped and poor,
Of wait and knock at mercy's door;
Who have no hope God's love to earn,
But fear lest be their plea should spurn;
How much they prize the peace and rest
That flows from Jesu's righteousness.

O ye who long and pray to stand
In this fair robe at God's right hand;
Who love and fear a Saviour's name,
And seek this robe to hide your shame,
Whate'er your fears, you still are blest,
In Jesu's blood and righteousness.

And every soul thus made to seek
In Jesu's name for all relief,
His righteousness their only plea,
From condemnation shall be free:
Are welcome to a Saviour's breast,
His image and his righteousness.

And when before God's august throne,
Where nought impure and vile can come,
E'en then, 'mid scenes of dazzling light,
This robe is seen both pure and white;
And all here brought this robe to love,
Shall wear it in those courts above.

W. P. B.

WHAT IS RESIGNATION?

When press'd with pain and keen disease,
To say upon my bended knees,
"Lord, do with me as thou shalt please,"
Is resignation.

When earthly comforts seem withdrawn,
New grief returning with the morn,
To say, "this is a useful thorn,"
Is resignation.

When expectations meet the blast,
And clouds the path of life o'ercast,
To cry, "It will be right at last,"
Is resignation.

When sad bereavements steal the bliss,
When call'd to give the final kiss,
To feel "the Lord doth nought amiss,"
Is resignation.

When friendship dies and friends disown,
When in affliction left alone,
To breathe, "thy will, not mine, be done,"
Is resignation.

When God demands an Isaac's life,
The darling of a much-lov'd wife,
To take at once the slaying knife,
Is resignation.

When disappointments heave the breast,
And thorns compose a tiresome nest,
To firmly hold—"Tis well, 'tis best,"
Is resignation.

When mental darkness, worst of fear,
Forbids me read my title clear,
To say, "the Lord will soon appear,"
Is resignation.

When death arrives (life's conflict o'er)
To waft from this vain, fleeting shore,
To sing, "my God will all restore,"
Is resignation.

A MOURNER.

Obituaries.

MRS. MATILDA THOMPSON, OF
ROTHERHITHE.

Short accounts of departed christians, as well as more extended memoirs, through the divine blessing, have been a means of good to the living church, in the wilderness. With this hope of usefulness, and in compliance with a friendly request, this brief notice is sent for insertion in the Gospel Herald.

Mrs. Matilda Thompson was the eldest daughter of Mr. J. C. Wright,

formerly of Wetherden, Suffolk. In this village she spent several years of her life; and here, by the renewing grace of God, she became a sensible sinner, and a believer in Jesus, the sinner's friend. Her mind was secretly and gradually wrought upon; under a sense of sin she found pardon and peace, and joy, and hope, at the cross of Christ. In a burdened and anxious state of mind she felt much relief from this sweet hymn of Cowper's:—
"There is a fountain filled with blood," &c.

Her convictions of sin, her tears and fears, and hopes and joys, were for sometime secreted to herself and God ; at length she said to a christian friend, "If I were to keep silence longer, the very stones would cry out against me." Such was the change wrought, the privileges enjoyed, the obligations felt, and the power of the Saviour's love upon her heart, that she was constrained to tell it out, and shew it forth. She was baptized at Rattlesden, in about her twenty-second or twenty-third year, and continued a member of the Baptist Church there till her death.

In the year 1837, she was married to her now bereaved husband, who was a member of the Baptist Church, at Wetherden. After a short time they removed from Wetherden to Rotherhithe. Here her domestic cares increased ; as she became the mother of several children, and was called to part with one beloved child at an early age. Anticipating this trial, she said, "I wish to leave it amongst the all things of the well ordered covenant ; I know that he who has helped me in deep afflictions, will help me in this."

In trouble the throne of grace was her refuge, the promises her support, and the God of grace her joy and hope. In corresponding with her relatives on these matters, she wrote as a weaned child ; expressing the highest confidence in the wisdom and kindness of her heavenly Father. Perhaps a few extracts from her letters may here be acceptable to the reader.

* * * "The Lord will do as seem him best to do ; we ought not to rebel, yet I do ; I do not want great things ; I desire to be kept low at my master's feet. * * * "Contented to feel so, is a delightful frame ; we then feel what the world knows nothing of. * * * "I have been praying for patience. A friend said, the other day, I wish I was like you, so much like Job, 'meek and lowly in heart.' I said, that is just what I want to be, I feel so ungrateful and rebellious to my heavenly Father." Satan seem to have been trying her, when those lines impressed her mind :—

"There is a Shepherd kind and strong,
Still watchful for his sheep ;
Nor shall the infernal Lion rend
Whom he vouchsafes to keep."

Writing respecting the death of her intimate friend, the late Miss Lucy

Cooper, of Rattlesden, who was baptized with her, but was removed in the year 1841, by the Prince of glory, from this vale of tears, to that "rest which remaineth for the people of God ;" she said, "I was surprised to hear of dear Lucy's death so soon ; I trust she is tuning her harp in glory. I loved my dear friend, and hope to go to her. I feel that my time will soon come, when I shall quit this earth ; I feel thus, when I think how many of my dear friends are dying and leaving me behind."

On Lord's days she was much confined at home, on account of distance from the chapel, and domestic circumstances ; but still she was remembered with that favour which God bears to his people. In one of her letters, she says, "I very seldom go to the house of God, as my baby is sickly, but I am privileged with my Father's smiles at home ; this is a great mercy." Concerning the preaching of the day, she remarked, "*The gospel* now a days is left out of it." She prized "the truth as it is in Jesus."

On the 8th of February, in the present year, she was confined, and was doing well up to a late hour of the night of the 16th ; but early on the morning of the 17th, was suddenly called from time into eternity, in, it is supposed, a fit of apoplexy. We have, therefore, no dying testimony to record. Her eternal happiness did not depend on her dying feelings or sayings, but upon the mediation of Christ ; and the living evidence she gave of her interest in this all-precious work, is sufficient for the solace of her surviving friends.

It matters little at what time of day
The righteous fall asleep. Death cannot come
To him untimely who is fit to die.
The less of this world, the more of heaven ;
The briefer life, the earlier immortality.

About two mornings previous to her death, she related a striking dream which she had had during the night. She dreamed she was in a very beautiful place, very happy, and riding in a beautiful chariot. She remarked, when relating it next morning, "Well, perhaps I may ride in a chariot above, before I leave this bed." So it was ; the Royal Charioteer, the Heavenly Bridegroom, shortly after took her to glory, in that chariot, "the midst whereof is paved with love." She died in her 36th year. The infant child has died

since its mother; and four others survive her.

"Why should we weep for those who die,
Those blessed ones who weep no more;
Jesus hath called them to the sky,
And gladly have they gone before."

Suffolk.

A.

WILLIAM BLOWERS, OF STONHAM ASPAL, SUFFOLK.

Our dear brother departed this life on the 11th of January, 1847, at the age of twenty-five years. His loss is much felt by pastor and church, both as it respects his punctuality and firm attachment to the house and truths of God. Truly, he was a "burning and a shining light." During his affliction I had several pleasant interviews with him. His conversation was generally lively and spiritual, arising from the fact of his union to Christ, known by this, that as a guilty sinner he had fled to him as a refuge, and having found Christ's blood and righteousness to be such a suitable defence against the terrors of the law; could rejoice in him as his portion, for time and eternity.

On one occasion when I was visiting him, he said, "How glad I am to see you, to tell you what blessed revelation

of Christ I have had made to my soul." Sometimes he would be found complaining of darkness, but this did not last long, as he had such a clear view of the plan of salvation. His misery and defilement propelled him onward to the fountain of cleansing, which is open to every one who feels his pollution and guilt.

As he drew near to his eternal home, the scene was changed, and Satan for a time appears to have been let loose upon him, and his former sin stared him in the face, so much so, that when his brother visited him, his almost despairing enquiry was,—"Is there mercy for me?" To which the effectual answer was returned,—"The blood of Christ cleanseth from all sin." After this, the tempter lost all permitted power, and when death appeared, our dear brother said to the nurse, "Am I dying? Are you sure I am dying?" "O yes," she said. "Then," he replied, "I am happy." His last words to his brother were as follows:—"Be of good cheer, Christ is at the helm."

He joined the church at Crowfield, January 21st, 1844, from the church under the pastoral care of Mr. Stevens, Meard's Court, London.

Crowfield.

H. W. LAST.

Varieties.

GOSPEL FISHING.

At an ordination service at Great Driffield, the late Mr. Bottomley, Independent minister, of Scarborough, in introducing the service said: "I need not inform you that many gentlemen of family and fortune come annually to Great Driffield to fish for trout. Now, we are come on a fishing business—we are come to set our dear brother apart to be a fisher of men—not to catch them in his net in order to make them his prey, but to be the instrument of drawing them out of the lake of sin, that they may live in the atmosphere of heaven." A.

GOD'S JEWELS.

God loves us as jewels chosen by him, but much more when he beholds us set and presented unto him in the breastplate of Christ's heart and prayer.

GOODWIN.

A TWO-FOLD TASK FOR CHRIST'S BLOOD.

The business of Christ's blood is to wash our bad works out, and to wash our good works clean.

TOPLADY.

THE BLISS OF HEAVEN TOO GREAT FOR EARTH.

God the Father's love, and the suffering of Jesus Christ to procure so great salvation for the greatest of sinners, when applied by the Holy Ghost, strikes a man dead to sin and to all the world. A soul in spiritual union with the Saviour and favoured with a believing view of the benefits of his death, with a feeling sense of his interest in it, and with the enjoyment of pardon and peace procured by it—receives so deep an impression of divinity, and feels so weighty a sensation, that if it were to continue, it would be

impossible for a human soul in this life to sustain it. The soul dissolves in it as in ointment; all company is burdensome; and the body would be so neglected that it would not be long able to contain its spiritual inhabitant. Hence it is that we so often feel strong conflicts before we receive their kind

indulgences, and have them generally counterbalanced with some succeeding affliction, which is to keep the believer in an even scale, he being part earthly and part heavenly; and it may be observed that a draught is felt daily in one or other of these balances.

HUNTINGTON.

Intelligence.

ANNUAL MEETING

Of the Suffolk and Norfolk New Association of Baptist Churches.

This Association held its 18th anniversary at Occold, on the 8th and 9th days of June. At the Annual Meeting of last year a committee was appointed for the purpose of providing a Tent for the use of the Association in localities where the places of worship are not sufficiently large to contain the yearly assemblage of the congregated churches, and under the superintendence and judicious management of Mr. S. Matthews, of Lindsey, a spacious and commodious Tent has been constructed, and was erected in a meadow kindly lent for the occasion. The measurement of the tent is eighty feet by thirty-five, covering an area that will admit 2000 persons standing. In this truly beautiful, though temporary structure, the ministers, messengers and congregation commenced the public services at half-past ten on the morning of the first day. The letters from the churches, which occupied four hours in reading, were listened to with interested and untiring attention, and although the general report of the state of the churches was not such as to indicate marked and distinguished prosperity, yet it supplied abundant reason for thanksgiving to God, and encouraging hope that he will, ere long, arise and favour Zion.

In the afternoon, brother Galpine, of Horham, preached an animating discourse on 2 Cor. xii. 9, "My grace is sufficient for thee." And in the evening, brother Irish, of Warboys, addressed the congregation from Psalm lxxxiv. 11, "The Lord God is a sun." A sweet savour of Christ attended these ministrations of his faithful servants, and rendered them refreshing to those who heard them.

The first part of the morning of the second day was employed by the brethren

in the chapel in fervent, united prayer, for the enlargement and prosperity of the kingdom of Christ; he himself deigned to be present, and the service was accompanied with sweet, sensible enjoyment. At half past ten the Tent was crowded with worshippers collected from the surrounding, and some from distant churches, and brother Wright gave a doctrinal and experimental exposition of the prayer of the Psalmist, recorded in Psalm xxxv. 3, "Say unto my soul, I am thy salvation." The congregation re-assembled in the afternoon, and brother Collins, with much unction and power, proclaimed the appropriate declaration of God, as the defence and glory of his church; Zech. ii. 5, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." These public solemnities were truly hallowed and interesting, and it might be said of them, that "the Lord was there." After a brief recapitulation of the state and transactions of the Association by brother Wright, the usual parting hymn was sung, with apparent harmony of heart and voice, and the brethren separated.

Brother Cooper, of the Wattisham church, presided as moderator. The circular letter, on "Baptism in its relation to the Lord's Supper," written by brother Smeeton, was read and adopted, and 1000 ordered to be printed. A small surplus, not immediately required by the churches, will be left in the hands of the secretary for his disposal, and for the purpose of supplying distant friends; a part will be forwarded to Messrs. Houlston and Stoneman, London. The subject of the next circular letter will be, "the Signs of the Times;" to be written by brother Wright, and in case of failure, by brother Cooper. It was agreed that the Association Tent shall be let, under certain restrictions, and at a certain

rate, for religious and benevolent purposes. A committee was appointed to take into consideration the propriety of forming a Mutual Provident Society, for the benefit of persons belonging to the churches and congregations connected with this association. And a resolution was most cordially and unanimously passed, appointing a committee to adopt the best means of procuring and presenting to the secretary, brother Wright, a suitable testimony of the affectionate regard and esteem of the Association, for his long and valuable services in the cause of God and truth. The ministers and messengers concurred in recommending the continuation through the year of the quarterly meetings for special prayer, for the more abundant outpouring of the Holy Spirit upon the churches, in the full assurance that by persevering importunity at the mercy-seat, this long desired, and much needed blessing will be given. The applications of the poorer churches were received with kind and affectionate sympathy, and the sum of £52 was voted for their assistance. It is gratifying to remark, that all the brethren present appeared to be actuated by one common, heart-cementing feeling of brotherly love; and the entire business was conducted with undisturbed unanimity. The public collections amounted to £19 17s. 5^d.

WILLINGHAM.

On Wednesday, June 16th, the Annual Festival of the Sabbath School, connected with the Particular Baptist interest at Willingham, Cambs., was held in a commodious barn, kindly lent for that purpose. The children (about 150 in number) assembled in the chapel at half-past two; where, after singing and prayer, they received a suitable address from Mr. ALDIS, the respected minister of the place. They then adjourned to the barn, which had been comfortably fitted up, and decorated with flowers and appropriate mottoes. A very numerous and respectable company sat down to tea; and the utmost good feeling and cordiality was manifested by the inhabitants of the village, many of whom came forward to furnish trays for the occasion. After tea, some exquisite pieces were performed, by some members of the Willingham Band, who kindly attended for that purpose. Mr. Aldis

then proceeded to question the children, on different parts of the Old and New Testaments; and the satisfactory answers they gave, afforded gratifying evidence of the assiduity of their teachers, and the advantages of Sabbath School instructions. The meeting was afterwards addressed by Mr. Norris, of Swavesey, Mr. Hill, of Cransford, Suffolk, Mr. Nottage, of Bottisham Lodge, and Mr. Field, of Eden Chapel, Cambridge; Mr. Aldis acting as chairman, and a suitable piece being sung between each address. The speakers were listened to with deep attention and interest; and all agreed that it was, by far, the best meeting of the kind ever held at Willingham. A strong feeling was manifested against the interference of Government in matters of education; and it is hoped that a resolute determination was felt, to use every possible effort to resist that encroachment on the rights of Englishmen, and to demonstrate the efficiency of the Voluntary Principle.

COTTENHAM.

Dear Mr. Editor,

The friends of the Gospel Herald Society at Cottenham, held their half-yearly meeting on Monday, June 14th. The subject for discussion was the 4th verse in the 8th Psalm, "What is man that thou art mindful of him." The chairman was appointed, and the friends were highly entertained with the speeches of our beloved pastor, Mr. Sutton, brethren John and William Nottage, Ward, and others. The constitution of man, physically, intellectually, and morally, was exposed upon, with no small degree of talent. The mindfulness of God to man, was dilated upon in that way that the friends found it good to be there. Brother Everett, the deacon, engaged in prayer, and the meeting concluded by singing that ever memorable verse,

"What was there in us to merit esteem,

Or give the Creator delight;

'Twas even so, Father, we ever must sing,

For so it seemed good in thy sight.

We wish you, Mr. Editor, success in the dissemination of the truths of the gospel, and trust that the pages of the *Herald*, will be still adorned with those truths that will stand amidst the wreck of matter, and the crash of worlds.

Yours, in haste,

DANIEL MALE.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

AUGUST, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

SOUGHT OUT, NOT FORSAKEN.

BY JOHN SAXBY. CHELMONDISTON.

"And thou shalt be called sought out a city, not forsaken,"
Isaiah lxii. 12.

It is only as we attend to the expressions of the ever-blessed God, and trace out his actings towards his church and people, that we can comprehend any thing of his everlasting and immutable love. All that has ever been done or revealed for the benefit of his church, is to be traced to this source, the covenant love of the triune God, How much of it is displayed in the chapter out of which our text is taken, and in the language of the text how emphatically does it shine, especially when we consider what is implied and what is included; "Thou shalt be called sought out, a city not forsaken."

1. What is implied. There is implied a previous state of obscurity, of banishment, of degradation, and in such a state did everlasting love contemplate the objects of his grace. God is love, and he saw from eternity the state and condition of his people, saw them ruined in the fall. In the fall they were involved in common with mankind, were degraded to a ruined, helpless people, buried in sin and misery, lost to all hope in themselves, described by the apostle as being far off from God by wicked works, enemies and aliens in their mind. It is implied in the language of the text, that the church and people of God are sometimes in a state of banishment in their experience; and they are so through the prevalency of sin, when they wander from God, are carried into captivity, and the

Lord for a small moment forsakes them; so that they cry out, "Hath God forgotten to be gracious? hath he in anger shut up his bowels of compassion? I said, I am cast out of thy sight." Sometimes the church appears desolate: "They called thee an outcast, saying, this is Zion, whom no man seeketh after." Persecutions, afflictions, and a variety of trials involve the people of God in great difficulties, and sometimes the aboundings of error threaten to overwhelm the church, so that she appears to be left as a cottage in a garden of cucumbers, a very small remnant, and, like Elijah of old, is ready to exclaim, "and I am left alone." "But thou shalt be called sought out, a city not forsaken," which leads us to consider,

2. What is included in this language. And we observe, there is included Jehovah's resolution to redeem, preserve, and finally to glorify the objects referred to. From all eternity did Jehovah foresee the circumstances in which his *Hepzibah* would be placed, for he knew the end from the beginning; her fall in Adam; her consequent misery and ruin; her frequent captivities, persecutions and tribulations; he knew every thing about her, and resolved effectually to deliver her, and therefore enters into a covenant. The Father, Word and Holy Spirit, one incomprehensible God, solemnly determines to glorify the riches of sovereign grace, and bring her back to himself; having chosen her from all eternity, he is determined she shall be sought out, incorporated into a royal city, and no more forsaken. For this purpose Jehovah Jesus himself condescends to undertake the great work; and hence, behold the Lord hath proclaimed to the end of the world, "Say ye to the daughter of Zion, behold thy salvation cometh." Under the emphatical name, *salvation*, the blessed Redeemer comes, his reward is with him, and his work before him, and that work is to effect her redemption by price and by power. Hence he declares in the days of his flesh, "The Son of Man is come to seek and to save that which is lost." In the day of divine power Jehovah fulfils that gracious promise, "Behold I, even I, will both search my sheep and seek them out upon the mountains of Israel; where they have been scattered in the cloudy and dark day." When in the time of affliction, temptation, persecution and desertion they say, "The Lord hath forsaken me, my God hath forgotten me," how blessed to hear him reasoning the matter with them: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. For a small moment have I forsaken thee, but with everlasting kindness will I have mercy upon thee." "Thou shalt be called, sought out, a city not forsaken." The preservation of the

church and people of God is here secured; not only sought out, but not forsaken. O beloved, do we not often take too gloomy a view of the condition of the church? Do we not often thereby discourage one another, and dishonour the Lord? I am persuaded we do. The past history of the church sheds a lustre on this subject. Poor Elijah complained, "I am left alone." But what saith the answer of God? "I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." Even so, then, at this present time, there is a remnant according to the election of grace. Does popery threaten to overrun the land? Does error, in a thousand different forms, rear its head, and fill the mind with dismay? Is an experimental, feeling religion, ridiculed by some, as being mere cant and enthusiasm? and is the indulgence of corrupt and filthy imaginations considered genuine experience by others, while sound doctrinal, experimental and practical truth has no place in their hearts? Let us not be discouraged; the royal city of our God, the Zion in which he dwells, who hath said, "This is my rest for ever, here will I dwell, for I have desired it," shall not be forsaken. Did not the glorious meetings of the New Association of Baptist Churches, recently held in this county, (and I do not think those services should be

"Forgotten in unthankfulness,
And without praises die,")

Did they not demonstrate the truth of our text—not forsaken? O could the enemies of truth have witnessed the vast assembly congregated under the commodious tent have listened to the powerful elucidation of the request founded upon the glorious truth, that Jehovah is the salvation of his people! And while the preacher was expatiating on the subject, have heard the response which doubtless arose to heaven from hundreds of sincere hearts, "Say unto my soul, I am thy salvation." Could they have listened to the effective remarks which were founded upon that gracious promise, "I, saith the Lord, will be a wall of fire round about her, and the glory in the midst of her," and have heard the immense concourse all unite in singing,

"Blest be the tie that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above;"

They must have been convinced, unless their hearts were as hard as adamant, that the church is not forsaken; no, nor shall she ever be forsaken. This truth secures the preservation and final glorification

of all the people of God. "Persecuted, but not forsaken," was the triumphant language of the apostle; and the believer, amidst all his poverty, temptations, his conflicts with the powers of darkness and indwelling sin, persecutions and desertions, has still the promise of his covenant God: "I will never leave thee, I will never forsake thee." And when called to pass through the dark valley of the shadow of death he shall not be forsaken; but released from sin and sorrow, on the shore of immortal bliss, he shall sing with holy wonder and rapture—not forsaken.

THE BACKSLIDER'S RETURN.

BY SAMUEL COULING.

"Return ye backsliding children, and I will heal your backslidings, Jer. iii. 22.

Blessed be the Lord, the God of Israel, for the encouragement given in these words. How various are the ways in which God speaks to the hearts of his people, and how strikingly adapted to their various circumstances are the words of his mouth. Line is given upon line, precept upon precept, here a little and there a little, as the wants of his children require. Who would not love thee, O Lord our God? Who would not adore so gracious a Father! And yet, alas! what perverse and obstinate children we are. How frequently do we forget him, turn our backs upon him, and grieve the Holy Spirit of God by our waywardness and backsliding; but yet the voice of sovereign mercy says, "Return ye backsliding children, and I will heal your backslidings." God's children may fall foully though they cannot fall finally.

"Grace will complete what grace begins,
To save from sorrows and from sins;
The work that wisdom undertakes,
Eternal mercy ne'er forsakes."

Grace, here, as in all other respects, is triumphant,—it reigns from first to last; and though there are times in which its existence is hardly perceptible to the poor believer, yet, blessed be God, it can never be wholly eradicated from that heart which has once felt its sanctifying power. But let us look a little more particularly at the passage placed at the head of this paper, "Return ye backsliding children." The Lord, therefore, has some children in his family who have backslidden. Backsliders they are, or have been, but still they are children. Here is a rich and wonderful display of sovereign grace. One would think that the Lord would have no more to do with those who turn from and forget him; but his thoughts are not

our thoughts ; for having loved them he loves them to the end. "He hateth putting away." Once a child, always a child ; we cannot change our parentage. The prodigal who leaves his Father's home, and spends his substance abroad in riotous living, bringing disgrace upon his family, and provoking his father's wrath, yet does not cease to be the son of those who gave him birth. So with the child of God : having been looked upon from before the foundations of the world with an eye of love and pity ; having been redeemed by the precious blood of Christ, and having been born again, not of corruptible seed, but of incorruptible, by the word of God, which abideth for ever, he shall live, though there may be times when life seems ready to expire, yet his life being hid with Christ in God, the seed shall remain in him, because he is born of God. O ! poor backsliding children, here is encouragement for you :—

" Did Jesus once upon thee shine ?
Then Jesus is for ever thine."

This, however, is not through any stedfast attachment to the Saviour on your part ; you have forgotten him, slighted him, turned from him.

" But though *you* have him oft forgot,
His loving-kindness changes not."

"Return ye backsliding children." But what is it to backslide ? Oh ! is there one brother or sister in the whole family of our heavenly Father who does not experimentally know what it is to backslide, more or less, from God ; who has not to confess manifold shortcomings ; sins of omission and of commission ; hard thoughts of God and of his dealings towards us ? who has not to mourn over their disregard to the ordinances of God ; their neglect of the word of God ; and their deadness in their closets ? Some, however, have gone so far as openly to backslide, and thus bring a disgrace upon their profession ; perhaps they may go so far as to be thrown again into the world, and lose all the appearances of godliness ; they may be guilty of something, of a nature so scandalous, as for a time to render it improper for their fellow christians to commune with them : such a person was found in the Corinthian church ; such a backslider, too, was David. Peter, also, who denied his Master with oaths and cursing, was a backslider, to a sad degree.

Oh ! it is fearful when any one who have professed themselves by the name of Christ, are found to be practically denying the injunction, "Let him that nameth the name of Christ depart from iniquity." Let us, dear christian readers, examine our hearts ; how stands the matter with us. A neglect of the word of God, and of the private

exercises of the closet, opens the way for temptations to enter. Satan knows his time, and makes the best of his opportunity. If the watch-tower be forsaken, the enemy will attack the citadel, and take it either by force or stratagem. But our heavenly Father says, "*Return.*" They could not do this if they had not been to him previously; there must be life therefore still existing, or they could not return. In Isaiah xlv. 22, a gracious reason is given in addition to the invitation, "*Return unto me, for I have redeemed thee.*" O how full of love and mercy is this passage, "*I have redeemed thee,*" therefore "*return ye backsliding children.*" "*Go and proclaim these words toward the north, and say, return thou backsliding Israel, saith the LORD, and I will not cause mine anger to fall upon you; for I am merciful, saith the LORD, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion,*" Jer. iii. 12, 14. Do we want to know the true method of returning to God? here it is, Hos. xiv. 1,—"*O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words and turn to the Lord; say unto him, take away all iniquity, and receive us graciously; so will we render unto thee the calves of our lips.*" We must return to God as though we had never been to him before, and in the same way as we went at first. When we were first drawn to God by the Spirit, we had to cast ourselves at his mercy throne as guilty, hell-deserving sinners, entirely undone, without an interest in the precious blood of the Lord Jesus Christ. Thus must we present ourselves, also, as backsliders; guilty, empty, worthless. "*Return ye backsliding children,*" as poor and sinful, and needy, to your heavenly Father, who says, "*I will heal their backsliding; I will love them freely; for mine anger is turned away from him.*" Let Christ be the object at which you look; look not to yourselves. There is a proneness in us to look within ourselves for evidences; let us rather look to Christ. Within ourselves we see nothing but sin; and thus despair ensues; but in Christ all is lovely, holy, and good; he has merit, worth, virtue to cleanse and sanctify. Let our responsive reply be, therefore, "*Behold, we come unto thee, for thou art the Lord our God.*"

Dear readers! there are some backsliding children who have returned to the Lord their God, and have again realized the joys

arising from communion with the Father of mercies, but who are, nevertheless, called to mourn over the altered conduct of some of their fellow christians towards them. Let us beware that we act not uncharitably here; let us rather welcome the returning backslider with gladness; let him be watched, cared for, and admonished as a brother, for "let him that thinketh he standeth take heed lest he fall."

"I will heal your backslidings." When we depart from God we may expect to suffer for it. We always correct our own disobedient children; so when we backslide from God, he will visit us with stripes, either in our person or family, temporally or spiritually, or both; there is a need, be for this, for, as a good old writer says, "The sins of others pierce Christ's side, but those of his people wound his heart; therefore God is just in all the evils he sees fit to send; for all the trials and sufferings of the godly are to refine and purify them; nothing can proclaim more God's faithfulness, than his taking that course which is to make them better." "In thy faithfulness thou hast corrected them." So the Lord will lay his rod, and severely too, upon the back that is turned upon him. "I will bear," said one, "the indignation of the Lord, because I have sinned against him." Backsliding from God is sure to bring along with it its train of sorrows, loss of peace, comfort and hope, coldness and formality; it may be loss of friends, and especially loss of the sensible manifestations of God's favour. And then what deep searchings of heart, what agony of soul, what sleepless nights, what fearful eyes are occasioned when we are brought to feel the peculiarity of our situation... In this state we are prone to think more of the sorrow we endure, than of the sin we have committed; but it is not until we can cordially say, "Just and true are all thy ways, thou King of saints," that we can realize anything like a return of peace to our hearts; our heavenly Father graciously declares "I will heal your backsliding." Those only who have backslidden deeply, and returned again to the Lord, and found mercy at his hands, can enter fully into the preciousness of this passage, "I will heal your backsliding." The wound you have made, I will heal—the agony you have wrought, I will remove. I will again establish peace in your heart—I will forgive your iniquities and remember your sins no more. "I will heal your backsliding," and you shall walk with me as heretofore. I will manifest myself to you,—keep watch over, and preserve you. "I have blotted out, as a thick cloud, thy transgressions, and; as a cloud, thy sins: return unto me; for I have redeemed thee."

"Return, O Holy Ghost, return,
Sweet messenger of rest ;
I hate the sins that made thee mourn,
And drove thee from my breast."

THE PROFESSION OF CHRISTIANITY IN THE PRESENT DAY.

Continued from page 159.

But not only is there a difference in the ministers, but also in the members: perhaps it would be well to confine our attention at this time to one most important feature in the character of professors, viz., lukewarmness; important indeed, for it is the beginning of evil; when professors follow at a distance, how easily they cease to follow at all; even amongst those whom we have reason to believe are the children of God, how little spiritual life we find, how very like the world they are; seldom do you hear anything spiritual proceeding out of their mouths; you may be weeks in their company without seeing or hearing anything to lead you to suppose that they have been with Jesus, and have learnt of him; how many there are who seem to try how nearly they may assimilate to the world without quite forfeiting all pretensions to the character of christians, who delight in worldly amusements, and prefer worldly company to the society of those who are the sons and daughters of the Most High God; who seem by the manner in which they pass through life, to have quite forgotten that they are not their own, but are bought with a price, even with the precious blood of Christ, so much as regards their conduct in the world. Turn we now to notice them in relation to the christian churches of which they may be members; and here it will be quite sufficient for our purpose, just to refer to the attendance on the week-day services of the House of God; we heard of a place but a short time ago, in which the attendance on a week-night bore the proportion of three for every hundred that attend on the Sabbath: when prayer is neglected, how can there be prosperity? but view them on the Sabbath when they are generally present at the house of prayer; do they appear to enjoy religion? or on the other hand, does not every thing seem cold and lifeless? Alas! that it should be so. Oh! that we were warmer-hearted christians! We cannot follow our brethren home to their habitations, and see how many of them raise a family altar; still less can we go with them to their closets; but "by their fruit ye shall know them." Where private prayer is attended to, the sanctuary will not be neglected. But enough has been said on this subject

to show, without entering further into it, that there is a great difference between profession as it is, and what it ought to be; we will now try to give one or two reasons for this state of things. Perhaps the first is, because the bible is so little read; instead of being bible christians, the majority of professors are sermon christians; instead of searching the word of God, which would condemn their lukewarmness at every page—which would tell them of a growth in grace, and of the exercise of faith, hope, and charity—of a pressing forward towards the prize; and above all, would set before them the bright example of him who went about doing good; instead of taking this for their guide, they are content to form their characters from the example of their fellow men—measuring themselves by their own standard. Again, they feel their hearts cold, and so do not attend the means of grace—they do not attend the means of of grace, and so feel their hearts cold. What are the means for, but for us to receive grace in the use of them; and where do we expect to receive grace, if not in the use of the means. But perhaps if we pursue our enquiries further, we shall find, that something which in the right use thereof, is a great blessing, is in reality, by the abuse of it, one great cause of lukewarmness; we mean the certainty of the reward—the certainty of receiving the great blessings of salvation, after that we have suffered awhile, is designed to encourage us in the conflict—to incite us to greater diligence, and to renewed efforts—the final perseverance of saints. Oh! glorious doctrine! no leaving it to chance, no peradventure, no uncertainty as to the issue of the conflict—rightly used, it is glorious; but alas! that it should be so abused! alas! that some should be found to say, “Do you think you will be more secure of heaven because you attend the means of grace? because you distribute tracts? or because you are a Sabbath school teacher? You tell me, it is a glorious privilege to do the Lord’s work; for my part I am quite content to go to heaven at all; the very lowest place there, will be quite high enough for me; cannot I be saved without being baptized: without being a Sabbath school teacher, or a village preacher?” Oh, yes, friend! but have the words “Well done good and faithful servant, enter thou into the joy of thy Lord,” no pleasant sound to your ears? Mark, servant; the best of us are unprofitable servants, but let us all do our best; our Master took on him the form of a servant, and made the title an honourable one! If he has honoured us by making us his servants, and friends, let us be up and doing while it is called to-day with us, for soon the night of death will close around us. When we read of the glorious privileges of the elect, let us strive to make our

calling sure to ourselves, so that we may have reasonable ground for the glorious hope, that we are amongst the elect.

In conclusion, we would just observe, that God appears to be trying the church with a severe trial at this time; sometimes he tries her with persecutions and adversity, but now, with prosperity; the blood of the martyrs has ever been the seed of the church; she has thriven in adversity, and come out brighter and brighter from the flames of persecution; but the trial of prosperity, is the hardest of all; when religion walks in silver slippers, there are many followers, who are but false friends; let us each examine ourselves diligently whether we be in the faith—whether we have been in the miry clay—and whether the loving-kindness of God has brought us up out of the horrible pit; and if it be so, let us pray earnestly for a greater outpouring of the Spirit on the professing church; and looking continually to Jesus, the author and finisher of our faith, let us

Go on to seek to know the Lord,
And practice what we know.

W. M. T. HAY.

Spiritual Things Illustrated by Outward Objects.

ANOTHER PEEP AT THE ANT-HILL.

* * * *"The Ant provideth her meat in the summer, and gathereth her food in the harvest,"* Prov. vi. 8.

Infidels, I dare say, have not overlooked the modern discovery, that Ants, in our country, do not lay up any winter store; but that whatever of grain or food they collect in the day time, they invariably consume in the evening. How shall we reconcile this fact with the scriptural statements? Ah! God is wiser than the wisest of men. The bible was written in eastern countries, where the climate is very different from what it is here, and there the ants do actually lay up their winter store.

Huber, the insect naturalist,

says, in speaking of the foreign Ants, "Their magazines are chambers of clay, well stored at all times with provisions, and are found to consist of gums, and of the inspissated juices of plants."

Now I wish to give previous notice, that I am going to consider this character of the Ant in a new light, different from what I did in a former chapter; therefore the deductions will be of a different kind.

The Christian Ants of the gospel community are called upon to lay up their store against the coming winter. I shall draw upon the bank of my own experience for an explanation.

Some years since, when I was first brought out to know the sweet sound of the gospel trumpet, it was my privilege to sit under a ministry, the character-

istic of which was, the publication of a full and free salvation through the blood of Jesus. We had the doctrines, the experience, and the practice preached forth of the faith once delivered to the saints.

I was permitted to sit under these shadows for about a year, and that was all. This was all my regular gospel schooling, and then came the long vacation. I was then removed to a wintry land, where the moon (the church) did not give her light.

Preaching, church order, and every thing else was widely different. What could I do? Why, truly, I had to live upon what spiritual food I had collected during the summer and autumn of my gospel school time. Thanks to the Holy Spirit, this store did not wear out or exhaust. I lived near the banks of a wide rolling river; but alas! there were but few gospel streams inland, and those were scanty ones. Again and again was I shifted from the banks of the river, to the shores of the wide ocean; and still it was "A barren land, that yielded no supplies." I can truly say, that throughout the greater part of these wanderings, I scarcely gathered a new spiritual idea from all the preaching I heard, which was mostly college divinity.

In consequence of these things, I was continually obliged to recur to the ministerial instruction of years gone by; and this is what I call laying up, and taking out winter store. The songs of Zion must sometimes be sung in a strange land, or the whole earth would not be filled with melody.

But to return to my subject: if any one were to pay a visit to the nest of the Wood-Ant, or pis-

mire, at the time they are constructing or repairing their edifices, he would see that the Ants are a busy people. These insects have outside workmen as well as inside ones; the outside workmen appear to be more hardy than the others; for it has been observed, that they do not appear to seek to shun the wind and rain, like the rest, but still boldly continue their work.

The church of Christ has also its outside workmen, and these are God's ministers. Sometimes they are rough workmen indeed; but very frequently, I doubt not, just such as they are needed to be. These are the Ants who work on the outside of Zion's Hill, who guard the approaches, and close up the eaves and doors at the approach of night, lest the darkness of error come upon the weak at unawares.

This work, Huber says, the Ants perform with all the skill of a trusty warder, and that no cottager ever closes his shutters and door with greater circumspection.

Well, with respect to these rough workmen I have mentioned, these ministers from the fish boat, the clay-clods, and the yokes of oxen; we are, generally, in the habit of resolving God's choice of them into the mere consideration of his sovereign pleasure, because we can see no human reason for it; in fact, we should rather think according to the suggestions of sense, that the colleges and the schools could have sent forth better men. However, it has lately struck me, that there exists an expediency for these things, which we may, in a measure, see. Thus, I said to myself,—"These men have to combat the devil on his own

ground, and to fight against his own servants. There may frequently be required a stout sturdiness of character, and a *dont-care* intrepidity, engendered by the hardness of low life."

I am often amazed when I see and hear these men stand up among hundreds of people, boldly declaring the finished salvation of the gospel; I am amazed to hear their undaunted eloquence, (for eloquence it is where there is unction,) while I see around me educated and talented men, in other respects, and gracious men too, who have not a word to say for themselves in a public declaration or explanation of the word.

These rough sons of the clod must not, however, think they have, alone and exclusively, a right to the occupancy of Ezra's pulpit of wood. God hath not limited himself in the choice of his servants—Cesar's household has furnished its ministers as well its saints; consequently, the patrician and the plebian must not despise each other. A courtly Paul and a rugged Peter may both find eligible ground for special talent; and both, separately and properly, find hearers like themselves. I can hear bad grammar, and construe it by the Syntax of Charity, to suit myself, but some cannot, or will not. Delicate ears are not inconsistent with gracious hearts; and so I let it pass.

Ants fully understand the application of the term, called "the division of labour." Some fetch materials for the work in hand, while others act as artificers; each one keeping to his own department of business. Shall not this teach me something respecting the dif-

ference of gifts in the churches, and especially among God's ministers?

I am led to this branch of my reflections by having seen a minister, not long since, much cast down and disconcerted when preaching in the evening, because a brother minister, whom he supposed to possess greater talent, had preached in the afternoon; and therefore the former appeared to think he should not be so acceptable to the people.

Now, when I came to consider the matter, I reasoned thus;—Is one minister really greater and more talented than another? The New Testament, and especially the Apostle's similitudes respecting the hand and the foot, the ear and the eye, appear to discountenance this opinion. One man's ministry is marked by eloquence; another's by correct reasoning; another's by pathos and tenderness; another's by apt illustration. One is better acquainted with the languages; another excels in doctrinal demonstration; and another excels in simplicity, a blessed gift too little valued.

What shall we say to these things? The reply is easy:—Let each one be satisfied with his own gift.

1st. Because it is the gift of the Holy Ghost.

2nd. Because he cannot change it toil though he may. Imitation would tarnish its brightness.

3rd. Because it is a gift for a special purpose; and any other gift would be unsuitable for that purpose.

4th. Because his being satisfied with it will help him to make the best use of it for the edification of others.

Were it possible for one of God's ministers to dispose of his gift at his own option, and were I to go to him and say, "Give it me, since you despise it," would he part with it, think you? I trow not. Be grateful, then, children of men:

FRATER IN FIDE.

(To be continued.)

The Excellent of the Earth.

No. 6.

ANDREW GIFFORD.

(Continued from page 136.)

Being thus harassed in towns, the servants of the Lord frequently, during these stormy seasons, preached in fields and woods; and the word of God was so precious in those days, that the people would cheerfully meet at any time, and in any place, to hear their honored teachers. Mr. Gifford often preached in the forest of Kingswood, about three miles from Bristol. In a short time the county magistrates heard of it, and were filled with indignation; but by one providence or another he was preserved from their grasp till the end of November, 1680, when he was taken by a warrant, signed by no less than *thirteen* of them, and sent to jail. As this was the last and longest imprisonment he underwent, so several circumstances concurred to make it the most remarkable. His son, who was upon watch at the time, was prevented giving timely notice of the informers coming, by being *frozen to the ground* upon which he had sat down but a few minutes to rest himself; nor could he get free till he had cut off the skirts of a new frieze coat he had on, and left them fastened to it by the violence of the frost. A worthy Independent minister, who was preaching at the same time in a neighbouring part of the same wood, in attempting to cross the river to escape their rage, lost his life.

This wood was near the coal mines, and many of the poor colliers had often heard Mr. Gifford preach with great

delight, and were much attached to him; hearing he was taken, they came in great numbers, armed with bills, clubs, and other rural weapons, and generously offered to rescue him out of the officers hands. This he refused, saying, "though he might do all he could to prevent being seized, yet being now actually taken, and that by legal authority, he chose to submit to the law of the land, and leave his cause with God, who he doubted not would order all things for the best." He was no sooner taken before one of the justices, than his *mittimus* was made out to go to jail for *six months*; but upon his saying he had some affairs of importance he wanted to transact, and that his wife was near her confinement, and promising to surrender himself whenever the justice should appoint, he was dismissed upon his *parole of honor* for two or three days. Notwithstanding this lenity of the magistrate, the harpies seized him again that very afternoon, and hurried him away to Gloucester Castle, a distance of thirty miles, and he was taken into jail just as the college chimes rung twelve, at midnight. In that jail he found several other godly ministers, with whom he united in preaching and praying, and God blessed their labors, so that a great reformation was effected among the felons.

Meantime, his enemies busily employed themselves in procuring an order from the Court to *confine him for life*; but the God of his servant frustrated their wicked designs. When the

time expired mentioned in his mittimus, six months, he desired the keeper to dismiss him, who answered, it was unusual to open the gates at midnight. Mr. Gifford replied, "*they were opened to let him in, and therefore why not to let him out?*" After some warm argument the doors of the castle were opened, and he was liberated at twelve o'clock at night. Mark the hand of God: at six o'clock the next morning an express arrived from London to confine Andrew Gifford for life.

Thus the wrath of man was made to praise God, and the remainder thereof did he restrain. Had he been allowed his *parcels of honor*, granted by the justice, he would not have been liberated when the order arrived from Court to confine him for life. Often, in the latter part of his life, did he advert to this event, and was enabled to blend with thankfulness for his deliverance, rejoicing in the Lord that he was counted worthy to suffer for the name of Jesus.

The state of the good man's mind while in prison, appears from a letter addressed to a Mr. Grant, of Trowbridge, dated Gloucester Castle, April 14, 1684, from which we feel it is but just to his memory to make a few extracts, and also in hope that they may be profitable to ourselves.

"Dear Friend,

"My dear love to you and your wife, with many and hearty thanks to God and you, for the exceeding great love, both in provoking others to such liberality, and taking so great a journey to visit, and bestowing so great a benefit on me which I can never requite; but my prayer is, and shall be, that it may be trebled to you again, and that divine blessing may descend on you and yours, and that you may never want any mercy, either for time or eternity; but may have that grace which may keep you faithful to what you know, and enable you to do what God requires.

* * * Your peace of conscience, the welfare of your immortal soul, the pleasure and honor of God, is to be preferred before goods, liberty, or life itself. * * * O love God more than creatures, fear him more than men, and sin more than sufferings. Do not buy your peace, with soul-wounding defilements; be faithful unto death, and then you shall have that crown of life, which will make amends for all. * * * Use the wisdom of the serpent, but be sure to keep the innocency of the dove. * * * Be sure you do not comply with any thing you are not satisfied is God's will, or you should be loth to hear of in that great day. I had rather, if God is pleased to help me, abide in bonds, and in the worst that can be done by my enemies, than do the least evil for my deliverance. Pray for me, as I for you; so committing you to him who is able to keep you from falling, and present you faultless before the presence of his glory with exceeding joy, I rest your loving friend, under manifold obligations.

"ANDREW GIFFORD."

This honored and suffering servant of the Redeemer was favored to survive the revolution thirty-three years. He died Nov. 6, 1721, aged 80, after being in the ministry sixty years. His funeral sermon was preached by a Mr. Bagley, who was a member of his church and a preacher, and who afterwards was joint pastor with Mr. Emanuel Gifford, of the same church. The text, which Mr. Bagley tells us was chosen by Mr. Gifford himself, was Luke xvii. 10, "So likewise ye, when ye shall have done all those things which are commanded you, say, *we are unprofitable servants*, we have done that which was our duty to do." Mr. B., speaking of his humility, says, "That he did thus think of himself is evident, not only in the choice of the subject to be discoursed on at his funeral, but also from what he said to me a

few days before his death *with tears*: that he had done nothing, that he had been a poor mean instrument, and that he could but admire the providence of God, that he, so unworthy a man, should be called to the ministry in such a city as this. A very remarkable instance indeed, that a man should, from his heart, so express himself, after he had been instrumental in converting more souls than perhaps any man living." The fact is, these boughs of the trees of righteousness, which are the most heavily laden with fruit, always bend downwards and hang the lowly. Let us rejoice, brethren, that we have had such eminent examples in suffering, and such manifest tokens of the faithfulness of our covenant God,

in supporting under sufferings for his sake. Neither let us forget the praise which is due from us, that our path is more smooth, yet that we are still in an enemy's country.

"His woes their period have found,
They cannot now enslave,
Nor come where endless joys abound,
Nor haunt his peaceful soul, beyond
The limit of the grave.

"O may we too maintain our ground,
From faith to faith go on;
At the last day in Christ be found,
And form the circles that surround
His everlasting throne."

So prays,

Yours affectionately,

PHILIP DICKERSON.

Correspondence.

To the Editor of the Gospel Herald.

DEAR SIR,

Having read the twelve questions contained in your June number, I send a brief answer to the ninth and tenth, concerning the Lord's supper; leaving the others to such of your correspondents as may be induced to make a reply to them.

The ninth question is:—

"Is it consistent with the pattern set forth by the Lord Jesus Christ, for a whole congregation to be present in the chapel, or place of worship, at the time of the administering of the Lord's supper?"

Answer.

Though it is not said, by Matthew, Mark or Luke, that any beside the apostles were present at the supper as first instituted by Christ, it is not denied that others were present, as the room was large enough for many. And it seems certain, from what is written in Acts xx. 7—14, that Paul broke bread, or administered the Lord's supper, to the disciples at Troas in the presence of all that were assembled to

hear him preach his farewell sermon, most likely a crowded congregation, being in an upper room with many lights. So it is consistent with the pattern he received of the Lord, (1 Cor. xi. 23,) for the whole congregation to be present at the time of the Lord's supper. And it seems desirable they should, as this is one of the good works that should shine before men, that they may be drawn to glorify God in the same way, Mat. v. 16.

The tenth question is:—

"Can it be right to administer the Lord's supper before six o'clock at night, which was the time our Saviour partook of the passover, and then he instituted the Lord's supper?"

Answer.

It has long since appeared to me, that whatever may be said in support of administering the Lord's supper in the morning or afternoon, it is neither according to the pattern of our Lord, nor the example of his servant Paul above noticed, both of whom administered this ordinance at night. It was in the same *night* he was betrayed he took bread, &c., 1 Cor. xi. 23. It

therefore cannot be so right as it should be to administer the Lord's supper before six o'clock at night. As Dissenters, we profess to follow scripture in all things,—why, therefore, should we depart from it in this thing? In this place, for some years past, we have commenced our Lord's day evening service at six o'clock, and after a short service, including singing, reading and prayer, for the sake of the congregation, we have the Lord's supper, and the whole service is concluded about eight o'clock. Such is the course we have long pursued, and see no sufficient reason to depart from it. Some of our friends have made objections to the ordinance being at night; but these have been found of far less force than a divine rule, and we think none can deny that night is the most suitable time for a supper.

I am, dear sir, your's truly,
Little Granden. A LABOURER.

To the Editor of the Gospel Herald.

SIR,

Will you permit me to offer a few remarks upon a recent review of my "Plain Statement," &c., contained in a periodical called the "*Gospel Ambassador*"—a periodical originally set on foot (as I have been informed) to supply the deficiencies, and to correct the errors, of the "*Gospel Herald*" and the "*Gospel Standard*;" but which, through its own refinements, I had till very lately supposed had sickened and died.

Previous to the appearance of the review now under notice, the intention of the Editor of the *Ambassador* had reached me; and from the preparations then making, the talent to be called into requisition, and the announcement of the intended review on the covers of the *Ambassador* itself, I was fully prepared to witness some "great sight;" when, to my great surprise, and the surprise of every body else, after the mountain

had been for months in labour, *out crept a mouse!*

Whether the reviewer—whoever he is—be more stupid than perverse, or more perverse than stupid, is a question, happily for me, I am not called to determine. My province is to shew that he has not done justice to the pamphlet he reviewed; that he has not touched upon the main points at issue; that he has misrepresented the question in dispute; and that he has substituted personal reflections for rational argument.

The worthy or "wordy" reviewer, apologizes for the brevity of his review upon two grounds: 1st—"that it would have occupied forty or fifty pages, had he said *all* he had to say upon the subject;" indicating that there was no intermediate point between all he *has* said and all that he *had* to say; and 2ndly, "that bringing forward the faults and defects of good men, tends rather to give advantage to the enemy than not." How *uniformly* the Editor has acted upon this latter principle—if, indeed, it be a principle with him at all—his own conscience may possibly inform him. Let him look into his own heart, blush, and learn humility.

I charge the reviewer with giving a false view of the subject at the outset, and thus misleading his readers;—whether purposely or not, I must leave. Thus he writes:—"Mr. Palmer sent out a book (tract) without his name to it, proposing to form a Missionary Association; (Society) this book (tract) was reviewed in the *Standard*, in Oct., 1841, in which, both book (tract) and author are condemned and consigned over to Satan. This, of course, could not be very pleasant to Mr. Palmer." Of course not! But neither was it very unpleasant, for he thought by that much the same as he would think by the anathemas of the "*Ambassador*," which would be very like what a Country minister thought of a London

brother, while he heard him consigning to perdition all the pre-existerians: He would think—perhaps say—"You proud little maggot—you insignificant mite—you contemptible strut—who are you?—you claim the right of sending me to Satan. Who gave you that right? If you are an accredited agent for God, show me your authority. If an "ambassador," produce your credentials.

According to the citation just made from the review, and the next following paragraph, the public are led to believe—at least left to infer—that Mr. Philpot condemned nobody in his review, but myself; and, that upon this ground of offence, (when persisted in) I denied him the use of my pulpit; thus representing the whole matter as a *personal squabble*.

But what is the true state of the case? Why just this: Mr. Philpot condemned all the ministers and churches who then held and advocated the distinguishing truths of the gospel (apart from law abrogation and Fulderism) within the counties of Norfolk and Suffolk, Cambridgeshire and Huntingdonshire. It was upon this ground, principally, that I refused Mr. Philpot my pulpit. It was to ascertain the views he then entertained of those ministers and churches he had so illiberally stigmatized, that I wrote to him; and it was in relation to them, that he refused to revoke or modify, in whole or in part, the opinions expressed in that review to which I called his attention.

What Mr. Philpot said against me, is *no part of the question*; nor have I but briefly alluded to it in my pamphlet—and even there, the allusion is found on the very last page, is contained in few lines, and couched in language which bespeaks anything but anger. In plain truth, I took no serious notice of the denunciation. I have always thought it a small thing to be judged of men; and I think so still.

Either the Reviewer read my pamphlet or he did not. If he did read it, he must be one of the dullest readers that ever did read, or one of the most uncandid, perverse reviewers of the present day. If he did not read it, he ought not to have reviewed it; and in either case, he is thoroughly insufficient for the duties of a reviewer. Either through want of integrity, or through lack of discernment, all that is essential has been left out; and all that is not essential has been brought in.

He has not touched *one of my reasons*, nor grappled with *one of my objections*. Let him do this, if he wants employment; and let him do it like a man—like a workman who needeth not to be ashamed. The advice he gives to others, let him take himself; otherwise people will be tempted to say that of him as a reviewer, which he has said of Mr. Evans as a preacher, who "seems neither to plough deep nor straight, nor to sow with unmingled seed, nor to plant in the right place, nor to build with the right materials, nor to bring royal dainties upon the table for the royal family; but though he is very *awkward*, not to say *dangerous* in these departments, so as not to be of any use on the farm, or in the house; he may, nevertheless, do to muddle about and do a little hedging and ditching between the *farm* and the *common*."

What force there may be in the application of these similitudes to Mr. Evans's ministry, I know not; but if Mr. Evans is as awkward in the pulpit as the reviewer is in the chair; if he goes about his work as the reviewer goes about his; if he leaves out truth and takes in error; if he misapprehends or perverts the word of God; or if his sermons be at all like the present review—why then he must be in a most precious "*muddle*" himself; and his sermons must be the most deliciously muddled and mudding productions within the whole metropolis.

(To be continued.)

Obituary.

ROBERT BAYNES.

"The memory of the just is blessed."

There is something truly encouraging to the christian in visiting the death-bed of those whom grace has prepared for mansions on high; to hear them relate with their dying breath, the joys derived from the application of divine truth to the heart, by the Lord the Spirit. The writer never witnessed such manifestations of divine favour, as in the case of Robert Baynes, of the parish of Wimbish, who departed to the mansions on high, the 10th of March, 1847, in the fortieth year of his age.

Our dear departed friend and brother in Jesus, was called to the employment of a farm-labourer; being thus employed, he was rendered somewhat obscure; and kept from such society, as doubtless would have been useful to him. This, amongst other things, gives proof that the Lord's ways are not as our ways. To many it seemed evident that he was possessed of gifts of no ordinary nature. He was capable of expressing his love with a clearness that bespoke much usefulness, had it pleased the Lord to have employed him; but such was his unassuming character, that he often wondered that the Lord's people should take any notice of him whatever. He had such a feeling sense of his own weakness, as made him very backward in engaging in public prayer; though favoured with excellent gifts, mingled with spirituality of mind and a fervency of spirit seldom met with; thus rendering him a valuable member of a christian church.

He says of himself, "I was a rude and thoughtless youth, giddy to an extreme, without instruction, save what little I received at the parochial church, Radwinter. Without friends to restrain me, I ran thoughtlessly along, till about 17 years of age, when it pleased the Lord to impress these words powerfully on my mind, (Psalm cxxxix. 7, 12) 'Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea: Even

there shall thy hand lead me, and thy right hand shall hold me. If I say, surely the darkness shall cover me: even the night shall be light about me: Yes, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee.' I was much sunk down in my feelings, but not so low as some I have heard of. I could not do as I formerly had done, though very careless; but could never get rid of those words from off my mind, till brought to receive the Lord as my portion."

He went to live with his aunt; from which circumstance, he left the parish church and attended the Baptist Chapel, Thaxted, where he was favoured to hear some gospel truth, which set him somewhat at liberty. In September, 1832, he united with the church assembling at the aforementioned place, under the pastoral care of Mr. B——, with his now surviving and much afflicted wife. In 1833, he removed to Wimbish, from which place he occasionally went to Saffron Walden, to hear Mr. Payer, pastor of the Particular Baptist Church. In 1844, he opened his house for prayer, in which his soul greatly rejoiced, and which means the Lord blessed to one or two; for which he greatly praised God. Finding the preaching of Mr. P. greatly blest to him, he united with the church under his care, in November, 1845, where he kept up a constant attendance, to the great edification of his own soul; he often expressed great thankfulness to the God of all grace, in his having raised up one to preach his truths with such clearness and depth, to the building up of his spiritual family. He often exclaimed with a rapture, "these glorious truths brought forth by our beloved pastor, are what my soul delights to feed on." The prosperity of the church lay near his heart; he often would drop a word of encouragement to those in whom he thought the Lord's work was begun. The peace of the church was very dear to him; he delighted to see brethren dwelling together in unity and love; nothing grieved him more than to hear of divisions, and of others returning, in any sense, evil for evil. He set an example to others, by passing by things indifferent or injuries

received. He often said, "all those things I shall leave with the Lord, he knows best what to do with them." In visiting the afflicted, he was very sympathetic, and often lamented the backwardness of others in this important duty. He very often said, "I think the Lord's prisoners are much neglected." This, he keenly felt, having an afflicted wife for upwards of nine years, who was treated by him in a most affectionate manner; thus rendering his loss severely felt by her; but most of all (she being deprived of the privilege of attending the house of prayer) his *instructions*, which were truly edifying to her. He accustomed himself to expound to her the things concerning the kingdom of God; whereby her soul was much refreshed.

Just before his illness, these words were impressed on his mind, (Isaiah xxvi 20,) "Come my people, enter thou into thy chamber and shut the door about thee: hide thyself as it were for a little moment, until the indignation be overpast;" these words were constantly on his mind. He said, "I wonder what the words mean?" His wife replied, "I think they mean that you are going home—to you, that you are to leave earth." He said, "I do not think so; I shall not go home yet. I have many more conflicts to endure. I shall not go home so; I think I have had too smooth a path for that. It must be you that are going. But my desire is, that the Lord may be glorified, whether it is by my life or by my death." Though he spoke of a smooth path, others thought it a tribulated one; which shews the contentedness of his mind. When first taken with the complaint which ended his earthly career, being examined by the doctor, he said, "Well, I am in the Lord's hands, let him do as it pleaseth him!" As he drew nearer to his heavenly home, he was favoured with much of the presence of him whose presence makes heaven itself. His mind seemed drawn entirely from off all below; so much so, that his children and wife seemed nothing to him. He scarcely would reply to anything concerning them, or any time-things; his mind seemed taken up with things divine. He often expressed a desire to depart and to be with Christ; though he was told he was useful to the church and his family. He said, "I do not

think so, I am of no use to any of them belonging to the church, and my family the Lord will provide for." He often said, "the Lord deals very gently with me; (though he suffered great pain of body) his presence (he would say) is life itself." His wife often heard him expressing his inward desires, by asserting herself behind the curtain of his bed; those expressions shewed the delightful forebodings of eternal day. On one occasion in particular, she going unexpectedly in, heard him saying, in extatic joy, "Glory! Glory! Glory!" She said, yes dear, you will soon be there. He said, "I don't know; I am afraid not." In calling to see him one day, he said, "I have been meditating this day on my Beloved, in the government being on his shoulders; what sweet thoughts came to my mind respecting his government of his people. I see he governs them in love, giving them to feel their ignorance, that they may apply to him for his instruction. And how he melts the hard heart, by gently letting down such sweet love tokens into their hearts, so that he reigns in the affections of his people. And how gently he deals with his tender lambs, so that my soul greatly rejoices in him. It was said to him, then you find that the doctrines of distinguishing grace do for you now on your bed of affliction? Some say they are dry and unsavoury; what say you? "I find (was the reply) that they are the only source of comfort and consolation." Then they will de to die on? "Yes! Yes! I have no other hope than what is revealed in them." Then you can bear testimony to them? "I can," with a look of heavenly triumph in his face.

The history of Mrs. Tooley, as published in *Zion's Trumpet*, much delighted him; on which he praised God for his rich grace towards her. A few days before his death, he asked his son to read to him the 6th chapter of Solomon's Song. When this was read, he said with great emphasis, "My beloved is mine, and I am his." His wife said to him, you can say so, can you? "Yes (he said) without a doubt I can." It was said to him, do you think about going home? "I do, sometimes." Do you think you shall? "I should much like to do so, but doubt I shall have to go again into the wilderness for a few more conflicts."

Another day, he said, "I find the old enemy is not dead; but Jesus lives and reigns: yes, 'my beloved is mine and I am his;' it will be all right by and by." On the Monday morning before he died, he asked very particularly respecting the text on the previous Lord's day. He was told where it was, with a short outline of the sermon; to which he paid great attention, and then said, "what a mercy to be favoured with grace and strength so as to be enabled to walk with consistency,

while in his grace-kingdom here; but what will it be above." Then he seemed absorbed in thought—after this, he became quite delirious, and was no more able to converse with us. Thus parted from us for a season, soon to meet above in that bright world where all is peace and love—where we shall see the face of that dear Man who fills all heaven with endless joy, peace and love. To him be the glory for ever. Amen. W.

Notice of Books.

A Plain Statement, and a few Reflections upon Mr. Philpot of Stamford. By W. Palmer.

(Continued from page 148.)

This smart publication is concluded by a few justly merited strictures upon Mr. Philpot as a *Reviewer*, in which department of his editorial functions, his incapacity is exhibited as egregiously betraying itself in the no very measured terms with which he deals out his censures upon those ministers who are the objects of his unprovoked attack in his review of Mr. Palmer's publication.

That review is shewn to be "*deficient in perspicuity*"—to "*betray a large amount of culpable ignorance*"—to be "*inconsistent with itself, with the professed intention of the STANDARD, and with the distinguishing principle of the gospel economy*"—to "*reflect both upon Jesus Christ and his apostles*"—to "*present features, in a logical point of view, highly objectionable*"—to "*breathe a spirit of offensive bigotry*"—to contain "*a false rule of judgment*"—to be fraught "*with a morbid egotism*"—and, finally, to be "*uncharitable and defamatory.*"

These characteristics may appear a strange combination in the production of a writer of Mr. Philpot's celebrity, but the following description of the worthy Editor, may account for much that would otherwise be inexplicable:—

"Mr. Philpot has indeed left the Established Church, but the Established Church has not left him. He has come out of it, but it has not come out of him. It lives and moves and breathes in him. He is a Dissenter with a Church spire in his head. Like

Gathercole, he is a Church in himself; and like him too, he sweeps clean away all who live not within his pale. There is no salvation out of one department or the other. This priestly intolerance seems interwoven with the thick stuff of which these two bigots are made. It reveals itself—singularly enough—in the *editorial* capacities of each: in the "*Gospel Standard*" by one, and in the "*Church Magazine*" by the other. As *Editors*, they may ride cheek-by-jowl—should that mode of travelling suit—and the periodicals range side by side. One was a Dissenter, and became a Churchman: the other a Churchman, and became a Dissenter. One published 'twenty-four reasons (so called) why he dare not be a Dissenter;' the other a three-penny tract shewing why he could not be a Churchman. In language, and in style too, there is some resemblance, but more particularly in the illogical, half-way-house arguments each employs. Each abounds, likewise, in a picked class of words, and in darling phrases, which ever and anon come round like pins in an organ barrel. There are, however, these differences;—one worked himself *up* to the hierarchy, the other worked himself *down*;—one is intolerant upon *principle*, the other is intolerant *against it*;—one spouts his bigotry like a Lord Bishop—*ex-cathedra*, the other spits his venom like a kitten—behind a chair, or from a pulpit in a conventicle. Of the two, the vicar of Chatteris has the advantage, while, perhaps, not a few will heartily concur with an English Prelate, who, in chaste irony remarked, 'that few who left the Church, did much service for Dissent, and that

few who left Dissent, did much credit to the Church.' "

We now take our leave of this subject, cordially recommending to our readers a publication containing a comprehensive view of the entire system it so ably exposes; believing most confidently, that it is highly calculated to promote the interests of truth and godliness, and to exhibit in its true character, that species of refined *Phariseism* which leaves the self-justiciaries of old, leagues behind in the march of self-complacent holiness and zeal.

Baptist Chapel, St. Mary's, Norwich. Free Communion, a breach of the trusts on which the property is held. London: Hall & Co., 25, Paternoster Row, 1847.

The practice, which for some years past has become popular among many Baptist Ministers, of receiving unbaptized persons to the Supper of the Lord, contrary to the law of Christ, and the instituted usage of the apostolical churches—is entitled to grave and thorough consideration, both as an infraction of the divine economy of the household of faith, and as a direct infringement of the vested rights of genuine Baptists, in places of worship originally built for them and held in trust for their exclusive use. Cases have recently occurred in which the practice has been surreptitiously introduced, and if permitted to be continued by the non-interference of the trustees, who are bound, both by law, and in common equity, to preserve the trusts intact, the denominational right in chapels so misappropriated, will be alienated and pass into other hands. In the Baptist Chapel, St. Mary's, Norwich, the administration of the Lord's Supper to unbaptized persons was commenced a little more than two years since, by the pastor, (Mr. Brock) who, by his own authority—an authority which he assumed for the occasion, irrespective of the executive power of the church, and unsanctioned by any precept, precedent, or principle of the New Testament—instituted a mode of accomplishing his intention, which, according to his own averments, would not affect the conscientious scruples of any of the members, because it would have the church to continue the observance of the Lord's Supper, according

to its original and unintermitted usage, as an ordinance in which only baptized believers are scripturally entitled to participate. The expedient of Mr. Brock, consisted in the appointment of a second subsidiary commemoration of the death of Christ, for the *unbaptized* part of his congregation, with liberty to the baptized members of the church, to associate with them if they choose. How an innovation that gave to the unbaptized the *right* of communion, and to the baptized, the *permission*, was not to interfere with the conscientious scruples of the Strict Baptists of St. Mary's, whose civil rights as well as their religious principles, were then at issue, it would be difficult to conjecture.

The assumption of an arbitrary pastoral authority by Mr. Brock, in this instance, must have been objectionable, and painfully revolting to those under his pastorate who respect the independent right of government in a congregational church as a principle of well deliberated nonconformity; and when the authority thus assumed, interposed a religious service which the same individuals held to be illicit and evil; contrary to their convictions of duty, and the constituted usage of the church to which they belonged; they would, naturally, receive his professions of regard for their conscientious scruples with suspicion and distrust. Indeed, it required no superior sagacity to perceive that this service must, on the part of Mr. Brock, be intentionally preliminary to an ulterior object; for the same disposition of mind which prompted it, would inevitably lead him to the adoption of Open Communion in the church generally, as soon as a convenient opportunity should offer. It is obvious that the Strict Baptists of St. Mary's could not in any way consent or submit to this service, without compromising what they believed to be a sacred and divine institution; Mr. Brock must be wanting in common perspicacity, not to discern this; but if not, what becomes of the sincerity of his professions of regard for their conscientious convictions?

The pamphlet whose title we have given, contains an ample statement of this case, with a collocation of historical facts, as submitted to the consideration of five eminent Barristers, who

agree in expressing their decided opinion, that the service established by Mr. Brock, is a breach of the Trusts of the Meeting-house.

Several of the Trustees, it appears, have been willing to permit him the discretionary power he has assumed, and to suffer him to continue the infringement of the Chapel Trusts unmo- lested; and even to concur with him in it; but others considering that the obligations of their Trusteeship cannot be relinquished, nor their responsibilities compromised, have with a most sedulous regard to their official duty, pursued a course of patient and earnest enquiry with a view to obtain the legal information they needed to direct them in the critical and trying position in which they felt themselves placed by the innovation they had to withstand. Looking at the question at issue, not as a personal controversy, but as a matter of public interest, with regard to the Chapel property of the Baptist denomination, we think much praise is especially due to Messrs. Wilkin and Norton, for their fidelity and perseverance in this affair.

At an early stage of the business, Mr. Norton, one of the Trustees, obtained the following opinion of Mr. Kindersley, an eminent Chancery Bar- rister:

"Assuming that persons cannot possibly come under the denomination of Baptists who have not undergone immersion, whatever may be the cause by which they have been prevented from so doing, and however desirous they may be of undergoing that rite,—I am of opinion that *the admission of such persons to communion in the Chapel in question, is a violation of the Trusts and purposes upon which the Chapel is held.*"

The opinion of Mr. Kindersley was communicated to the Trustees at a general meeting, but the majority of them being dissatisfied with it, they agreed to have a new case prepared and presented for the joint opinion of Messrs. Bethell, and Romilly. On a careful examination of this case, we cannot but observe that it is remarkable both for its defects and redundancies; it omits, or vaguely touches upon important and essential facts; and is diffuse in its recital of circum- stances perfectly irrelevant to the mat- ter in question; it cannot, therefore,

be surprising that these professional gentlemen should have arrived at a conclusion contrary to that expressed in the opinion of Mr. Kindersley: nor is it surprising that the Trustees who sided with Mr. Brock, resolved to abide by the sanction which they had thus apparently obtained.

Subsequently, a more complete case, copious and elaborate in its details, was prepared for the consideration and opinions of Mr. Boyle, and Mr. Romilly. The former gentleman, after giving his opinion by a general induction of historical facts,

"That in the middle of the eighteenth century, when this trust was created, and for some time subse- quently, the practice of Open Commu- nion was not considered allowable in Particular Baptist Churches, and that such being the case, the practice is inconsistent with a trust for a Particular Baptist Congregation established at that period."

Subjoins—"I have hitherto reasoned this case independently of what I under- stand is admitted to have been the *constant usage* at the Meeting-house, St. Mary's, Norwich, down to a very late period; but taking that into con- sideration, my views on the general subject are very much strengthened as applied to this Particular Church; and I am confirmed in opinion, that the deviation from the practice of Strict Communion which has taken place at St. Mary's, is a breach of the trust, and one that ought not to be continued, more particularly when I am told that it has led to the exclusion of one member, and may to that of others, from the benefits of church communion and membership. If I am right in this view of the case, then it follows that the duty of the trustees is to see that the practice complained of is put a stop to."

Mr. Romilly's opinion is as follows:—"Upon the fullest consideration which I have been able to give to this case, I think that the premises were originally bought and the chapel erected for the purpose of being used as a place of worship for Particular Baptists; and I also think that the admission of persons who have not received adult baptism by immersion, to participate in the communion of the Lord's supper, is contrary to the tenets of the Par- ticular Baptists, and, consequently

that the continuance of the practice in the Meeting-house, St. Mary's, Norwich, is a violation of the trusts on which the chapel was originally founded. My opinion is derived from a careful consideration of some documents which were not before me when I concurred with Mr. Bethell in the opinion we gave in January, 1846. and also from a more full consideration of the early history of Baptist Congregations."

May, 1847.

J. ROMILLY.

We cannot enter further into the subject now, but we strongly recommend this pamphlet to all who take an interest in the chapel property of the Baptist denomination. Should the opinions which have been obtained upon this case be disregarded by Mr. Brock; and should he persist in violating the trusts of the chapel, the trustees will be driven to the necessity of taking other proceedings to compel him to discontinue the practice he has introduced.

Fragment.

THE LORD'S POOR.

The goodness of God, providentially, keeps his children for the most part poor in this world, that they might live in the fuller trust and dependence upon himself. He that doth not expect

much from this world, cannot be much disappointed by it. When a man hath little or nothing before him, he looks to the best help; so the poor christian sees that God is his best help, and therefore lives humbly upon his bounty. SERIE,

Intelligence.

THE KENT AND SUSSEX NEW ASSOCIATION OF BAPTIST CHURCHES firmly maintaining the doctrines of Distinguishing Grace, and practising Strict or Primitive Communion, held their Third Annual Meeting at St. Peter's, Isle of Thanet, on Tuesday and Wednesday, the 8th and 9th of June.

The public services commenced by singing, when brother Smeed, minister of the place, read and prayed; after which, the letters from the several churches were read—the statements thereof, generally speaking, were of a mournful character, arising from indifference and lethargy. Two of our brethren have been removed to other spheres of labour, and one has been taken home, we doubt not, to hear the welcome sound, "Well done good and faithful servant, enter thou into the joy of thy Lord." Fifty-seven members have been received during the past year, by baptism, letter, and restoration, and forty-six have been removed by death, dismission, and exclusion, leaving a clear increase of but eleven. Brother Pope concluded.

In the evening at half-past six, brother Robinson, of Borough Green, read, prayed, and preached from Rom. xvi. 24. Brother Chappell, of Maidstone, concluded. On the following morning, met at six o'clock, when four of the

brethren engaged in solemn prayer; after which, the Circular Letter drawn up by brother Robinson, on the Christian Ministry, was read, and being unanimously approved of, was ordered to be printed. At half-past ten, brother Cramp, of St. Peter's, read and prayed. Brother Pope, of Meopham, preached from Psalm lxxx. 1. Brother Smith, of Rye, concluded. In the afternoon, at three, Brother Slim, of Sheerness, read, prayed, and preached from Psalm cxxvi. 6. Brother Smeed, senr., of Eythorn, concluded. In the evening, at half-past six, Brother Garwood, of Ramsgate, read and prayed. Brother Neville, of Sutton at Hone, preached from Judges viii. 18. Brother Chappell concluded the interesting services.

We feel thankful to be enabled to say that perfect peace and harmony prevailed throughout the whole of the meetings for business; and the public services proved to be refreshing seasons to the very attentive audience in attendance; and we are encouraged to believe they will be remembered with grateful emotions, for a considerable time to come.

Two Churches applied for admission, and were unanimously received; making, at present, fifteen churches in Association.

EYNSFORD.

"I write to inform you that I baptized four persons on Lord's Day, July 4th, who were received that day, into church fellowship. Two more have since expressed a desire to follow, and we hope others are seeking. We had a full house, and a very solemn and devout attention.

Yours truly, W. REYNOLDS.

OPEN COMMUNION EXEMPLIFIED.

The Baptist Church of St. Mary's, Norwich, was formed about one hundred and fifty years since, on the principle of Strict Communion, and maintained the practice, without the slightest deviation, down to the month of April, 1845, when Mr. Brock, introduced Open Communion, by setting up a second table for the use of unbaptized persons. Some of the members of the church strongly objected to this proceeding, and protested against it; and having practically carried out their conviction of duty, by abstaining from the table of the Lord till the innovation which they protested against should be relinquished, ten of these protestant dissentients, were on the 28th of June, dealt with as delinquents, and separated from the church. Strict Communion is commonly branded with the opprobrious stigma of bigotry: by what term shall Open Communion be designated, when its spirit and tendency are disclosed and verified by a fact like this. Ten upright men (*some of whom had been connected with the church upwards of twenty years*) are visited with the severest punishment which any church can inflict on the foulest offender, because they persisted in adhering to the law of Christ, and the scripture usage of the church to which they belonged; whilst they were the rightful occupants of the chapel where they worshipped; and those who excommunicated them, had, by the violation of its tenets, forfeited their right in it! There is evidently much intolerance and ecclesiastical tyranny in other than papal and episcopal churches!!

We are informed that on the evening of June the 27th last, Mr. W. H.

BONNER, our old correspondent *Mimmo Minor*, terminated his pastoral labours at BILSTON, in Staffordshire, after ministering there with a happy measure of success nearly nine years. His text on the occasion was, "Finally, brethren, farewell. Be perfect." An auditory of many hundreds, including members of other churches and of various denominations in all the neighbouring towns for several miles round, listened to his touching discourse. Nearly every person present "wept sore," and many were completely overpowered. A local newspaper, which has uniformly been bitterly *opposed* to our brother, in noticing the event, says "that the mourning crowd afforded a most striking proof of how a zealous pastor may implant himself in the affections of his flock." Below, we give a copy of the hymn which was sung with much feeling at the close of the sermon. We understand that our esteemed brother is at present fulfilling an engagement for six weeks at Unicorn Yard Chapel, Tooley Street, London. The Lord direct and bless him.

THE SOLACE OF PARTING BELIEVERS.

Sung after the Author's Farewell Sermon, the termination of nearly Nine years' ministry in the Gospel, at the Baptist Chapel, Bilston, Lord's day evening, June 27th, 1847.

TUNE—"Justification."

Though God who rules the path and heart,
Now bids us friends and brethren part,
Through Him, who took our sin and smart,
We'll meet again—farewell, farewell!

With pain we part and must forego
Communion in the church below;
But cheering 'tis by faith to know
We'll meet again—farewell, farewell!

By sovereign favour true and free,
Our union in the Lord shall be
Unbroken, 'till his face we see:
We'll meet again—farewell, farewell!

May faith endear the Crucified,
And love to high aspirings guide,
'Till with the blissful sanctified,
We'll meet again—farewell, farewell!

Be holiness our wish and way,
Be truth our solace and our stay,
'Till in the light of "perfect day"
We meet again—farewell, farewell!

Then wrapp'd in glory's pure embrace,
With glowing soul and radiant face,
We'll tell the tale of saving grace,
Nor sing again—farewell, farewell!

W. H. BONNER.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

SEPTEMBER, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

AN UNRULY MEMBER.

"But the tongue can no man tame." James iii. 8.

A bridled and sanctified tongue is a great blessing; its influence is extensively felt and acknowledged; for although it is but a little member, yet it works mightily through the whole body political and social. When divine grace, like a bridle, curbs the tongue, then it becomes a choice blessing. *"The lips of the righteous feed many,"* and *"They that feared the Lord, spake often one to another."* But when unchecked by the fear of God, like the proud ungovernable horse without bit or bridle, there will be confusion and every kind of mischief; *"Be ye not as the horse, or as the mule, which have no understanding; whose mouth must be held in with bit and bridle."*

From the words at the head of this paper, we learn, first, *that the tongue is an unruly member.* What the apostle says of an evil tongue, is awfully true; *"The tongue is a fire: a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell."* It is a dangerous curse to the community; the more so because of its insidious character. Such a nuisance in society, like a few sparks, may appear harmless; and so it might be, were it not that we are composed of such combustible materials; but the enemy of souls lays (so to speak) a train of gunpowder in our minds and feelings, so that whenever these sparks come in contact, it is sure to ignite, and a terrible explosion is the consequence.

One spark of fire has destroyed a whole house, yea, a town ! And it is notorious, that a lying, slandering, and detracting tongue, has created many family jars, and set on fire whole households, that has communicated rapidly to the husband and wife, parents and children, brothers and sisters, until the happiness of the whole family circle is destroyed in the flame !

And how many ministers have had their spirits broken, their usefulness impeded, and even been driven from spheres of usefulness and honour, by this unruly member ! Deacons have been set by the ears, suspicious and envious one of the other ; and whole churches have frequently suffered, so as to become a desolation ! *"Behold how great a matter a little fire kindleth."*

But we learn, second, *that man is unable to tame it.* It appears from the description given in the *third, fourth, and seventh* verses of this chapter, that man can do astonishing feats, and that the powers of his mind are wonderful ; he can manage by bit and bridle, the proud spirited horse, so that he can ride and turn him about at his pleasure ; we see, also, his skill in navigation, turning about at pleasure, to any point of the compass, ships of the greatest magnitude, by means of the helm, or rudder ; and that too, while driven about by fierce winds ; so likewise, almost every species of wild beasts, as the lion, tiger, leopard, &c. ; of birds, as the eagle and vulture ; of serpents and sea monsters, is subdued, and has been subdued by man ; but there's a little member he cannot tame ! it defies his government ! More difficult to bridle than the strong battle horse—more unmanageable than the most unwieldy vessels of many tons burden, even when exposed to stormy winds—more rude and ungovernable than wild beasts, birds of prey, serpents or sea monsters ; *"For every kind of beasts and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind ; but the tongue CAN NO MAN TAME ! it is an unruly evil, full of deadly poison."*

The truth is, an unbridled, unruly tongue, proceeds from an evil heart ; as it is written, *"An evil man, out of the evil treasure of his heart, bringeth forth that which is evil."* And again, *"A corrupt tree bringeth forth evil fruit ; neither can a corrupt tree bring forth good fruit."* Hence we find it baffles all the powers and logic of man to tame it ; philosophy, science, and morality have done their utmost ; all the oratory of the *Bar*, the eloquence of the *Senate*, and the most impassioned appeals of the *Pulpit*, have failed in the attempt ; and prove the humbling truth that, *"The tongue can no man tame."*

But third, we know *that grace can curb it!* What an unspeakable mercy is a sanctified tongue! that the "*Speech be always with grace seasoned with salt,*" which only can arise from a sanctified heart, as it is written, "*Out of the abundance of the heart the mouth speaketh; a good man out of the good treasure of the heart bringeth forth good things.*" Look at David, in that 39th Psalm; he was in the most trying and afflicting circumstances; his son Absalom had unnaturally rebelled and taken up arms against him; Ahithophel was plotting his ruin, and Shimei cursing him. This was enough to provoke him as a father and a sovereign, to upbraid and threaten them with wrathful language; yet grace, like a bridle, restrained him, and curbed his tongue. Referring to the affair, afterwards, he says, "*I was dumb, I opened not my mouth; because thou didst it.*" He left it all in the Lord's hands, with a becoming silence, as did Aaron when he held his peace.

May the Lord indulge us all with grace to bridle that unruly member, and take heed to what he saith concerning certain women, "*Wandering about from house to house, and not only idle, but TATTLERS also, BUSY BODIES, speaking things which they ought not,*" 1 Tim. v. 13. And should we be annoyed by the noise and strife of the tongue of slander or reproach, may we never be ashamed, remembering our God hath said, "*No weapon formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.*"

"Whose hands are pure, whose heart is clean,
Whose lips still speak the thing they mean;
No slanders dwell upon his tongue,
He hates to do his neighbour wrong."

Sheerness.

ZEPHO.

FAITH.

While faith, as both the gift and work of God, cannot be *too much* prized, exalted, and prayed for, as a manifest mark which *distinguishes* the living from the dead, and as the instrument, by the means of which, through the medium of the word, the work of grace is carried on in the soul by the Holy Ghost, yet care should be taken, in setting it forth in its uses and operations, not to disjoint or dis-associate it from those living fruits with which it is inseparably connected, and by which the word of God teaches us to judge of its saving origin and vitality, as a fruit of the Spirit, James ii. 17, 18.

All extremes are dangerous, and while some present the fruits of

faith for faith to feed upon, rather than Christ, her proper food, as though, like the Hebrew mother we read of, she could feed upon her own offspring; others, again, seem inclined, in their anxiety to avoid this extreme, to set her forth more like a barren woman than the fruitful wife Paul wrote of, Rom. vii. 4; or, in other words, speak of faith as a plant without blossoms, or a tree without fruit; but, according to the words of truth, both are wrong, James ii. 22, 24; Gal. ii. 16; Heb. xii. 2. From which it appears, that although we do not go to heaven *for* the fruits of faith, yet, most certainly, the faith which comes *from*, and leads *to* heaven, is inseparably connected *with* fruit, and that in keeping and character with the root on which it grows; and, although neither plant or parent live upon their respective seeds or fruits, yet does the former evince, by its fruitfulness, that it is *alive*, and a good one of the kind; and the latter has a collateral evidence of her own life in the life of her offspring.

And, further, as in nature, the more fruitful a tree, the greater quantity of fruit will be exposed to the rays of the sun, by whose light its name and nature will the more abundantly be made manifest to those who have seen or heard it described: so with the Lord's people; in proportion, as beneath the cultivation of the Spirit, their faith becomes strong and fruitful in its acts and graces, do they possess so many manifest evidences to themselves, upon which the holy Spirit shines, and by which they become persuaded, that, according to the word of God, and the description given of them is that herbal of heaven; they are, indeed, trees of righteousness that the Lord's right hand has planted; and that they really are among those who have the *root* of the matter within.

The object in using these figures is to shew, that while faith is the uniting grace to Christ, and leads those, in whom it is implanted, to a simple and entire reliance upon him for life and salvation; that out of this union grows certain fruits, described in the word, and which prove to the person, so brought to believe and rest, that the union is real, and the faith vital; and that, in proportion as these fruits abound, the holy Spirit has, as it were, a more extensive surface of bible evidence, descriptive of character, to which he can bear his testimony to the comfort of the soul so possessing them. This view shews the witnessing and sealing of the Spirit to be sublimely intelligent, and very unlike the mystical impulses and pride-feeding sensation which some talk about; and, moreover, shews how by slighting the means by which faith is nourished, believers can darken their own evidences.

While taking this view of the subject, however, it is necessary to

keep in mind that the holy Spirit is the author of both the faith and its fruits ; of both the root and its branches. At the "set time" he comes to each vessel of mercy, in which, with the style of truth, he cuts and carves corresponding characters to those described in the word ; and although, frequently, and at first, considerable pain is experienced by those so dealt with, Acts xvi. 30 ; yet in the light which he brings to accomplish his work, he shines both upon the characters written within and without, and thus gives the soul, thus highly distinguished, eyes to see, and a capacity to understand and contemplate his divine workmanship and discriminating favour. Thus it is that the Lord's people become living epistles to be known and read of men ; temples in which truth has a vital being and home ; tablets on which the name, truth, and being of God are so plainly written, that men are compelled to take knowledge of them, that they have been with Jesus ; and that after all there must be some truth in religion.

W. P. B.

THOUGHTS ON PERSEVERANCE.

Many of God's dear people, yea, all of them, more or less, are frequently afraid, that on account of their own weakness, and the power of their spiritual enemies, they shall, at length, make shipwreck of faith and totally fall away ; yet, perhaps, none stand more sure and safe than those who think they cannot stand at all, for, "happy is the man who feareth always," Prov. xxviii. 14. Happy the soul that is possessed of that holy fear which drives him to the Lord, keeps him vile in his own eyes, and causeth him to be ever dependent upon the word and promise of a faithful God, and makes him rejoice with trembling and tremble with hope.

But are we assured, from the oracles of unerring truth, that "The righteous shall hold on his way, and he that hath clean hands, (whose actions are pure, in consequence of his heart being purified by faith,) shall be stronger and stronger," Job xvii. 9. As this doctrine is a source of comfort and support to the sons and daughters of the Lord God Almighty, I shall humbly offer some arguments to prove it which have been, and still are, matters of serious meditation, and, I trust, of consolation to my own mind ; and, O, that the great Comforter would deign to apply them, with blessed power, to the hearts and consciences of the regenerated, heaven-born, heaven-bound readers of the "Gospel Herald ;" that the comforts of the gospel might abound, to the praise of a triune Jehovah, for the revelation of the certain final triumph of all the heirs of the grace of life. Brethren and sisters in Jesus, my heart's desire is that your souls

may, personally, participate in the final perseverance of the saints to eternal felicity, that the Holy Ghost may witness to your hearts that ye are born of God, that you shall never come into condemnation, but that ye shall join, in yonder blest world, in the song, as ye have sometimes done here:—"Unto him that hath loved us, and washed us from our sins in his own blood," &c., Rev. i. 5, 6; chap. v. 11, to the close of the chapter. In confirmation of your faith, we notice,—Firstly, the economy of the covenant of grace as firm proof of our faith, and for our joy in God herein of the truth of the before-named doctrine. The covenant is said to be "ordered in all things, and sure," 2 Sam. xxiii. 5. This the holy Psalmist triumphed in, even in the prospect of death; this enabled him to look the King of Terrors in the face with composure and serenity; this emboldened him to play on the hole of the asp, and put his hand on the cockatrice den, Isaiah xi. 8. Feeling his mortal powers decay, he rejoiced in the approaching prospect of that glory, to which, by virtue of this well ordered covenant, he possessed a valid and inalienable right.

All believers have one and the same title to glory; all are equally interested in the blessings of the covenant, and, it being sure, it follows, that none of those whom God deals with, in a covenant way, can finally perish, or it could not be termed "well ordered and sure." The apostle calls it "a better covenant," Heb. viii. 6; better than that made with Adam. Our first parents were capacitated to stand and continue in obedience to their Sovereign; but being mutable, they fell; no grace being promised to secure their standing. But believers stand, and are upheld by the veracity and immutability of God that cannot lie! The covenant of grace then, is a better covenant, and established upon better promises, which assure the people of God of grace to help in every time of need. It will, methinks, be hard to prove how it can be called a better covenant, if those that are in it may (as some suppose) fall away into perdition.

(To be continued.)

Spiritual Things Illustrated by Outward Objects.

**ANOTHER PEEP AT THE
ANT-HILL.**

(Continued from page 185.)

* * * "The Ant provideth
her meat in the summer, and
gathereth her food in the har-
vest." Prov. vi. 8.

There is another character, in which I am bound to consider the ministers of the gospel; which is, in their employment, as soldiers.

The Termites, or White Ants of Africa, are divided into males, females, labourers, and soldiers.

The labourers are numerous, but the soldiers are few in comparison; but, they are the guardians of the community.

Now, God's ministers are the soldiers of the church. It may not seem a very amiable office for a man of peace to fill; but it is a gospel term. It may appear a paradox, to say that these men have sometimes to fight for the love of peace; but it is true. They have also to fight for gospel doctrines, and sometimes, also, for gospel discipline and order; and, what is worse, against Ants of their own species, who dwell on Zion's Hill.

These soldiers of the Cross must, however, fight on the ground that the Lord has assigned them; and not build up little hills of their own. We mention this, because they have sometimes been found to set up their standard on a little steep, favourite, doctrinal hill, of their own, which no one could see the top of except themselves; and thence to denounce as disloyal, all those other soldiers who decline to accompany them thither.

Now, there are two gates belonging to every christian Ant-hill, which the soldiers are called upon to guard. The first is called "The Gospel Gate." It happens sometimes, that in attempting to prevent this Gospel Gate from being opened wider than the Lord intended it to be, (namely, to be opened as wide as the road is wide) the soldiers push the Gate so near to the post, that a poor burdened Ant can scarcely get in at all. This, however, is unlawful; for, the command is, "Open ye the Gates, that the righteous nation, which keepeth the truth, may enter in."

There is, also, another Gate, which it is the duty of the soldiers to guard, and it is called "The Church Gate;" and here, sometimes, the soldiers show their power, by closing it, at their pleasure.

It sometimes happens, that, in order to prevent hypocrites and formalists from passing through "The Church Gate," the soldiers search every Ant so narrowly, that some of the timid ones are frightened almost to despair. Here they seem to forget one sound principle of legislation, which is, that it is better to let two who are guilty escape, than that one innocent should suffer.

At some Gates, those are let through first, who make the most noise; and, at others, those who make the least. At some Gates, claimants for admission are kept waiting so long, that they take cold; and do not care to go through at all.

I once knew a candidate for admission, who was refused admittance for a long time, because it was thought that her opinion respecting her right to pass through, was too strong to be genuine. There appears, among the soldiers, to be a strong leaning on the opinion, that doubts are the best evidence of right of admission; because they affirm that all Bible Ants were doubters; and, consequently, that all who do not doubt, are pretenders. This conclusion, however, and the assertion it is deduced from, appear to receive a most astounding contradiction when brought into contact with the records of faith, in the 11th of Hebrews.

Ants, we are informed, are of three sexes; males, females, and

neuters. Full nine-tenths of the inhabitants of an Ant-hill, are of the neuter gender! These neuters do all the work, and construct the nest.

When I look around on the world of men, alas! how large a proportion of them are neuters: active in sin; but, neutral concerning all that is good and edifying. The business and the riches of the world fall to their share. They make the railroads, the viaducts, the canals, and the exchanges. They set up the banks, the stocks, and the sinking funds. They build the gallant ships, for the trade winds and the monsoons to waft across the ocean, to the lands of silks, and spices, and sugar. They make the week a day longer than the Lord commanded it to be, by calling the Lord's day "Waste Ground;" and enclosing it by Act of Parliament, to grow crops of yellow mammon on. They oblige their poor, and often God-fearing servants, to stab their own consciences, by profaning the "day which the Lord hath made."

• Some of these neuter Ants which I have mentioned, have, as the writer I have referred to mentions, longer bodies and larger heads than the rest; and have peculiar functions assigned them, in the labours of the community.

The children of this world are, in their generation, wiser than the children of light.

Their bodies are long, and their arms too: "They stretch them out like seas, and grasp in all the shore." Their heads are large—filled with schemes of worldly honour and aggrandizement; schemes of ambition and politics; sciences and inventions. They

know how to make gun cotton, and to fire off pistol bullets with prepared saw-dust; and to do many other strange things. Their advantages, notwithstanding, are negative, and not positive, in the end. It is a fact, in the history of Ants, that while the males and the females have wings, the neuters have none. So, the neuter Ants of mankind have no wings; and, when the great swarming time comes, and all human nests shall be broken up for ever, then these shall not escape. In vain shall they call upon the rocks to hide them from the wrath of the Lamb. It is a fearful thing to fall into the hands of the living God.

The *genera* and species of Ants are not well defined, perhaps, on account of their great variety; for, the number of the different species in the world is exceedingly great.

Here, surely, I may draw a comparison; for, the number of different kinds of churches, which profess the christian name, is almost incalculable. Only read the books of religious denominations, to ascertain this truth! You may find every colour between black and white; every profession between positivity and negativity; the opinions of some being such, that they can neither define them themselves, nor any one else. How common it is to hear persons thence argue, that as every one thinks he is right, therefore, one is as likely to be right as the other. What vain talk! surely, truth must lie somewhere! "The Spirit beareth witness with our spirit, that we are the children of God." The *urim and thummim* of witness

and response, are still in the breastplate of the conscience.

In some parts of South America, at certain times of the year, there is a particular species of Black Ants, which come into the very houses, in vast multitudes. The inhabitants hail their approach with pleasure. As soon as they enter, then farewell to all the other tribes of insects in the dwellings. They search the houses, into every corner and crevice, and destroy the poor spiders, cockroaches, beetles, and myriads of other pests; and when they have done their work, they depart to another quarter.

This teaches me a lesson of the way in which God acts in the world: he employs one enemy of the truth to put down another; and clears away sin with its own instruments. To say nothing of what God has done in ancient ages, only look at modern times! Look at the bloody wars which one nation wages against another! Look at the unjust war which our own country has carried on against China! Yet, I doubt not that God has permitted it, to bring about his own purposes; and by allowing christian heathens to destroy un-christian pagans, to prepare the way for the introduction of the gospel of Jesus into that vast country, so long shut up against every innovation, good and bad.

Look also at the late wars against the Punjaub, in India; and the sanguinary battles of Ferrepore, Sobraon, &c. Their effects, I do not doubt, will be ultimately beneficial; for it will bring christianity into contact with heathenism, and Dagon must fall before Jehovah. No thanks,

however, either to the government or to the soldiery, for this!

Thus, also, did the victories of Napoleon clear away from Spain, that dreadful scourge, the Inquisition.

The bible has often been found in the soldier's knapsack; and thus, the army has become God's missionary, unwittingly. As the wind, unconscious of its own agency, carries the puny balloon of the thistle-down into distant fields, to deposit its seed, so, war has often undesignedly, carried the seeds of christianity into distant countries; and left them there to grow, and to bring forth the fruit of salvation, after the tempest of battle had long ceased, and the horse and his rider were buried side by side.

I turn now, from this view of the subject, to contemplate a more happy portraiture, delineated in the history of insect life:

Ants are very fond of sweets, and so are christians too; and it remains to show what those sweets are. I have read a little tract called "A choice drop of Honey from the Rock, Christ," by an Ant of olden time, named Wilcox. This is a part of my subject, which I should be grieved and ashamed to lower by base comparisons. I will, therefore, try to be simple, without being mean; "Lest I mar mine own inheritance."

The sweetness of the love of Christ is a subject none but an inspired pen can worthily write upon. All other writings on that subject, are but a commentary upon written wisdom, that is all unsurpassable. It is said, respecting this love, that its length and breadth, and height and

depth, passes knowledge. Watts, with poetic fervour, says, "Angels faint beneath its praise." The written revelation of it is sweet—the experience of it transferred to the soul, is sweet, also. It is a stream that drowns the bitterness of guilt, and gives new life to dying men. Upon its shelving banks, thirsty Time lies down to drink; and Eternity waits behind to take his turn. It is the honey in the carcase of the dead lion, where Samson's house may come and break off melting combs. It is the honey which drops in the wood of Bethaven, where Jonathan's men may dip their rods without a curse, and find their eyes enlightened.

Now, the only means which the Ants possess of obtaining sweets, is from a race of insects called aphides, which drop the sweet liquid called honey-dew, upon the leaves of some kinds of trees; which insects are found in the Ant-hills also. Strange, that Ants should obtain their honey from insects like themselves! However, this is a natural truth, which will serve to illustrate a bible truth. This holy book was written by men like ourselves, under the direct inspiration of the Holy Ghost. These spiritual aphides have dropt the honey-dew of grace and promise upon the evergreen leaf of scripture revelation, and upon the Hill of Zion, for christian Ants to sip, to thrive upon, and live.

Doctor Franklin says, that he took an Ant one day, and put him on the edge of a vessel filled with honey, which was suspended from the ceiling by a string; and then he watched the result: The Ant helped himself very liberally to the rich food, and then hasten-

ed off to his companions. These soon came in great numbers, and descending the string to the vessel, it was soon emptied of its contents.

Thus, it is very pleasing and very profitable, when gospel Ants are seen running one to another with the news of having found a gospel preacher, in some corner, or other, little known, and persuading other Ants to go to the same place, and hear the word. One hears a good sermon, in a poor little chapel, or in a mere room, and runs and tells the rest. Perhaps there were 20 or 30 hearers only. The consequence is, that next Lord's day there are 40, and the week after, 50. Thus it goes on increasing, like a rolling ball of snow, until a thriving cause springs up, and the wilderness rejoices and blossoms as the rose. And all this comes from the Ants running after sweets. No, not from this entirely; but from their running to tell the others. This was what Andrew did, when he went to his brother Simon, and said, "We have found the Messiah, which is, being interpreted, the Christ."

One of these runners finds a sweet gospel promise in the word, and goes and tells the rest! This does not answer so well as the other case, before noticed, because every one likes to search the word for himself; and he is right in the main, because it is the way that God wills each to act. This, however, is not the case, with regard to the work of the ministry, where the preacher is expected to seek and to find for the people. And this is well, for he has the gift bestowed upon him for this especial purpose. As the preci-

ous stone sparkles more, and is more beautiful and valuable when it is richly set in gold, so, the word and the promise appears to be more beautiful and valuable when illustrated, enforced, and set off, by ministerial gifts; and thus made to shine like "Apples of gold in pictures (or network) of silver."

Equally remarkable as is the propensity of Ants to seek after sweets, is their propensity for the enjoyment of the warmth of the sun. Huber says, "It must not be imagined that the life of the Ant is one wholly of toil, and not of amusement. On a fine summer's day they may be seen on the outside of the hill, frisking about in wanton enjoyment, or lying in dreamy listlessness."

In this respect the Ants are an exact counterpart of spiritual-minded christians, who are never in their own element so much as when they are basking in the rays of the Sun of Righteousness. Then labour ceases, and the weary soul forgoes its toil, and remembers its misery as waters that pass away.

However, there is one peculiar point in the natural history of these insects, which I must not pass over, and from which I shall draw an important comparison. Ants have within them a very acrid, pungent acid, which appears to pervade the whole of their bodies, and it is called in medical language, "Formic Acid."

Now, christian Ants have their Formic Acid also, and it runs through them, from the crown to the sole, and from the heart to the brain, and thence to the tongue and the hand. This acid, is in the bible, called sin. There is

only one species of Ants which are free from this acid, namely, the Termites or White Ants; but they do not inhabit this country. The Gospel Ants will never be free from this acid until they become White Ants—that is, until they have on their white clothing, and shall ascend above into the better country; that country which one of the old veteran Ants of the *Gospel Herald*, once called "Upper Galilee."

This living acid—this deadly poison of the human race, has worked out the direst effects in, and to, the sons of men. It destroyed our first parents, and it crucified our Lord! It shed the blood of righteous Abel, and it can only be destroyed in its turn by the blood of atonement.

Various schemes have been proposed in all ages, for the expulsion of this acid. Civilisation, Education, and Morality, have all been tried, separately and collectively; but in vain. The Infidel, the Philosopher, and the Politician, have attempted it; but to no purpose. What Owen, far famed in holy doctrine, despaired to accomplish, Owen, the Socialist, boldly attempted; but both the physician and the patients have been disgraced. The great secret is, that the disease is original, and that it can never be eradicated, except by a new creation.

Again, I have heard it asserted, that Ants cannot endure chalk. It has been said, that when they come into contact with this mineral, it puts the acid which is in them into a complete state of effervescence, and acts upon them like fire. It is also said, that an Ant cannot pass over a line of chalk, if marked around it on the floor.

Howsoever these facts may be true or not, I may fairly assert, that when the Formic Acid of Gospel Ants comes into contact with the white chalky purity of the gospel, it cannot withstand the operations of the latter; one or the other must give way. If the believer attempts to pass the white line of the gospel commandment, woe to him! he must smart for it! Happy too, to escape on such easy terms; for the full penalty is death. But thanks be to God, who giveth us the victory, through our Lord Jesus Christ.

I have only one thing more to add, which is, that Ants are not in their habits like bees, which fly

from the hive and return again day by day. It is asserted, on creditable testimony, that when the male Ant at the appointed season, has obtained the proper use of his wings, and when he has once taken his flight from the Hill, he never comes back.

So, when the Christian Ant has obtained possession of his wings of immortality, and has once taken his flight from the church below, he will return no more. Then will he spread his broad pennons to the pure ether of the firmament, and bid Matter, Time, and Space, a long, a last adieu.

FRATER IN FIDE.

Reasons for Dissent from the Established Church.

*Continued and concluded from page 70,
Vol. 15.*

SECTION viii.

On Church Discipline.

It has been, and must be acknowledged, the discipline of the Church of England is shamefully defective and corrupt, particularly in the admission of persons to the Lord's table. No persons, whatever, are refused, who have been confirmed by the bishop, and are not excommunicated, though they be guilty of gross immoralities. The clergy are indeed required to warn evil-doers, from coming to the Lord's Table, but the worst sinner in the parish, if refused, may appeal to the Ecclesiastical Court, and if he can secure the favour of the Chancellor, he may demand admission, and defy the minister, and even the bishop himself, to exclude him; and should the minister conscientiously persist in refusing a vicious person, he would, for this, be liable to suspension and excommunication. The Church professes to notice the immorality of her members; but neither the

minister of the parish, nor any of the congregation, can exercise any discipline; their offences must be brought before the Spiritual Court, where Chancellors are the judges, who are often *Laymen*, whose determination will stand in law, though contrary to that of the bishop. Who can wonder we should dissent from such discipline as this? The crimes noticed in this court are adultery, fornication, simony, heresy, schism, slander, perjury, neglecting the sacraments, and the like. The punishments inflicted for these crimes are chiefly such as the divine word will not warrant; such as fires, imprisonments, deprivation, and excommunication; and even this last is more of a secular than a spiritual nature, and the effects of it are dreadful. By the *lesser* excommunication a person is only disqualified for the sacraments, but, by the *greater*, he is excluded from attending the prayers of the Church, and delivered over to the devil; he is cut off from commerce with Christians in temporal

affairs; and any one who converses with him, after being admonished to the contrary, is excommunicated himself. He cannot commence a suit in law, nor be a witness in any court, nor be an attorney for another; and if he obstinately persist forty days, the king's writ sends him to prison, where he must continue till he makes satisfaction to the Church; and if he dies without having done it, he is denied christian burial. The persons to whom the power of the Spiritual Court extends, are not merely all who profess to belong to the Established Church, (whether they receive the Lord's Supper or not,) but to all kinds of persons who dissent from it; and it has been, sometimes, employed to excommunicate those from the Church who never belonged to it! But the Church is not often severe in punishing the persons above mentioned, unless they are persons of property, who can prevent it by a sum of money, and, for the sake of this, causes in this court are often very corruptly managed; and though this is done in the bishop's court, where we should expect all should be right, he cannot interpose to prevent the evil, as the Chancellor is here supreme, having power to determine cases without control. Such is the state of discipline, in the Church of England, to which the dissenters object.

Dissenters believe that the union of Church and State commenced in the Church of Rome, is unscriptural, contrary to the spiritual kingdom of Christ, and is a chief source of all the error contained in the discipline of the Established Church. All the New Testament Churches were composed of spiritual persons, called of God, and separated from the world, professing faith in Christ; united together according to his laws, alone; and exercising discipline within themselves; and independent of all other communities whatever; and thus, while they received all persons that came converted and sanctified to God, they separated from their

fellowship such as walked contrary to his word. But as for pains and penalties appointed by human laws, they are destitute of divine support in the church of Christ.

The discipline of the Church, with respect to her ministers, is so lax, as not to prevent unqualified ministers coming into it, nor to eject them from it. Clergymen are required, by the canons, to pass an examination by the bishop, with respect to their learning and moral character, in order to their getting ordination. But it is well known that persons poorly qualified in both these respects, can sometimes get into orders, and into good benefices also. The canons relating to the character and conduct of the clergy, are good, requiring that "No ecclesiastical person shall, at any time, resort to any taverns or alehouses, nor give themselves to drinking, or riot, spending their time idly, by day or night; playing at dice, cards, or tables, or any other unlawful game; but always endeavouring to profit the church of God, having always in mind that they ought to excel all others in purity of life, &c." Canon 65. But it is well known these laws are very little regarded, but are often violated by those they are intended to govern, the evil consequence of which is too notorious. Nevertheless, we acknowledge, many of the clergy are distinguished for learning and piety, and they will own, with grief, the truth of the above account. And, further, it is manifest immoral ministers remain in the Church, holding valuable livings, whilst their public duties are neglected; nay, some have several large livings, and other Church preferments, who seldom or never preach; who reside many miles from their parishes, while they employ poor curates, for a very small sum, to do their work for them, which is both unkind and covetous, calling aloud for some reform. And as for the bishops, who, at their consecration, solemnly engage to be diligent

in teaching and feeding the flock of Christ, whose revenues amount to many thousands of gold and silver; these are thought to be excused from *preaching*, except on special occasions, because of their other engagements and superior dignity; whereas the scripture represents preaching as the principal part of the bishop's work, 1 Tim. iii. 2; 2 Tim. iv. 2. And the apostles freed themselves from all secular cares, that they might *give themselves continually to prayer and the ministry of the word*, Acts vi. 2, 4. Bishops boast not a little of being the only lawful followers of the apostles; and yet they seem to differ as much as light and darkness. What do the members of the church think of their discipline? The most sensible among them are obliged to own it is very corrupt; and the Liturgy itself teaches them, once a year, (on Ash Wednesday,) to wish the godly discipline of the primitive church restored. Why, then is it not restored? Because they say the times will not admit of it; but the truth seems to be that those who wish an amendment, know not where to begin, and those that should set about the work, are too much interested in its present corrupt state to attempt it. Under such circumstances, it is no small comfort that

we can leave the Church and follow the discipline taught us in the Testament of our Lord.

In closing this last section of Reasons for Dissent, and in complaining of the corrupt discipline of the Church, and in maintaining the discipline of dissenting churches, must we not confess that the discipline of those churches is too often defective? In receiving members are they not, sometimes, content with mere morality, instead of a work of grace? Are not the duties of Church members too often neglected? Do they not connive at disorderly walking, instead of dealing with it, and withdrawing from it? Are not our churches sometimes chargeable with an angry spirit, when their ministers plead for a faithful regard to discipline? Do not individuals sometimes directly oppose the discipline of our churches, and do they not bring their safety and sanctity under auspicion? The writer has too often met with these evils, and would say, let all the churches guard against them; for a church without discipline would soon destroy itself; and instead of looking like the garden of God, would become as the ground overgrown with weeds and briars.

Little Gransden. A LABOURER.

Correspondence.

THE REVIEWER REVIEWED.

(Continued from page 189.)

Chemists affirm, sir, that the union of particles of which matter is composed, is referrible to what in science is called *affinity*. In dyeing, for instance, without an affinity between the substance to be dyed and the colouring material, the dye *will not take*.

Something analogous to this may be observed in the moral world, where the art of dyeing is ingeniously practised, more or less, by all classes, though more especially by a small clique of

ecclesiastical monthlies, who, having fancied that they and their party are the only names in Sardis which have not defiled their garments, have set up periodical vats, apparently for the purpose of dyeing all who differ from them.

Foremost of these rauks the "Standard," egotistically and presumptuously called the "Gospel Standard," in which, as in a manufactory, the business has for several years been successfully carried on by well qualified agents, to the no small gratification, as well of the agents themselves, as of those who participate in their views.

Next comes the "Ambassador." And this too is called the "Gospel Ambassador," as if, forsooth, Jesus Christ had granted letters patent to his most distinguished servants for carrying on the aforesaid business! Or, as if the "ambassadors of peace" could not fulfil their respective missions, without a special licence for applying the doctrine of reprobation to all who may happen to offend, be unknown, or be misrepresented to them!

Had this editorial ambassador combatted my views by rational and scriptural arguments—had he given quotations and expressed his opinions upon them—or had he only fairly represented the object and bearings of my pamphlet, I would not have complained. But when I find him misleading his readers at the commencement, as if on set purpose; when I find him dropping the pamphlet as soon as he takes it up, assigning equivocal reasons for doing so; and when I look at the tenor of his remarks throughout the whole of the review, I am disposed to designate it, "An awkward attempt to apologize for one man and to injure another."

The reviewer speaks of my "industry," "great natural acquirements," "learning," "splendid language," &c. &c., with a view to produce depreciating contrasts and efficient conclusions. Now, these compliments are meant either seriously or ironically. If the former, I must seriously decline to accept them, from a conviction of their inapplicability; if the latter, I am content. But in either case the *affinity* is lacking, and the *dyeing* will not take.

And as to that class of adjectives and nouns, intended to describe certain moral qualities, for the especial gratification (it may be presumed) of urgent friends, I can only say the *affinity* is not present, and the colouring will *not* take.

So far as I know myself, so far do I know that these descriptions are not true. Yet as Johnson thanked his

enemies for their malicious invectives; as Philip of Macedon acknowledged his obligation to the Athenian orators for reproving him; and as Plato, upon hearing it had been reported by some persons that he was a very bad man, replied, "I shall take care to live so as nobody will believe them;" in like manner I tender my thanks both to the reviewer and his friends, resolving so to preach and so to live, that nobody shall believe them. I may be a worse man than I take myself to be; be that as it may, I pray the Lord to vouchsafe sufficient grace to enable me to make a profitable use of what has been said against me.

In the simplicity of my mind I am ready to imagine the reviewer has been inflamed by a pair of firebrands, or a couple of small tar barrels; and that to "please a party," he consented to exercise his especial vocation in relation to the "Plain Statement." And certainly, had I, as a preacher, on occasions of unusual interest, or on any other occasions, ostentatiously descanted upon geography, biblical literature, or the sacred originals, I should feel the justice of what is laid to my charge; had I ever exclaimed in a public assembly, "Now, you *parsons*, I have got something for *you*, mind what I am going to say," &c., following this pompous introduction by nothing at all, or at most by a low, trumpery remark, I should merit the reflections contained in the "Ambassador;" had I accustomed myself to punning in the pulpit, to low vulgar witticisms, or to light frothy remarks, the imputations of the reviewer would have been founded on truth; had I exceeded the limits of a public department, for the sake of displaying either my "industry" or "great natural talents," by catechising a brother for his grammatical errors, in the presence of a crowded house, and when that brother had been much excited, taking care to inform the audience that *I* understood grammar—that

I never committed a grammatical mistake through ignorance—that I accused myself to early rising, &c. &c.; had I thus acted, I should have richly deserved all the reviewer has said, and ten thousand times more. But against these charges I can appeal to both my own conscience and the public. Here again the stuff will not take the dye. The colouring is good enough, but the editor must seek another ground for its application. Of course he will not try it in relation to any of his own party, certainly not in relation to brother; and least of all, in relation to himself.

For my first productions I owe the public an apology. They were not such as I can now myself approve; and I can readily excuse the juvenile productions of uneducated men, when, for the sake of attracting notice, they may even spiritualize a wheelbarrow. But the pomposity, the levity, and conceit of matured life, deserve to be rebuked.

(*To be continued.*)

ALLEGED ERROR IN "A LETTER TO A PASTOR."

My dear Mr. Editor,

I have been a little grieved at reading some remarks made in "A Letter to a Pastor," which appears in the Herald for July, see page 163. A circumstance is alluded to there, which, I think, might as well have remained unnoticed; nor would its omission at all have deteriorated from the value and usefulness of the letter; but this I should not have noticed had the matter been truthfully stated. Mrs. Hoare says, in reference to the church at Blandford Street, that she little thought she should have been withdrawn from

for believing the precious truths of the gospel. Now, my dear sir, Mrs. Hoare, with others, whom *you* know very well, were not withdrawn from for believing the precious truths of the gospel. The truths of the gospel were held sacred and dear at that time and period by the church and pastor at Blandford Street. If Mrs. Hoare, with others, did really believe what they were supposed to believe, namely, that God was the author of sin, *as* he was the author of holiness; and for this, and only this, they were withdrawn from; then I maintain that Mrs. Hoare was not withdrawn from, by the church at Blandford Street, for believing the precious truths of the gospel, and, consequently, the public ought not to be told that she was. There is, also, another part of the letter that I am displeased with, though, perhaps, *my* displeasure may be regarded but little; you will, therefore, if you please, just suffer me to speak for, and on the behalf of the dead. There is a reflection cast upon Mr. Keeble, most unworthily, and all, to whom his memory is dear, will certainly feel it; I allude, sir, to that part of the letter where Mrs. Hoare refers to her being directed to York Street, to hear the gospel in its *purity*. I object not, my dear sir, to her devout and grateful acknowledgment of the kind hand of God in directing her to such a minister and ministry as was then at York Street, and which ministry we both highly prize, and say, long may he live; but I object to what appears to me to be insinuated by the words, "she heard the blessed gospel in its purity;" thereby implying that it had not been preached in its purity at Blandford Street: in reply to which, sir, I can only say my hearty prayer and wish is, that the gospel may be preached in all our pulpits as *holy*, as forcibly, as successfully, and *withal* as purely as it was by Mr. Keeble in Blandford Street pulpit.

AN OLD KEEBLEITE.

Poetry.

JESUS OUR SIN-BEARING SACRIFICE.

Heb. ix. 26.

Jesus descending from above,
His power and faithfulness to prove,
Put off his bright array;
Once in the end of Jewish years,
Our merciful High Priest appears,
To take our sins away.

He left his glorious throne on high,
And to this earth came down to die,
On him our sorrows lay;
Now rob'd in human flesh he comes,
Our nature, sinless, he assumes,
To bear our sins away.

Surety for sinners now he stands,
He pays the law its high demands
On the appointed day;
View then ye ransom'd sinners, view
The suffering Lamb who died for you,
And bore your sins away.

Eternal peace was made with God,
When our Redeemer shed his blood
On that atoning day;
The sacrifice then made by fire,
Assuag'd Jehovah's dreadful ire,
And bore our sins away.

Eternal Spirit now impart
Salvation through his bleeding heart,
And all his love display;
No theme like this can move the chord,
In praise to our redeeming Lord,
Who bore our sins away.

Soon shall the church below arise
To meet their kindred in the skies,
And join the heavenly lay;
Then will we sing more loud and sweet,
And lay our crowns at Jesu's feet,
Who bore our sins away.

Eynsford, Kent. W. REYNOLDS.

THE CLEANSING OF A POLLUTED HEART.

O endless misery!
I labour still, but still in vain;
The stains of sin I see
Are oaded all, or dyed in grain.
There's not a blot will stir a jot,
For all that I can do;
There is no hope in fuller's soap,
Though I add nitre too.

I many ways have tried,
Have often soak'd it in cold fears;
And, when a time I spied,
Have poured upon it scalding tears:
Have rins'd and rubb'd, and scrap'd and
scrubb'd,
And turned it up and down;
Yet can I not wash out one spot,
Its rather fouler grown.

O miserable state!
Who would be troubled with an heart,
As I have been of late,
Both to my sorrow, shame and smart?
If it will not be cleaner got,
'Twere better I had none;
Yet how should we divided be,
That are not two, but one.

But am I not stark wild,
That go about to wash my heart
With hands that are defiled
As much as any other part?
Whilst all thy tears, thine hopes and fears,
Both every word and deed,
And thought is foul, poor silly soul!
How canst thou then succeed?

Can there no help be had?
Lord thou art holy, thou art pure;
Mine heart is not so bad,
So foul, but THOU canst cleanse it, sure.
Speak, blessed Lord, wilt THOU afford
Me means to make it clean;
I know thou wilt, thy blood was spilt,
Should it run still in vain?

Then to that blessed spring,
Which from my Saviour's sacred side
Doth flow, mine heart I'll bring,
And there it will be purified.
Although the dye wherein I lie,
Crimson or scarlet were;
This blood, I know, will make't as snow,
Or wool, both clean and clear.

FRANCIS QUARLES.

THE CHURCH OF CHRIST COMPARED TO A GARDEN.

Sol. Song iv. 16. Hosea xiv. 6.

The church of Jesus here below
Is like a garden fair;
Where heavenly plants immortal grow
Beneath his gracious care.

May grace descend in copious showers,
Our vigour to renew;
And gently on the tender flowers
Distil like morning dew.

Upon this garden here below,
Wake heavenly wind and come;
From Calvary's sacred mountain blow,
And shed a rich perfume.

O bid the heavenly breeze arise,
To make our spices flow;
Send showers of blessings from the skies
And make thy garden grow.

Let faith, and love, and holy fear,
And every grace still bloom;
And oft into his garden here,
Let our beloved come.

Thus rob'd in beauty all divine,
May every plant appear;
Till planted in the heavenly clime,
To bloom for ever there.

Eynsford. W. REYNOLDS

Notice of Books.

Observations on Chapel Debt Extinction, by means of the Loan Fund Principle, as adopted by the Baptist Building Fund. With an Appendix, containing an examination of the

operation of Building Societies for this object. By W. BOWSER. London: Houlston and Stoneman, 65 Paternoster Row. Price Sixpence.

This is a valuable pamphlet. It

proposes a plan for the liquidation of chapel debts, which appears to us to be admirably calculated to work well, and to accomplish the desirable ends at which its advocate, our brother Bowser, earnestly and laudably aims. An extract or two from the pamphlet itself will, however, give our readers, into whose hands it may not have fallen, a more correct view of the author's object and plan, than we can furnish by any remarks of our own.

Mr. Bowser says in the first page of his "Observations," "It is not my intention to inquire what would have been the best means to originate, for the purpose of providing and distributing funds for building new chapels. Whatever plan might have been or is now considered most advisable, in every case, the funds must be provided by the individual members of the church, and should be confined specially to the benefit of the church. It may not be conceded that it is desirable to form a common stock for this purpose, to be contributed by a less or more extended union of brethren and churches; and yet do we not find, in the New Testament, a justification of such a union for many of the purposes of enlarging the Redeemer's kingdom? A common stock for chapel-building purposes, contributed by annual gifts from the churches, and committed for distribution to the care of brethren chosen by those churches, is, I think, not only desirable, but in accordance with scripture.

From this centre, whether contributed by two, ten, or twenty churches, each would obtain its proportion of the amount required for building their respective chapels; and each, upon the loan fund principle, would repay that amount back to the common stock, by the necessary instalments, to be re-issued to other churches. Thus, in a few years, the reservoirs of the churches' gifts, would become a wholesome and adequate supply of the means for building chapels, and, I am confident, equal to the fullest healthful extent. This stream, going out from the church, and returning again to the church, passing in easy circulation, would give vigour and independence to all our building transactions. The rules and regulations for such a fund require careful attention to make it move with ease and regularity, but, in conjunction with brethren like-minded,

I should not despair of seeing such a system fully developed.

In all cases the church of Christ should stand free from imputation; either upon her doctrine, her discipline, or her practice. This is a position that none of her members will deny; consequently the injunction, "Owe no man anything," refers to her in her corporate capacity with more than whatever force it can be made to apply to individual cases. The debts already incurred by churches for the erection of their places of worship have; it is to be feared, sometimes been in violation of this injunction; and, I believe, it is generally admitted, the accumulation of these debts, at this time, presents a formidable obstruction to their welfare, comfort, and creditability, if not a hindrance to their success. Whatever errors have been committed in creating and leaving unpaid these debts (accumulated in our own denomination to £150,000), the question now to be considered is, in what practical manner can they be best paid off, so as to secure the honest character of the churches, their independence, and their mutual benefit."

Allusion is made further on to a fact known to many of our friends:—

"In the early part of the year, 1845, it was proposed to the Baptist Building Fund to appropriate to the churches the amount left to that Fund by Dr. Newman (£1000, less legacy duty, £900), by way of loan, without interest, to be repaid in yearly instalments, in a given number of years. There was somewhat of novelty in this suggestion, and it might be a little originality; it did not, therefore, at the first sight, appear to the Committee as desirable. But a table of its results having been made out, and read at one of the meetings of the committee, they directed the friend who prepared it, to have it printed and circulated amongst them for their perusal. See Table A."

"After the circulation of this table, and the mature consideration of it by the committee, the principle met with their almost unanimous concurrence, and with the most hearty support and approbation of their excellent treasurer, J. Fletcher, Esq., who warmly en-

* See his letters in the Baptist Magazine for August, 1845, and August, 1846; and also his letter to the subscribers of the —, and the following, dated July 25, 1846:—

tered into it, and to whose public as well as private support much is due for its successful introduction, and to whom I am individually indebted for that personal attention given by him to the few hints and suggestions I submitted to him on this subject."

"DEAR SIR,—The Report which accompanies this letter, conveys to you the resolution passed at the annual general meeting of the subscribers to the Building Fund, constituting your Society a *Loan Fund*, and adopting the principle recommended by Mr. Bowser.

"I avail myself of the opportunity very earnestly to entreat your co-operation with this endeavour to remove the incumbrance by which our churches are oppressed. The amount of their debt is ascertained to exceed £100,000. The interest thereof, five thousand pounds per annum, being actually a charge that must be provided for, is, to a great extent if not entirely, paid by a reduction of the emolument of the pastors. The only remedy for this withering evil is to provide an adequate fund for lending money to the churches without interest.

"I trust that you will take this important subject into your serious and prayerful consideration. Assuredly it has a more direct and powerful claim upon every member of the denomination, than any other Institution whatsoever; because the prosperity of our churches at home is the source from which domestic and foreign purposes must derive their aid; therefore, by suffering the continuance of this overwhelming debt we obstruct the stream of contribution at its source. Our churches justly complain of neglect. We have too long permitted the money that ought to have been appropriated to the sustenance of the pastors and their families, to be paid or rather squandered away for interest, while those worthy, persevering men, who neither shrink from duty, nor complain, have laboured on unnoticed in their destitution.

"It would be an effectual remedy, and that remedy is practical and easy, if every member of our churches, according to his or her ability, would immediately make a liberal donation to the *Loan Fund*. It is not overrating that effort, if it were made simultaneously, to estimate that twenty thousand pounds at least would be the result. One peculiar fact operates strongly in favour of what is proposed, and is deserving of your attention—money, subscribed to other institutions is by them expended and is no more; *this fund remains*.

"The plan of lending money upon security, ensures its perpetuity by continual return. Whatever sum is lent with interest added, constitutes the half of that loan an *actual gift* to the church assisted; for be it remembered that the interest in ten years amounts to *fifty per cent*. The loan annihilates the interest, and, to that extent, in ten years, the church is benefited, while the debt that would, in the one instance have remained, will, at the end of

From our inability to insert the copious and well-constructed "tables" which are published in Mr. Bowser's little work, we find ourselves incapable of rendering due service to our brethren in the ministry, and in the churches generally—to our friend the author, and to the excellent plan which he recommends, without most urgently advising all amongst our readers who have the honour and welfare of Zion at heart, to purchase the work, and to give it a careful and serious perusal.

The Baptism of the Holy Ghost Ceased, or Baptisms in their own Place, founded upon the testimony of Jesus, and from demonstrable experience.
By WILLIAM ODLING. London: J. Nichols, 9, Chandos Street, Strand,

that term be no more. In all this, the Fund sustains no diminution; the plan of lending upon security ensures its perpetuity by half-yearly returns; however large the Loan Fund may be, it is all invested. One-twentieth part is repaid and re-issued in new loans every half-year. Thus a round of benefits annually runs its vivifying course; and with the exception of trifling loss which perhaps occasionally, although very rarely will occur, the sum originally given, with all expected accumulation from annual subscriptions and bequests, will continue entire, and when fifty revolving years have passed away, be in active operation, equally beneficial as at first.

"This plan is clear and simple; it needs no machinery; it incurs no expense; it involves not any secular, speculative, future, personal advantage; all is tangible and real. It contains nothing derogatory nor contrary to the pure principles of religion; it offers no deceptive prospect of benefiting the subscribers by compound interest nor accumulation; it invites your assistance solely in accordance with the divine command, "GIVE good measure, pressed down, running over," and it shall be returned to you in *blessings*, when you witness the effect upon the poor of *His flock* who committed them to the charge of his disciples for ever. Would that the extent of their privations, their claim upon Christian sympathy, and the value of this unquestionable remedy, were rightly estimated; that estimate would produce an effect sufficient to excite this personal appeal, and to secure your responding to the application by a remittance adequate to the extensive purpose, or by such liberal addition to your annual subscription as the urgency of the case and your own feelings shall direct."

"I am, dear Sir, sincerely yours,

"JOSEPH FLETCHER.

"Union Dock, Limehouse,
"London, July 20, 1846."

and E. Mote, 51, Borough Road.
Price Fourpence.

The point which the author of this pamphlet endeavours to maintain and demonstrate, is introduced to the notice of his readers in the language subjoined:—

“From many years experience and observation, the *Baptism* of the Holy Ghost, appears to me, to be a subject too little examined and too much overlooked in the Divine Oracles, and, hence, but little understood, and much perverted by forming hasty and groundless opinions upon it, and that, by a vast number of professing christians. It has been said, (in my hearing) times out of number, when speaking of the ordinances of God’s house, as set forth in the scriptures of truth, that if we are but baptized with the Holy Ghost, many other things which are earnestly contended for, by some bigoted and narrow-minded people, are but of minor importance, and are non-essentials; and this has been the general cry of those who hold with Pedobaptism. My reply to such has been, and still is, ‘you may have been regenerated by the Spirit, and the Spirit may bear witness with your Spirit, that you are a child of God, and adopted into his family by sovereign grace, and have a manifest token by the power of the Spirit, that you are an heir to an inheritance that is incorruptible, undefiled, and that fadeth not away. But allow me to say, that, according to the testimony of Jesus, you never was baptized with the Holy Ghost, nor ever will, that having ceased;’ this position I intend to prove by the word of God. This has been, and still is, a strong hold in which *flesh* and *Satan* keep many from obeying the commands of God, and still complying with preconceived notions, traditions, and inventions of men, and, by so doing, make the commands of God of none effect.”

Four kinds of baptism are alleged to have existed in the primitive days of the church: namely, “water baptism,” “fire baptism,” “suffering baptism,” and the “Holy Ghost baptism.” On the subject of “fire baptism” Mr. Odling’s views will appear at least somewhat unusual. He says:

“When John was baptizing in Jordan, many of the Pharisees and Sadducees came to his baptism, whom he sharply rebuked, and called them a

generation of vipers, and asks who had “warned them to flee from the wrath to come,” Matt. iii. 7, 10. It appears they had not changed their minds, relinquished their former notions, nor reformed their lives and manners, nor repented, according to what John exhorted to in his preaching: their only *plea* was, that they sprung from a religious stock, *Abraham*, (they had a notion that by the merits of Abraham, they would be delivered from the fire of hell,) which amounted to nothing in John’s estimation, “say not within yourselves we have Abraham for our father,” &c., Matt. iii. 9. John being surrounded by a mixed multitude, proceeds in the eleventh verse to describe the consequences resulting on the penitent, and impenitent; that one party should be baptized with the Holy Ghost, (on the day of Pentecost,) and the other with *fire*, ‘he that cometh after me, is mightier than I, he shall baptize you with the Holy Ghost, and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into his garner; but he will burn up the chaff with unquenchable fire.’ Verse 12, ‘Every tree which bringeth not forth good fruit, is hewn down and cast into the fire.’ This baptism with fire has occasioned much conjecture, and many absurd opinions have been founded upon this passage: but the context explains it. It is remarkable that neither Mark nor John names, in connection with the baptism of the Holy Ghost, that of fire; but the reason is self-evident, they neither of them notice the characters who came to John’s baptism, but merely name the drift of his preaching and baptizing; therefore, the fire was out of place with them. Neither is it named in any other passage, in connection with the baptism of the Holy Ghost; and the reason is obvious, because the character it belongs to, is not in the context. Many think the passage was fulfilled on the day of Pentecost, by the cloven tongues, but they were only like of fire, and sat upon each of them, so it could not be termed a baptism of fire. This phrase is expressive of the awful judgments which should be inflicted on the Jewish nation, when Christ, by his Spirit, would reprove them for the sin of rejecting him as the Messiah; and when he should appear as a refiner’s fire, and fuller’s soap, when the day of

the Lord should burn as an oven, it is also expressive of everlasting fire in hell. Oh! what vast numbers of professors there are, that would do anything to evade that despised ordinance of Baptism by dipping or immersing in water, which Jesus Christ instituted. But there will be no evading or escaping baptism in hell, and all in heaven will be convinced of its being scriptural; so that, finally, all will be Baptists, both in heaven and hell. God has said, concerning the above characters, in Deut. xxxii. 22, "a fire is kindled in mine anger, and shall burn to the lowest hell." This may allude to the burning of their city, and destruction as a nation; but it is said of the goats, the tares, the chaff, and the finally impenitent, that they shall have their part in the lake that burneth with fire and brimstone, they that do iniquity, shall be cast into a furnace of fire, Matt. xiii. 42. "Death and hell was cast into the lake of fire, and whosoever was not found written in the book of life, was cast into a lake of fire," Rev. xx. 14, 15. To be cast into a lake of fire, or a furnace of fire, is a baptism indeed, in every sense of the word, according to the native meaning of the phrase. It will then be found that baptism is neither sprinkling nor pouring; but plunging, immersing, and overwhelming. Good Lord deliver us from this awful baptism, and enable us, while here on earth, to walk in all the ordinances which thou hast commanded, blameless. Thus much for fire baptism. I do not contend for material fire in hell, but leave it to the reader to think for himself, what everlasting fire, and everlasting burnings are (see Isa. lxvi. 24, and xxxiii. 14.)

Concerning the "Baptism of the Holy Ghost," we are told that

"The baptism of the *Holy Ghost* commenced with the apostles on the day of Pentecost, was confined to their days, and ceased with them."

This opinion is supported, in the judgment of our author, by many passages of scripture; and he remarks,

"There is a time appointed in the mind and will of God, for him to fulfil all things that he hath purposed under heaven, Eccles. iii. 1. All the prophets prophesied of Messiah to come: there was a time for him to be born, Luke i. 26, 31; a time for him to die, xvi. 18; (and he was acquainted with

the time and manner of his death, Luke xviii. 33, and often apprised his disciples of it,) and a time for him to rise from the dead, and ascend to his Father, John xx. 17. And then the time drew near for him to fulfil his Father's promise of baptizing his disciples with the Holy Ghost. On the fortieth day after his resurrection, just before he left his disciples, and ascended to his Father, he told them to go to Jerusalem and tarry there, Luke xxiv. 49, *and they SHOULD BE BAPTIZED WITH THE HOLY GHOST NOT MANY DAYS HENCE*, see Acts i. 5, and xi. 16,* which took place ten days afterwards, (as above,) and which was fifty days, or seven weeks after Christ's crucifixion.

"Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey. And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And when they had chosen one of their number, to take Judas's place, which number were about an hundred and twenty, they appointed two who had accompanied them all the time, that the Lord Jesus went in and out among them, from the baptism of John to that moment. And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven apostles," Acts i. 15, to the end. This is all that is on record that transpired from our Lord's ascension to the day of Pentecost.

"And when the day of Pentecost was fully come (that is, fifty days after the passover, this feast of the Jews was kept, and it was the first day of the week, and the third hour of the day,) they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with

* They had been regenerated. - Ed.

the Holy Ghost, and began to speak 'with tongues as the Spirit gave them utterance,' Acts ii. 1-4. Here was such an extraordinary and miraculous event; the like never took place in the world, till this day of Pentecost—'a sudden sound from heaven, as of a rushing mighty wind, and filled the house where they were,'—a visible appearance of cloven tongues upon them—and filled with the Holy Ghost—they were encompassed, filled, and overwhelmed with irresistible power. How could John and Jesus Christ better express this plentiful effusion and donation of the Spirit, than by terming it the baptism of the Holy Ghost? 'And they began to speak with other tongues, as the Spirit gave them utterance:' this instantaneous gift of tongues was exclusively confined to the baptism of the Holy Ghost, and on this occasion was conferred upon some poor illiterate fishermen, who never heard the languages before; but they were now in a moment enabled to understand and speak fluently, which so astonished numbers who beheld and heard, that they cried out, 'The wonderful works of God: what meaneth this? Others mocking said, these men are full of new wine.' But Peter gave them to understand that they were not drunken, as they supposed, but declared, 'This is that which was spoken by the prophet Joel (ii. 28.) And it shall come to pass,' &c., see Acts ii. 15-20. As I have related the passage above, I need not repeat it in full here; but merely refer to it, to show the fulfilment that much of it now came to pass. Moreover, Peter shewed the fulfilment of other promises quoted above, for he said, 'This Jesus hath God raised up, whereof we are all witnesses. Therefore, being at the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear,' verses 32, 33. On this memorable day, there were added to the kingdom and church of Jesus 'about three thousand souls, and fear came upon every soul; and many wonders and signs were done by the apostles,' verses 41, 43. No doubt but this very much offended the old serpent, and he soon stirred up the priests, the Sadducees, and rulers against them; but, notwithstanding all the opposition, very shortly after the above, 'about

five thousand more believed,' Acts iv. 4. What a proof that all the promises in the scriptures are 'Fenced with Jehovah's shalls and wills, Firm as the everlasting hills.'"

Referring to the need of the miraculous baptism of the Holy Ghost in primitive times, Mr. Odling observes:

"When Israel came out of Egypt, and when the church was in its infant state, and but a child (Hosea xi. 1, in the beginning of the Old Testament dispensation,) the Lord gave a full demonstration of his presence and care, which it required—and which its enemies might discover—by a visible appearance of a pillar of cloud by day and a pillar of fire by night, which continued with it forty years, till he brought it to the borders of the promised land, and had led, established and instructed it to trust in him; and then disappeared or ceased to be with it visibly—when Moses, his first leader and establisher, died, 'And there arose not a prophet since in Israel like unto Moses,' Deut. xxxiv. 10.

"So likewise the kingdom, or gospel church of Christ, in its infant or primitive state, required the extraordinary gifts of the Spirit, that demonstrable evidence might be given to a gainsaying world, that christianity came from heaven, by the manifold wisdom and power of God, 1 Cor. ii. 7, and when the Holy Ghost, by the apostles, had recorded the great mysteries of the kingdom, and had appointed and instituted and plainly set forth all the ordinances of his church, in the gospels, in the Acts of the Apostles and in the Epistles, and closed the revelation of his will, so that this will or testament of Jesus, Heb. ix. 16, 17, might be handed down to posterity, and the ordinary operations of the Spirit as we see, to continue as it was in the beginning, and ever shall be to the end of time, and as the church grew up on the earth, from infancy to her full stature, God, like a wise nurse, by degrees, weaned her from these miraculous gifts, and he left her, as parents leave their children when grown to be men, to subsist without these extraordinary helps and supplies, and as the apostles gradually died and left the church, so the baptismal gifts ceased with them. And may it not be said of the apostles, as of Moses, there hath not arisen any in spiritual Israel like unto the apostles?

"For since the apostolic age, who will presume to say that we have been, or now are, favoured with any man, or men, however great their gifts as ministers, who have been, or now are able, instantaneously, by the immediate operation of the Spirit, to speak with other tongues; raise the dead, and punish offenders with immediate death (by a word,) and heal the most malignant diseases, &c., as above? It must be confessed that none can be found to perform them. And as those gifts were conferred by the laying on of hands, and those gifts are ceased, so laying on of hands should cease likewise, being useless, as nothing is conferred (in our day) by such a ceremony."

By the purchase of the work, which is sold for fourpence, our readers may, to a fuller extent, gratify their own curiosity, and confer a benefit upon the 'Aged Pilgrims' Friend Society.'

"Strong Consolation for sin-despairing Souls: being a Selection from Erskine's Gospel Sonnets, called the Believer's Jointure." Sold by A. Charlwood, Norwich; Groombridge and Sons, London.

This is a reprint from Ralph Erskine's

"Gospel Sonnets," which we cordially recommend to our readers, assured that, if the name of Christ be to them as ointment poured forth, they will consider sixpence well spent in the purchase. The entire series of sonnets, called "The Believer's Jointure," is a spiritual savoury illustration of the Lord's declaration to his church,—*"Thy Maker is thy husband,"* Isaiah liv. 5. As a specimen we give the first four stanzas.

"O happy soul, Jehovah's bride,
The Lamb's beloved spouse;
Strong consolation's flowing tide,
Thy Husband thee allows.

In thee, though like thy Father's race,
By nature black as hell;
Yet now so beautified by grace,
Thy husband loves to dwell.

Fair as the moon thy robes appear,
While graces are in dress;
Clear as the sun, while fount to wear
Thy Husband's righteousness.

Thy moonlike graces, changing much,
Have here and there a spot;
Thy sun-like glory is not such,
Thy Husband changes not."

Intelligence.

STOWMARKET, SUFFOLK.

Fifty years having rolled away since a Church of the Particular Baptist denomination was first formed in Stowmarket, Suffolk, the friends agreed to hold a "Jubilee Meeting," which they did on Monday, July 5th. They met together in the afternoon, and looked back upon the way and manner in which it hath pleased the Great Head of the Church to lead and conduct them as a church in the wilderness. The church at Stowmarket was a branch from the church at Diss, in Norfolk; it was at first composed of 69 persons. Good old Jabez Brown, (whose name will be long remembered) was their first pastor, whose labours among them were greatly blessed of God, so that the church multiplied and grew. The church had the pleasure to

enjoy his ministry for 22 years, when it pleased the Lord to take him to his heavenly rest above. At the close of his labours, the church numbered 142; since that time, several different ministers have been ministering unto them the word of life. Mr. T. Lingley is their present pastor, and his labours have been greatly blessed of the Lord, to the bringing in of more sheep to the fold below. On the day above named, about 43 members of the church, together with a few other friends, partook of a comfortable cup of tea; and in the evening, held a *special prayer meeting* for the peace, welfare, and prosperity of the church, and for the outpouring of the influence of God's Holy Spirit upon our souls. In the course of the evening, Mr. Collins, (late town missionary in Stowmarket) delivered a most impressive and suitable address

to the meeting upon a jubilee of a gospel kind, or upon the release and deliverance God's people are brought to experience, and the privileges they enjoy when they have been brought out of the kingdom of darkness into that of God's dear Son; and truly we could, and can still say, "it was good to be there." We believe the Lord did condescend and dwell amongst us of a reality, and signally owned *that* means, by commanding a blessing upon our souls. The present number of the church is about 144; only two of those that first composed the church are still remaining, and one of them we had the pleasure of seeing at our pleasant and long to be remembered Jubilee Meeting.

RECOGNITION OF MR. W. PARSON, AT RATTLEDSEN.

Mr. Wm. Parson, late of Carlton Road, Norfolk, having accepted a unanimous invitation from the Baptist church at Rattlesden, was publicly recognised as their pastor on Lord's day, July 18th.

Mr. P. Dickerson, of London, gave a short, but clear and scriptural account of a gospel church, and asked the usual questions.

In the afternoon delivered a very lively and interesting address to the church from Deut. i. 38:—"Encourage him."

And in the evening Mr. J. Cooper of Wattisham gave a very *important* and impressive charge to the pastor from 2 Tim. iv. 2:—"Preach the word."

Solemnity and interest characterised the whole proceedings of the day.

PASTORAL SETTLEMENT AT HORHAM, SUFFOLK.

The church in this village was formed about fifty years since, under the indefatigable labours of Mr. Edward Manser, who entered into the joy of his Lord in the year 1816. After his death Mr. Matthew Harvey was called to the pastorate, and continued his useful ministry till about two years since, when, from increasing bodily infirmities, he was induced to resign his office. The pulpit was subsequently supplied, with much acceptance, by our brother Catt, of Otley, till a few months

since, when, by the special guidance of Zion's Head, brother Galpine, late of Banbury, entered upon his ministry, and, after receiving a most cordial and unanimous invitation to the pastorate, which he accepted, his pastoral settlement was publicly recognised on the evening of Wednesday, the 21st of July. The service was conducted by brother Wright, of Beccles, who addressed to the pastor and church the admonitions contained in 1 Peter v. 1-11. The congregation was very large, and an unction from the Holy One rendered the service refreshing and blessed.

On Lord's day, September 6th, 1846, there were six persons baptized at Salem Chapel, Two Waters, Herts., on a profession of their faith in Christ Jesus. On the first Lord's day in October one person received who had been baptized there some years previous, and was again admitted, on that day, as a member. And during the present year the Lord has brought back one who had strayed from the fold. And on the first Sabbath in May five were baptized on a profession of their faith. On the first Lord's day in July an aged pilgrim expressed a wish to come to the Lord's Supper, who has been separated from the church to which she belonged by distance. And on the first Lord's Day in this month two more were added to our little number who had, formerly, been members of the General Baptist church, so that we may say with the church in Canticles, "Lo! the winter is past, the rains are over and gone; the time of the singing of birds is come; and the voice of the turtle is heard in our land," for it has been, in times past, almost forsaken, but the Lord has appeared to his own people.

It is now some length of time since any were added, previous to the time here mentioned, and the church in a low condition, altogether. Ah! Satan says, so would we have it; but there is a time for all things, and the Lord knows a time to mourn is as much requisite as a time to rejoice.

ERRATUM.—Page 189, 3rd line from bottom, 2nd column, for *mudding* read *muddling*.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

OCTOBER, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

HEARING.

"Take heed, therefore, how ye HEAR," Luke viii. 18.

"Faith cometh by HEARING," Romans x. 17.

"Whither are you going so speedily, my brother?" exclaimed a member of a christian church to an elderly friend, who, like himself, was a little too late for the commencement of the afternoon service at the chapel with which they were both connected, "you are not going to preach this afternoon, are you?"

"No," replied the old man, without slackening his pace, "but I have an *important part* to perform in the service."

"Indeed!" exclaimed the other, "what is that?"

"I have got TO HEAR," rejoined the aged pilgrim.

And, he was right. Hearing is important. We may lose much of our comfort, and mar much of our peace by hearing amiss. The ear must be sanctified, or we cannot profit by listening to the preached word. All the spiritual obligations of the assemblies of the saints do not devolve upon *the speaker*. When matters appear to decline in the church, the reason will not always be found out when the people ask, how does our minister preach? they should also enquire, how do *we hear*?

Some hear habitually. They come to the house of God from habit. They occupy a certain place—they assume a certain formal position during the devotional exercises of the sanctuary, just because they have done these things until custom has made them necessary to their comfort. They frequent the house of God on the very same

principle which actuates them in holding their knife in their right hand, or otherwise, when eating, and from no higher motive. Truly a good habit is better than a bad one; but habitual hearing is but a sorry substitute for spiritual hearing.

Some hear intellectually. They delight in feasting their minds upon a well-furnished repast, consisting of "original ideas," "appropriate illustrations," and "elegant expressions." They look more for grammar than grace from the minister's lips, and value college learning more than christian love. If they hear a plain, godly man, who comes not "with enticing words of man's wisdom," they say concerning him and his ministrations, "what the poor man said was *true enough*, but it was all very home-spun and common place, nothing for the intellectual hearers." Perhaps not, thou conceited sinner; but it may be, that humble, God-fearing souls were refreshed and strengthened, whilst thy proud, cold soul, was "sent empty away."

Some hear doctrinally. The doctrines of grace are the life of the spirit, when through sovereign mercy the soul is enabled to realize the grace of the doctrines. But the hearers now adverted to, love doctrines, *and nothing else*; they love not the flesh of a gracious experience, nor the beautifying skin of godly practice. They are religious skeletons themselves, and they admire a skeleton religion. Destitute of heavenly dew, they prize nought but dry statements of doctrinal truth to the exclusion of divine truth in its other blessed aspects. You may preach a Christ who stands in their stead, but not a Christ who lives in their hearts; nor a Christ whose saving love is manifested in their life and conversation.

Some hear experimentally. At least this is what *they say*, although, unhappily, the experience which they delight in having portrayed is the basest and blackest part of the human character. A minister is not worth a fig in their estimation, unless he expatiates continually upon the features of a foul, filthy, harsh and horrible portrait, and winds up by declaring vauntingly that *the picture is his own*. They mistake the marks of sinnership for the evidences of saintship, and deem God glorified by the triumph and tyranny of sin, rather than by its subjugation and downfall.

Some hear suspiciously. They *expect* to hear something at which they can carp and cavil; and as preachers are fallible men, these hearers seldom go away *quite* disappointed. They acknowledge the possibility of the existence of *a few men* who "*preach the truth*," but seem to fail, in finding them, most amazingly. If they hear a sermon on a practical subject, they suspect the minister is a "work-

monger ;" if on a doctrinal one, they suspect he is a "dead calvinist;" and if on an experimental one, they suspect he preaches "frames and feelings." In fine, they seem to suspect every body and every thing, but, seldom suspect *themselves* and *their own opinions*.

Some hear sleepily. They make a point of going to sleep in the house of God. They profess to come to court, but come principally to have a nap in the presence chamber. Their attitudes seem to denote overpowering fatigue, and they frequently nod, but not in approbation, for much of the sermon is unheard. They use themselves to holding down their heads, and covering their faces with their hands, during the discourse, so that they may not be supposed to be napping, but "*merely sitting in their usual way.*" Nor is the sleepiness of these professing dormouses at all lessened by the habit, on the part of many of them, of quaffing an extra quantity of beer or some other sleep-inducing drink, before or between the services, upon the Lord's day.

Too many hear prayerlessly. How few, comparatively, even amongst the members of our churches, besiege the divine footstool on behalf of their minister. In a formal way they name "thy servant our pastor" at the prayer meeting, but in the outgoings of their desires before God in secret, how unfrequently is their minister remembered. A *prayerless* hearer need not, nay ought not to complain, if he is not a *profited* hearer. When hearing is most edifying, it will be "sanctified by the word of God, and *prayer.*" It has pleased God to connect spiritual prosperity with prayerfulness of spirit. This is a law of the kingdom of grace, which, like its author, "altereth not."

Reader! are you amongst the hearers whose manner of hearing we have attempted to describe? If you be *not*, may his holy name be praised whose sovereign goodness hath made it otherwise with you. *If you be*, may HE render these remarks useful in arousing reflection, in working repentance, and in causing reformation.

Stonham.

THOMAS SMEETON.

THOUGHTS ON PERSEVERANCE.

Continued from page 202.

We pass on to notice, Secondly, that the death of Christ is another argument to prove the delightful truth. Christ is the head of his church under the covenant of grace, as Adam was of all mankind under the covenant of works; as such the Lord Jesus Christ graciously undertook for all his people, and by his active and passive obedience he fully satisfied the law and justice of God on their behalf,

and opened a new and living way for their return to God here by faith, hereafter by sweet and blessed fruition. Nor did he die for all men, for there were some when he died suffering in their own persons the vengeance of eternal fire, Jude, 7. It would be akin to blasphemy to say he died for those who were then in torment. But this conclusion is the natural product of Arminianism and Fullerism. We allow the scripture says, "He (Christ) tasted death for every man," Heb. ii. 9. If we attend to the apostle's strain of meaning, it is evident he speaks of many sons being brought unto glory? Christ is not ashamed to call them brethren; "Forasmuch, then, as *the children* were partakers of flesh and blood, he also himself likewise took part of the same, that by death he might destroy death," &c. Those he represented in his obedience unto death are his brethren, the members of his body mystical, and he tasted death for every one of them; hence we are warranted to conclude every one of his brethren or people shall be saved.

To say all may be saved, is, in effect, to affirm that none shall; a thing that only may be, may surely not be; and if there is but a peradventure for our salvation, it is easy to prove no soul ever can be saved. Our Saviour says, "All that the Father hath given me, shall come to me; and him that cometh I will in no wise cast out, but will raise him up at the last day," John vi. 37—44. In which words are contained, 1, the doctrine of election; 2, of faith; 3, of glorification; in order to which, perseverance is absolutely necessary, and must be implied.

When we consider Christ to be God, he must know for whom he suffered; and if we also consider the greatness, merits, and efficacy of his sufferings, he could not undergo all in vain; but it would (with reverence I write it) be in vain, if those he died for were finally to miscarry.

We will now observe, Thirdly, the work of the Holy Spirit, as affording another basis for our faith. When the Spirit begins, (who only can) he carries on his work in the hearts of God's people, till they are made meet for the inheritance prepared for them above; for he has engaged in covenant to bow the wills, to regulate the powers, and sanctify the affections of all the elect; to lead, guide, strengthen and direct them through this wilderness, and he never leaves the subjects of his grace till he puts them into the arms of the Redeemer in glory. To this purpose Christ speaks, John iv. 14, "Whosoever drinketh of the water that I shall give him, shall never thirst. But the water that I shall give him, *shall* be in him a well of water springing up (ascending with energy and constancy) into everlasting life." Perti-

nent to this point, also, is what the apostle says, "He that establisheth us with you, and hath anointed us, is God, who hath sealed us, and given us the earnest of the Spirit in our hearts," 2 Cor. i. 21, 22. Those that are established and anointed, and have the sealing and earnest of the Spirit, cannot fall away. This is again mentioned in Eph. i. 13, 14.

Fourthly, we may argue from God's faithfulness and immutability, the certain perfection of the work of grace in and for the beloved objects of divine favour. That immutability is an essential attribute of God, the scriptures abundantly assert, Mal. iii. 6, Heb. i. 12. Worthy of our attention is what an excellent author says upon the unchangeableness of God: "Could he ever be changed, it must be by others, or himself; by others it cannot be, not being in the power of any; how can the thing made, have power over him that made it? Nor by himself; if so, it must be for the better or the worse; for the worse it cannot be, for then he must cease to be the most perfect being, or cease to be God: nor for the better, for how can he be better who is already absolutely the best?" Jenks's Medit. vol. 2, p. 29, 2nd edit. God having bestowed his grace upon his people, he never takes it from them; his unchangeableness will not admit of it. "The gifts and callings of God are without repentance," Rom. xi. 19. "If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life," Rom. v. 10. If when we were strangers and enemies to God, and the way of salvation revealed in the gospel, his grace reached us and proved victorious in subjecting us to his will, much more being made willing to love, follow and obey him, we shall be saved and preserved to his kingdom of glory. Saving grace is the free gift of God, and he gave it to remain and abide for ever, Eccl. iii. 14. This is his gracious promise in Isa. liv. 8—10: "With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer. The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee," &c. So saith Christ, John x. 28, speaking of his sheep, "They shall never perish, neither shall any pluck them out of my hands." And the apostle speaks of some "who are kept by the power of God, (kept as in a garrison) through faith, unto salvation," 1 Pet. i. 5. Whence is that of an ancient Father, "If any of the elect perish, God is overcome by man's perverseness; but none of them perish, because God, who is omnipotent, can by no means be overcome." The saints, therefore, shall be brought off more than conquerors, for God hath said, "I will never, never leave thee; no, no, I will never forsake thee," (for thus that precious promise should

be rendered,) Heb. xiii. 5. Add to this, fifthly, the testimony of God's people in all ages of the church. Look at the generations of old, and see, did any ever trust in God and were confounded? or, "When were the righteous cast off." "The Lord will not cast off his people," Psalm xciv. 14; Lam. iii. 31. To this truth they are enabled at times to bear their joint testimony. Bucer a little before his death spoke thus to Bradford. "My heart and my flesh faileth, but God is the strength of my heart, and my portion for ever," which exactly corresponds with the Psalmist's language, Psalm lxxiii. 26. How triumphant is the apostle's strain, Rom. viii. 38, 39; and such has been the triumph of grace and faith, that doubtless some of the readers of the Gospel Herald have witnessed and read in its pages, and in the records of other Gospel Magazines, of facts corroborative of the testimony of glorified spirits above, their song is "faithful and true," Rev. xix. 11. This is proved, likewise,

Sixthly and lastly, from the intercession of Christ. "I have prayed for thee, that thy faith fail not," says our Saviour to Peter, Luke xxii. 32; and we know his prayer was heard, though his faith failed, as to the exercise of it, yet the root and habit of it remained, and accordingly sprung forth, revived, and grew so strong, that Peter afterwards was emboldened to suffer and to die for his Lord.

Our Lord began the prayer upon earth, which he now offers in heaven, for his people, "Keep through thine own name those whom thou hast given me," John xvii. 11—24; he prays, or rather demands, as the purchase of his death, saying, "Father, I will, that they also whom thou hast given me, be with me, where I am;" on which ground we may conclude that all Christ died for shall possess that "crown of glory that fadeth not away;" it being impossible that Jesus should intercede in vain. This is the foundation of the apostle's challenge, "Who is he that condemneth? It is Christ that died; yea, rather that is risen again, who also maketh intercession for us," Rom. viii. 34. May all God's people, who have their faces Zionward, take encouragement from these things to "go forward" in the name and strength of the God of their salvation, till they come in safety to the mansions of endless felicity.

Norwich,

JOSEPH FLORY.

Exposition.

MOSES AND HOBAB.

Numbers x. 29—32.

The social visits and intercourse of friends are gratifying, and

the time of separation is often painful; we possess a more frequent indulgence of their company; or, if providence seem to open the way, we wish them to

dwell near to us. See this case in the text. We shall notice,

I. The invitation, 29th. In connexion with this invitation Moses makes a statement: he says, "We are journeying to the place of which the Lord said, I will give it you." So says the christian; we are "strangers and pilgrims" here; divine grace has separated us from the world; we are looking "for a better country, that is, an heavenly;" these our hopes, joys, and treasures are; and

"There God our Saviour reigns."

All this, too, is "the gift of God," the gift of his free, sovereign, and changeless grace.

The invitation is presented, "Come thou with us, and we will do thee good." The christian, constrained by the love of Christ, thus invites the seekers in Zion: Come, you who are pricked in your hearts with a sense of sin, and whose desire is after Christ; come with us to the cross, to the mercy seat, and to the means of grace; come, tell out what the Lord in mercy has done for your soul, follow him in baptism, and at his table commemorate his love; come, share our sorrows, joys and hopes.

Mark how he backs up his invitation: "For the Lord hath spoken good concerning Israel." So he has concerning his church, his spiritual Israel. It is present good, future good, eternal good. Manna by the way, Canaan's stores in the end, grace in the wilderness, and glory in heaven. The good he has promised he has long ago provided; it is in Jesu's fulness, and he will surely hand it out; for

"His promise in Christ is yea and amen,
And never was forfeited yet."

This good is as large, as bright, as joyous, and as lasting as heaven; in one word, it is heaven.

II. The reply. "And he (Hobab) said, I will not," &c. This was rather a hasty conclusion, hardly suitable to the courteous and pressing invitation of the amiable Moses. He expresses his attachment to his people and country, and was anxious to revisit those scenes so attractive and cheering to his spirits. All this was natural and commendable, but we think he should have given this friendly invitation more consideration; perhaps he did afterwards, like one in the New Testament, "who afterwards repented and went." See Judges i. 16; iv. 11, 17; 1 Sam. xv. 6.

Seeking soul, cannot you give up all for Christ? Is he not precious to you, and do you not desire to shew forth the love you feel to him? Why, then, not give yourself up to him and his people? Perhaps you feel that you are unworthy, and are also fearful lest you should bring a reproach upon his cause. We sympathize with you here; we say, look to Jesus, and lean upon his strength, and all shall be well. What is the will of Christ concerning you? The New Testament informs you. Obey his will, and leave the consequences to him.

III. The rejoinder, 31, 32. Solomon says, "If the iron be blunt, then must he put to more strength." The discouraging reply of Hobab seems to have stirred up Moses to a more earnest entreaty. With what wisdom, affection and importunity he speaks. He suggests two things to him:—
1. The use he might be to them.*

* 31, "Instead of eyes."—"The

2. The good he might gain with them. These two things we wish our friends to bear in mind, who may be desirous of joining a church of Christ. Some seem to think only about their enjoyments, their privileges, their own profit, every thing must give way to this feeling; this directs their movements. Sacrifices for Christ, self

eloud directed their *general* movements, but gave no direction in minute particulars."—*Pool.*

"Hobab, acquainted with the desert as a borderer on it, might have been of great use in guiding to wells, springs, and fuel, and other provisions, and guarding against marauders, wild beasts, and serpents."—*Patrick.*

denial, and prayerful, zealous exertions for his cause, they desire to have no hand in. Those things they have long discarded from their creed. They wish to monopolize gospel privileges, but are very backward to put the shoulder to consistent effort. But marvel not, friends, if those who are so intent on feasting, have "lean-ness sent into their souls."

Believers in Jesus, under his constraining love seek to be useful, and by a living faith may you realize from his fulness that good which comprises "grace and glory."

Suffolk.

A.

The Excellent of the Earth.

No. 7.

MR. EDWARD STENNETT.

Though not a matter of real importance, yet it is the subject of regret to the writer, that he is unable to trace out the early life and conversion to God, of that eminent and tried man, whose name heads this article, and from whom eminent men for three generations descended, whose ministry was blessed to the church of God, and whose names, works, and writings, are still held in deserved estimation, particularly in the Baptist denomination.

The earliest and most authentic account we have of him, appears in the life of his son *Joseph*, who died in the year 1713; from which *Crosby* and *Trimey* have gathered it nearly verbatim. It is as follows:

Mr. Edward Stennett descended from a family of good account in Lincolnshire. His mother's name was *Queleh*, whose parents were of good repute in the city of Oxford. They were both very pious and worthy persons, and justly deserved the character given them in the epitaph inscribed on their

tomb at Wallingford, which was composed by their son, and which is as follows:—

"Here lies an holy and an happy pair,
As once in grace, they now in glory share;
They dared to suffer, but they feared to sin,
And meekly bore the cross, the crown to win:
So lived, as not to be afraid to die;
So died, as heirs of immortality.
Reader, attend! though dead, they speak to thee:
Tread the same path, the same thine end shall be."

The part which Mr. Stennett took in the civil wars (which broke out in the reign of Charles 1st, about 1641) being on the side of the parliament, exposed him to the neglect of his relations, and afterwards to many difficulties. He was a faithful and laborious minister, but his dissent from the established church depriving him of the means whereby to maintain his family, which was large, he applied himself to the study of physic; by the practice of which, he was enabled to bring up his children, and to give them a liberal education, notwithstanding he bore a considerable share of the persecution which

* Works of Joseph Stennett, vol. 4, page 274.

the Dissenters underwent at that time.

While I speak of his sufferings, it may be not amiss to preserve an account of one very extraordinary deliverance he met with, and which I have often heard his son state in the following manner :—

He dwelt in the castle of Wallingford, Berkshire, a place where no warrant could make forcible entrance, but that of a Lord Chief Justice: and the house was so situated that assemblies could meet, and every part of religious worship be exercised in it, without any danger of a legal conviction; unless informers were admitted, which care was taken to prevent; so that for a long time he kept a constant and undisturbed meeting in his hall. A gentleman who was in the commission of the peace, and his very near neighbour, being highly incensed at the continuance of an assembly of this kind so near him, after having made several fruitless attempts to get his emissaries admitted into the house in order to a conviction, in the rage of disappointment resolved, together with a neighbouring clergyman, upon doing it by subornation of witnesses. They accordingly hired some persons fit for their purpose, to swear they had been at those assemblies, and heard prayer and preaching there, though they had never been in the house on those occasions. The clergyman's conduct in this affair was the more censured, because he had professed a great friendship for Mr. Stennett, and was under considerable obligations to him; having often had his assistance in the way of his profession, as a physician for his family, without any reward.

Mr. Stennett finding an indictment was laid against him on the Conventicle Act, founded upon the oaths of several witnesses, and being well assured that nothing but paying could support it, was resolved to traverse it, and accordingly did so. The assizes were held at Newbury; and when the

time drew near, there was great triumph in the success these gentlemen proposed to themselves. When on a sudden the scene was changed: news came to the *justice*, that his son, whom he had lately placed at Oxford, was gone off with a player; the concern whereof, and the riding in search of him, prevented his attendance in the court. The clergyman a few days before the Assizes boasted much of the service which would be done to the church and the neighbourhood by this prosecution, and of his own determination to be at Newbury, to help to carry it on; but to the surprise of many, his design was frustrated by *sudden death*. One of the witnesses who lived at Cromish, was also prevented, by being seized with a violent and sad disease, of which *he died*. Another of them fell down and *broke his leg*, and so was hindered. In short, of *seven or eight* persons engaged in this wicked design, there was but *one* left who was capable of appearing: he was a gardener, who had been frequently employed by Mr. Stennett at day labour, but never lodged in his house, nor was admitted to the religious assemblies held there. They thought to make him, as he was a servant to the family, a very material evidence, and kept him in liquor for several days to that purpose. But coming to his reason just as the assizes drew on, he went about the town exclaiming against himself for his ingratitude and perjury, as well as against those who had employed him, and absolutely refused to go. So that when Mr. Stennett came to Newbury, neither *prosecutor nor witness appearing against him, he was discharged, of course*.

Thus the God of Israel appeared, frowned upon his adversaries, and signally delivered his servant.

We have before mentioned Mr. Joseph Stennett, the son of Edward. He was a Baptist minister, and for many years pastor of the Seventh Day Baptist Church, which then met at

Pinner's Hall, London. He was a very learned man, and wrote a very able book in defence of baptism, against a gentlemen called Russen. This Joseph Stennett had a son *Joseph*, who was for several years pastor of the Baptist Church, Little Wild Street. He was succeeded by *his son, Dr. Samuel Stennett*, who wrote the beautiful poem entitled, "The Bird of Paradise," and many excellent hymns, which enrich

Rippon's Selection. It is not a little singular, that all the above good men held the views of the Sabbatarians, although the last two were pastors of first day Baptist churches.

Comparing ourselves with our fathers, we are obliged in thankfulness to exclaim, "The lines are fallen to us in pleasant places." "O let us magnify the Lord."

PHILIP DICKERSON.

Correspondence.

A TOKEN OF REMEMBRANCE.

Dear Christian Friends,

I received your kind letter on the 28th of April last, eight days after the date it bears. I should have answered it sooner, but many things having occupied my attention, I have been hindered till now. It seems you are yet in the body and in the wilderness, and so you feel infirmities in the one, and find afflictions in the other. You are *now* nearer to your journey's end than ever. Solemn thought! But you have reason to rejoice that death will put an end to sin and sorrow, and there is no end to the joys of heaven. There the inhabitants will have no cause to complain of sickness. Such as know, and love, and seek, and serve the Lord below, shall not be deprived of a place in his presence above. It is all of grace that we are saved, so that neither the absence of merit, nor the presence of misery in ourselves can hinder it. Electing love in God the Father will last for ever; atoning blood and justifying righteousness in God the Son can never lose their efficacy; and regenerating power in God the Spirit, can never fail to render his work complete in the weakest of his people. Faith and every other grace are his fruit in our hearts and lives. True faith in Christ believes and receives him, hope expects his promised mercy; patience waits and prays for his com-

ing; love kindles under his kindness with sacred fervour: humility bows in submission to the divine will; hatred to sin is ever anxious to avoid that evil; wisdom guides us into the paths of purity and peace; obedience to God is an evidence that we have been blessed of him; and joy exalts her voice in praises for his grace, and exults in the prospect of his glory. If these things be in us and abound, the evidence of our election is bright, and we are not barren in the knowledge of our Lord Jesus Christ. But perhaps you reply, I fear that these things are greatly lacking in me. Then I say, it is well to think meanly of ourselves, and it is better still to be earnest in begging an increase of every needful grace.

Your letter is another token that your friendship continues, that I am not forgotten, though it is now many years since I saw you, and preached in your neighbourhood. I should have had much less affliction from professing friends if all had been as constant as you are. But, alas! how many have I found unstable and false. Nevertheless, I am thankful for others much more commendable and true, who have been a comfort to me. We have had too many backsliders in the church here, who once ran well, but sin and satan have hindered them; and death has deprived us of many of our best friends; and though we are not much encouraged by an increase of converts lately, I never enjoyed more of my

Lord's mercy and goodness. And though I live alone, I do not complain of the want of company when he is with me and I am with him, when we are in sweet communion with each other. I feel, as Dr. Watts says,— "There's nothing like my God." And if his presence is so delightful here, what must it be above? In looking back on all the way in which the Lord has led me in the wilderness, I do it with a sort of mournful pleasure in my mind. My changes, trials, troubles, pains and pleasures have been many; but I have reason to believe all have been working together for my good, under the all-wise direction of him whom I adore and love. I cast all my care, for time and eternity, on him, for he careth for me, and for you also. I have learned by experience, not only that the Lord's thoughts and ways differ from mine, but also that they are infinitely better than mine. Once I neither thought nor wished to continue long in this place, but I have; nevertheless, been here far longer than in others I once thought more desirable. The Lord does indeed know what is best for us. Once it appeared as if I could not be supported here; but now it is evident the Lord not only could, but would sustain me. He has done in this case as he often does, wrought by little and unlikely means, to manifest himself the more, and teach us to trust in him alone for temporal as well as spiritual supplies. Since I wrote to you before, I have lost both father and mother by death, and with them a considerable means of temporal comfort, but the Lord has taken me up; so it is with me as it was with David, Psalm xxvii. 10. About the time of my mother's death, now more than two years since, I was robbed of all my earthly property by an unfaithful and fraudulent brother, whom I had too much trusted with my affairs, instead of transacting them myself. But this trouble, as I found it to be, served also to shew the all-sufficiency of the Lord,

who raised me up helpers both at home and abroad; so that though I am always poor, I am always supplied with every good thing, and shall not want while the Lord is my Shepherd. Nay, I have often thought the less I have of this world's good, the more I enjoy of that which is far better. "O taste and see that the Lord is good; blessed is the man that trusteth in him," Psalm xxxiv. 10.

I do not know the minister you mention, but I wish he may enjoy every blessing, and abound in every good work. Give my friendly regards and good wishes to all the other friends you speak of, and any other friend who will accept so small an offering. Tell them all to "seek the Lord while he may be found, and call on him while he is near." He is near to all true believers, and shall be found by all true seekers also.

I seldom leave home, nevertheless, I should like to come and see all my old friends in Suffolk and Norfolk if I could; but as travelling is expensive, I must be content to deny myself that pleasure. When will you walk or ride over and see me, the distance being not much more than one hundred miles?

Now may the dear Redeemer's quickening grace,

Dwell in your hearts and draw your souls above;

Grant you indeed to see his smiling face,
And grow in faith, and hope, and joy, and love.

With this, and all other good wishes,
I remain, dear friends,

Your's truly in the Lord,

THOS. ROW.

Little Gransden.

A LABOURER.

"I HAVE GONE ASTRAY LIKE
A LOST SHEEP."

My Dear Friend,

I have felt pain in witnessing your sluggishness in the ways of God's appointment; thereby your influence and example have proved very injurious to the comfort of all those who are seek-

ing the Lord Jesus Christ with purpose of heart. Twenty years have now rolled away, since I first knew you in church membership; and although a vast alteration has taken place in your outward circumstances, yet you still remain the same man, employing all the energies of your mind and strength of body, in attempting to grasp with greater eagerness, the things which perish with the using.

I am aware there are many circumstances arising out of the providence of God, as well as the many pressing claims of a rising family, which may entirely prevent us from meeting with the children of God *as often as we desire*; still, for our own comfort, we should endeavour to ascertain whether the peculiar dispensations of the Lord, or *our own desires in the gratification of the flesh and of the mind*, be the cause of our frequent absence from the house of prayer. And here I would ask, what exercise can be more profitable to the way-worn pilgrim as he makes his way onward toward his final home, than engagement in prayer and supplication with those whom he expects to have for associates throughout an everlasting day? I do assure you, I have frequently in this exercise tasted the sweetness of covenant mercy, and although oppressed with affliction and sorrow, arising out of circumstances connected with this low-land of sin and misery, yet such have been the manifestations of the love of Christ to my soul, that for a season I have forgotten my poverty, and remembered my "misery no more."

My brother, these are *some* of the blessings connected with a due regard to the use of the means of grace, and where this is wanting, nothing else I am sure will follow, but barrenness and darkness of soul; hence that sweet promise, "*They that wait upon the Lord shall renew their strength; they shall mount up as upon the wings of*

an eagle; they shall run, and not be weary; shall walk, and not faint."

Here, I would ask plainly, how do matters stand between God and your soul? Do you not feel a shyness and a distance, whenever you attempt to draw near to a throne of grace? And are not the consolations of God small with you? Can you wonder at this, seeing that you are so seldom found where the promised blessing is to be realized, even life for evermore? I can remember some few years ago, when your worldly circumstances were much inferior to what they are now, and when the numerous demands of a rising family, seemed to justify your absence from the house of God; since then a great change has taken place in your outward circumstances; but, alas! so far from this furnishing you with more time to meet with your companions in the faith, and to taste the blessedness of communion of saints, you appear to me to be now pursuing, with breathless anxiety, the things of time and sense. I do assure you, I have never as yet had a doubt of the eternal safety of your soul; but have often been grieved in witnessing the barrenness of your heart, and felt assured, amidst all your gettings, you were still an unhappy man. And can it be otherwise, seeing you have forsaken the fountain of living water, and have hewn out cisterns, broken cisterns, which can hold no water. Never forget, my dear friend, the Lord has put a peculiar honour upon a due attachment to the means of grace, and designed, through this medium, to convey to the hearts of his children, the sweetest tokens of his loving kindness: surely then, I cannot but grieve when I witness your empty seat. And here I cannot forbear saying, my own soul has often been blest, when after the fatiguing exercises and burdens of the day, I have repaired to the house of prayer, to mingle my praises and supplications with pilgrims like myself,

moving onward towards the heavenly Jerusalem. I am aware of the stale reply you will make to this statement : you will say the claims of your family demand the whole of your time during the week, to provide for their present comfort and future welfare. I am sure if this was the case, you would at once conclude the Lord to be a hard task-master, and would attribute to him your criminality. Is this your kindness to your best friend, who has in every season of trouble been near at hand, and not afar off? Methinks your language reminds me of Pharaoh, who commanded the task-masters to give no more straw to the people ; but let them go and gather for themselves, and the tale of brick which they did make heretofore, ye shall lay upon them. This you virtually say, when you attempt to palm upon the Lord of life and glory the cause of your barrenness, and when you attribute every neglect of privilege and duty, to a want of ability.

The dear Redeemer well knowing the natural inclination of his children to be ever grasping after sordid dust, and to make their happiness consist in the gratification of the desires of the flesh and of the mind, said unto his disciples, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." I do hope, such will ere long be the sharpness of the Lord's rebukes, as to constrain you to lay aside every weight, and the sin which doth so easily beset you, and that I may soon hear you saying, "I will return;" and do mark, I beseech you, the very gracious manner in which the Lord regards his children whilst seeking for the enjoyment of the light of his countenance, for thus it is written, "And they that feared the Lord spake often one to another, and the Lord *hearkened and heard it, and a book of remembrance was written* before him, for them that feared the Lord, and *that thought upon his name*. And they shall be mine,

saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them as a man spareth his own son that serveth him."

But, my dear friend, there is another view I would take of your present position, and that is, the bearing it has upon the general interests of the church of Christ, of which you form a part.

The saints are said to be witnesses for Christ, in the midst of a crooked and gainsaying generation ; holding forth the word of life. But what testimony do you bear, seeing that we so seldom meet with you within the walls of the sanctuary? At your advanced age, and long standing in the church of the living God, it is expected that you should go before *as a guide and leader*, and not prove *a hinderer to those who are just setting out in the divine life*. But, my brother, let me invite your serious attention to your present position, for be assured the time is fast coming, when it will be no longer needful for me to reprove you ; your own conscience will perform that office, and these many neglected opportunities will then be reviewed, and "bite as a serpent, and sting as an adder." Be assured, the day of adversity and affliction will present things in their true light ; the false glare and imagined good, which now deceive and carry your heart away, will no longer charm and mislead your spirit, but will vanish, leaving you to mourn over the wreck of all created good, and constrain you from a conviction of its reality to confess, "*Vanity of vanities, all is vanity.*"

I am fearful this kind of address will not prove very acceptable, but my concern for your spiritual welfare compels me to pourtray very fully, if possible, your present condition, in the humble hope it may produce a resolution, similar to one of old when he said, "I will arise, and will go to my Father, and will say, Father, I have sinned against heaven, and in thy sight, and am no

more worthy to be called thy son; make me as one of thy hired servants." I would remind you, such is the compassion of our Father's heart, that he is ever ready to receive in his warmest embrace the children of his love, even in all their wretchedness and misery; this is a great mercy, and should cause us to walk very carefully, knowing we have to do with one whose loving-kindness changeth not, and frequently comes leaping over hills and mountains of guilt and darkness, to manifest the freeness of his grace, the unmeritedness of his love, and to bring home with divine power to our hearts, this precious truth, "Salvation is of the Lord;" his blessing rests upon his children.

"O for a closer walk with God,
A calm and heavenly frame;
A lamp to light me on the road
That leads me to the Lamb."

Surely, my brother, it is well when we can thus pour out our desires before the Lord, and say with the Psalmist, "Let thy tender mercies come upon me, that I may live." And how is this brought about? Look at the method the shepherd employs when one of his charge strays from the fold: he traverses the plain, he climbs the mountain, he surveys the valley, and relinquishes not his search until he finds the wanderer, and restores him to the fold. So, in like manner, our heavenly Father deals with us in his providence: he brings out his sheep from all false refuges where they have been driven, either by satan's temptations or by their own carnal affections; he well knows their hiding places, and loves them too dearly to allow them to feed too long upon the husks which the swine do eat; therefore he sends messengers after them, fitly qualified for the important work of restoring to the wanderer the enjoyment of God's salvation.

I perceive my paper will not allow me to continue my remarks; if spared, I hope to resume my pen with the mor-

row's morning light, and I do hope I shall then be able to refer to a few, out of the many instruments the Lord employs to bring back with weeping and with supplication, his ungrateful, rebellious children.

Believe I remain,
Your's in best bonds,
Chatham. J. M.

To the Editor of the Gospel Herald.

MR. EDITOR,

Your correspondent, "An Old Keebleite," is certainly right in supposing his displeasure would be a matter little regarded, considering the ground on which it rests; not so with other remarks of his, *they are not* regarded with indifference.

I consider they contain—first, a charge against my late dear wife, of false representation respecting her expulsion from Blandford Street; and secondly, of "most unworthily reflecting on the character of the late Mr. Keeble, as a preacher."

With respect to the first particular: as I was not personally cognizant of that affair, never having even seen Mr. Keeble, I am, of course, (as to my personal knowledge,) unprepared to enter much into that subject; but "An Old Keebleite's" own expressions may serve to assist us in this matter. After characterizing my wife's allusion to the subject as not a truthful statement, he proceeds afterwards to say, "If Mrs. Hoare did really believe what she was supposed to believe," &c. Now here is the very gist of the matter, she was charged with others with believing God to be the author of sin; a notion, to my certain knowledge, she always rejected, since I first became acquainted with her, which is now twenty-four years ago; and she has declared to me, though it was placed to her account at Blandford Street, she never entertained any such opinion. The question ori-

ginally raised, I have understood to be, —Did, or did not, the Almighty, in any sense, decree the existence of moral evil? The individuals implicated took the affirmative of this; in this they were opposed, and charged, by consequence, with believing the monstrous doctrine above alluded to. The agitation of such a subject was likely to be attended with no small difficulty, and much misapprehension, as it appears was the case; and my dear wife considered she was separated for opinions supported by the word of God. Your correspondent puts the matter as a supposition respecting her views, which is rather singular, after having declared her statement to be untrue. As the views ascribed were rejected, I cannot admit the conclusion. It is worthy of observation also, that those persons expelled from Blandford Street were received at York Street, by Mr. Stevens and the church under his care, and that without any renunciation of their views, that I ever heard of. It is therefore reasonable to conclude, their sentiments were not considered by Mr. S. and his friends as unscriptural; and without intending any thing invidious by the remark, it may certainly be supposed that the church and pastor at York Street were as well prepared to distinguish between truth and error as the church at Blandford Street. Further, what a comment on the proceedings at Blandford Street is the fact, that not a few of the members there were glad, in after days, to seek a home with those individuals they had previously expelled from their society, as unworthy of their fellowship. I speak not this with any improper feeling towards such friends; far from it, and am free to acknowledge the more than common sympathy and kindness experienced from several in my trials and ultimate bereavement; but I concluded a better understanding of the subject had been attained, and that a repetition of such extreme proceedings, in a like

case, would not now be advocated: As I have by me copies of correspondence which took place at the time, between some most active in this matter, I might extend remarks on the subject; but it is no grateful employment, I have no wish so to do, and shall leave this part of the subject, merely observing, it appears to me, the few expressions in the "Letter to a Pastor" so disagreeable to "An Old Keebleite" are sustained by the real facts of the case.

With respect to the second particular, that of unworthily reflecting on the late Mr. Keeble's ministry. Here I am satisfied your correspondent is disturbed by a phantom of his own imagination. My late dear wife was too strongly attached to Mr. Keeble, and too highly respected his memory to her latest days, (notwithstanding all that had occurred,) to have intended any improper reflection on him in the words complained of; her own expressions in the "Letter to her Pastor" respecting the doctrines Mr. Keeble maintained, and the blessing attendant on them to her mind, in that discourse, under which she realized a happy deliverance from all slavish fears, one might suppose would satisfy any reasonable mind, that she could not lightly esteem such ministration; and although at York Street she found those sentiments acknowledged respecting the doctrine of predestination, which she had been induced to adopt, and for which she considered she had suffered; yet I am persuaded she retained to the last, in other respects, an agreement with the late Mr. Keeble, and in using the expressions objected to, I am satisfied intended nothing more than declaring a fact, which I have reason to be thankful is still existing, that the gospel is preached in its purity, and by the same ministry to this day. Often while lying on her bed of suffering, and casting a look at Mr. Keeble's portrait which hung within view, have I known

her to give expression to her feelings of affection for that good man, and speak of the happy days she enjoyed in communion with him and his church. I therefore feel quite justified in disclaiming any such inference as the one attempted to be drawn from the words in question.

The plea of respect for the dead, urged by your correspondent, may certainly here be used for my being heard in reply, with at least equal force ; and in taking leave (for the present) of "An Old Keebleite," I beg to assure him that that affection for the departed which qualified me to minister to her wants and comfort through the many long years of her distressing sorrows, will not allow me to be an indifferent observer of any such attack on her character as he has attempted ; oh, no ! but will induce me to repel every thing of the kind.

I am, Mr. Editor, with christian affection,

Your's truly,

THOMAS HOARE.

5, Wardour Street, London.

THE REVIEWER REVIEWED.

(Continued from page 212.)

For reasons previously suggested, it was my intention to have glanced at the *grammar* of this review ; but not wishing to be thought either hypercritical or offensive, and caring myself but little about irregularities of this description, I refrain from amusing my own mind at the reviewer's expence, merely classing him

"With critics of less judgment than *caprice*, Curious, not knowing, not exact, but nice."

The reviewer says, "Mr. Palmer's industry, proved by the greatness of his *natural requirements*, (*acquirements* I presume he means,) does him great credit, and stands in quite a prominent contrast to the *repulsive laziness*, *disgusting ignorance*, and *low cunning* of

some so called gospel ministers, who go on bawling about hardly any thing but the devil and their own heart, (hearts) except now and then a senseless anecdote, or a little piece of mendicraft concerning their wonderful worldly troubles."

When a London bookseller thanked God that he had done with Dr. Johnson, the Doctor said he was glad to find that the bookseller had grace enough to thank God for *any thing* ; and I ought not to be a little rejoiced that the reviewer had candour enough to give me *credit* for any thing. It is only for a small sum, to be sure, but then it is credit, and credit of that kind which opens a running account. We get debtor and creditor ; assets as well as liabilities. This is *something*.

But "God forbid that I should glory, save in the cross of our Lord Jesus Christ." To that, with the love that shines through it, and the grace which reigns by it, I stand immeasurably indebted, and for ever shall. With the apostle, most feelingly can I say, "I am nothing ;" yet, "by the grace of God I am what I am." And to that grace, in its depths, sovereignty, freeness and glory, do I most cheerfully ascribe the whole of my salvation ; while I thankfully acknowledge the good pleasure of Jehovah's will in whatever gifts he has imparted to me. I *claim* nothing, *am* nothing, *possess* nothing, can *acquire* nothing of *myself*. He who is at once my Saviour and my sovereign, claims the *whole* ; and the whole I would place in hourly tribute at his feet ; not only the principal, but the interest ; not only the constituents, but the accretions, belong to him. I am not my own ; nor do I wish to be. The Lord is my portion and I am satisfied.

Passing this particular, let me express my satisfaction at not finding the reviewer fostering by his pen, nor sheltering by his example, a class of shallow-minded, self-exalted, and rancorously bigoted men ; *men*, some of whom are amazingly gifted in the art of sleep-

walking, have great skill in the interpretation of dreams, and much light in the Canticles of Solomon, the revelations made to John, and the spiritual import of literal narrative; *men* who gossip away their time, not at literary soirees, nor at fashionable watering places, but in tradesmen's shops, in sauntering about the streets, and in other localities, where they can crack their jokes, spin their yarn, and degrade themselves, with those who hear them; *men* who out of the pulpit resemble collectors of old clothes, and in it pillars of the old-exchange, hung with every body's business, their own being to expose it; *men* who are never without machines for weighing every man's religion, *save their own*, or tapes for measuring every person's head, always excepting that sustained by their own shoulders; *men* who boast that they never study for the pulpit, that books are bad things, but not newspapers; and that they honour the Holy Spirit by relying on his promised assistance; *men* who are not only exclusively, but grossly spiritual, placing the evidences of religion in the pains and penalties of human indigression, miscalling the ebullitions of temper, the operations of the Spirit; moral deformity, real spirituality; abuse, faithfulness; the cholic, choice experience; and this experience, the "pure gospel;" *men* who despise reason, scoff at learning, eschew progression, dub practical religion *legal*, hold *duty* to be heretical; and who, while foaming out their own shame, furiously vociferate, "the temple of the Lord, the temple of the Lord are we;" *men* (let me conclude) who are apt at every sort of work save the work of an evangelist, and who make full proof, not only of what their ministry is, but of what it is *not*.

The reviewer suggests that some of these lazy dogmatists are *experimental hypocrites*, who convert the pulpit into a huckster's stall; experience into a marketable commodity; and the minis-

try into a source of gain! In some instances, perhaps in many, this may be the case; but where chapels are pretty well "endowed," or the ecclesiastics "neatly salaried," in fairness they must be acquitted of this species of simony, and the reviewer must allow them not only to revel in their ignorance and filth, but to "go on bawling about the devil and their hearts," for their own edification, and the comfort of their devout hearers.

But need the reviewer to be told that *hearers* make preachers of this stamp? Who, or what makes the hearers I leave him to decide. There they are; and in nearly every place some of them are to be found. Where they predominate the preacher is lost; where they do not he is tormented if he is good for any thing, unless he and his friends have enough of discretion and good sense not to know them. These are the men whom the Standard delights to honour, and whom it soothes and syrups with maternal solicitude. These are the men who so rapturously delight in Mr. Philpot, and who, some time back, gloried in the name of a Mr. Wells, but who, latterly, have changed their voice, (some of them at least,) having begun to question whether, after all, he is a "real man," and whether he ought not to be put into Peter's category of "wells without water."

The reviewer concedes that "many things which Mr. Palmer has said of Mr. Philpot's ministry are certainly not far from the truth." Accepting this as a form of speech in which more is implied than is expressed, the fair interpretation is, that in the judgment of the reviewer, they are in accordance with the truth. Let them, the admirers of Mr. Philpot, who have traduced my "Plain Statement," and declared it to be a "tissue of lies," let them, whether reverends or irreverends, bear in mind that according to the decision of the Ambassador, four points are clearly

established. 1. That *some* things contained in my "Plain Statement," are *true*. 2. That these *some* things are not two or three, but *many*. 3. That these *many* things are *certainly* true. And, 4. That these *many* things which are *certainly* true, relate to Mr. Philpot's *ministry*. After this, will these *gentlemen* put the telescope to the blind eye and say they cannot see any thing? Will they not confess that they stand refuted by the attorney general whom they so eagerly engaged in the defence of their great-fallen hero?

Truth will sometimes ooze out; and it did so in this instance, which compelled the reviewer to counteract its influence by remarking, that of the two

Mr. Palmer was the *most* in fault. The reviewer was in a strait betwixt two: the prey of contending interests. Drawn different ways he acted differently being differently acted upon; not much unlike the sylvan god, who blew his nails because they were cold, and his fingers because they were hot.

And after all is it come to this, that Mr. Philpot is really a *faulty* man, and that he is so to a *degree*? The *Ambassador* says he is! Mark that. "Yes, but Mr. Palmer is *more* in fault than Mr. Philpot." Of course he is. Who of the *Standard* readers ever thought otherwise?

(To be continued.)

Obituary.

MR. JOHN PURKASON.

Died at Harleston Green, Suffolk, June 11th, 1847, aged about forty-six, John Purkason, a member of the Baptist church at Wetherden.

Thinking it might be acceptable to the readers of the "Poor Christian's Magazine," a short account is here attempted of one who answers to the inspired description, "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he has promised to them that love him."

It is, perhaps, eight years since our friend first felt what the apostle says, "You hath he quickened who were dead in trespasses and sins." Very powerful were his convictions of the guilt, pollution, and dominion of sin, and of the curse of the law; he passed some miserable days, and restless nights. The divine Spirit, who thus shewed him his state, also led him to the cross, for a free, full, and glorious salvation. And here God in mercy blest him with a sense of pardon, which he never forgot; it was unctuous balm to his wounded mind, a precious cordial to his fainting spirit. He proved the truth of the poet's words:—

"Law and terrors do but harden,
All the while they work alone;
'Tis a sense of blood bought pardon
That dissolves a heart of stone."

He was no stranger to the power of godliness. Religion, with him, was no formal, ceremonial matter, but a spiritual, vital, blessed reality. In him was seen an altered man, both in his state of mind, and course of life. He laboured under some disadvantages, not being able to read, not having the opportunity of conversing much with christian friends; but still he was greatly privileged as taught by the Holy Spirit to know, love, and value the gospel, and to adorn its truths by consistency of deportment.

He was baptized and received into fellowship with the Baptist church at Wetherden in the year 1842. Here he

"Felt like a child at home."

We believe he felt a cordial interest in, and a heart to pray for the Redeemer's cause here, up to the last.

Our friend was afflicted several months, was consumptive, during which the religion of the gospel was his joy and support. He proved the faithful kindness of his heavenly Father, "supplying all his needs according to his wishes in glory, by Christ Jesus;" and was enabled to leave those he loved, his wife and four children to the same guardian care. During the latter part of his life he was favoured with much of the joy of salvation. The writer has spent some refreshing seasons at his bedside. At

times he was delirious, but during the intervals of sensibility he spoke some edifying things, the chief of which, we regret, have now escaped the memory.

One evening, on approaching his bedside and asking him how he felt, he said, "very sadly," and added, with peculiar emphasis, "but I am rich." Yes, I said, rich in faith, and an heir of the kingdom; and you have the earnest. "Yes," he replied, "and I have enjoyed it many times." A friend, who accompanied me at another time, said to him, "you have no wish to get well again then?" He said "what! I get well again? no! not for your farm, nor for the next that joins it, nor for five hundred farms." He had "a desire to depart, and be with Christ, which is far better." I said to his wife, after his death, "well, you have seen in your husband's life and death, the truth of this verse,

"The religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comfort when we die."

She said, yes, I have.

On Sabbath day, June 20th, an attempt was made at the chapel at Wetherden to improve his death, from Phil. i. 21; and in the evening in the open air, close to his cottage, from James ii. 5. On both occasions the attendance was large and attentive. May the Divine Spirit make this death the means of the spiritual life of some; and we cannot but add with grateful joy, that he has set his seal to the ministration of the gospel amongst us, making it the power of God, unto the salvation of souls. This is news which angels spread in heaven with rejoicing; and on earth "the humble shall hear thereof and be glad."

Suffolk.

A.

Notice of Books.

The Book of Life; being the substance of a Sermon preached at Zion Chapel, Chatteris, on the evening of May 16th, 1847, by W. PALMER. Published by request. London: Published by Arthur Hall and Co., Paternoster Row. Price Sixpence.

This is a sermon preached by our brother Palmer of Chatteris to his people, and published at their request. We most heartily congratulate the church at Chatteris, and the church at large, upon the enduring and distributable form which this discourse has now assumed. May it be signally owned and blessed by HIM in the light of whose countenance is life, and whose "favour is as a cloud of the latter rain." None of the writings of our gifted brother has given us more godly satisfaction than this. It is worthy of immediate procuration, of solemn perusal, and of careful preservation on the part of all who love the gospel of our "great God and Saviour." But a few extracts will do more justice to the sermon and the preacher than any remarks, however laudatory, of our own. The following words are worthy of special notice:—

"At the preparations of eternity, viewed in themselves, we may be justly and holily astonished; but at the fact itself, coupled with the determination

of God's immutable will to save sinners, there is nothing to excite surprise. Only let a thinking person remember that, by the redemption of transgressors under a broken covenant, nothing less than a special manifestation of the moral perfections and persons in the Godhead was thereby intended, and the *absence* of such preparations and arrangements would appear far more wonderful, if that were possible, than can the preparations themselves.

"Placed in this light, the plan of salvation may be justly regarded as the darling scheme of Deity. Specifically different, and infinitely superior to all other projects, though divine, it is chief of the ways of God, the masterpiece of eternity, and the most cherished conception of Jehovah.

"For though, as a Creator, God could have glorified his natural perfections, and though, as a moral being, he could have glorified himself in the production and energies of moral beings, it is certain that his moral perfections could not have been brought out in that grandeur of display, nor in that order, harmony, and fulness of power which now distinguish and characterize them.

"For example, how could mercy and justice have met, and smiled and shone in equal brightness upon the same

objects? How could love and anger have been reconciled? And how could the Divine Persons have manifested their relations, either to one another or to created intelligences, in so free, full, and stupendous a manner, as through the manhood, merit, and mediation of Christ? It is *here* we learn, deeply and experimentally, as well as rationally and intelligibly, that most blessed fact,—that fact of all facts,—that truth of all truths,—that devout and apostolic aphorism which emphatically affirms—**GOD IS LOVE.** ‘The ages to come’ might have revealed much of God, but they would never have shewn him forth as a ‘Just God and a Saviour.’ ”

“*Here the whole Deity is known,*” &c.

Further on we find the subjoined statements.

“We feel persuaded in our minds, by the testimony of God, as well in his written word as upon our souls, that the salvation of the elect, though occasioned by crime was ordained by grace, procured by sacrifice, and is dispensed by divine energy. Beyond all doubt its origin is in love, its price in blood, and its seal in power. Its foundations are in eternity, its superstructure rises up through successive periods, under various aspects, and by diversified instrumentalities; yet its actual completeness, perfect symmetry, order, grace, beauty and splendour, can be known only in the heaven of heavens. But that which was planned before time, is in progress through time, and will answer the intention of the great Efficient when time shall be no more. Nor shall his glory end with the world in which his great work has been achieved. The monument will stand after the field of conflict shall be ploughed up; the pyramid remain when the race shall have disappeared; and the vast temple of mercy reveal its grandeurs for ages after the scaffolding shall be no more.

“The truths contained in this view of the subject, while of great importance, are clearly revealed and may be relied on. To my own mind they have long been evident,—long been fully believed, and frequently proclaimed. They constitute the essential parts of the gospel, making it what it really is,—“*good tidings.*” Nor would the gospel, so far as my perception goes,

be good tidings without them. Confusion and uncertainty, impossibilities and air-bubbles, never yet satisfied a seeking sinner, nor fed a hungry soul. A loose bag of feathers in the air, is not the foundation God has laid in Zion; nor is offered mercy a substitute for sovereign grace. Conditions of human performance, inculcated by judaizing zealots, founded extensively, if not principally, upon moral sufficiency, and having at best but contingent issues, may amuse the millions, and beguile unstable souls. But they are not the gospel of Jesus Christ. They are, in fact, alien to it. They are not reconciled to the gospel of God, neither indeed can be. God keeps his *books*. Among them there is “the book of *life*,” and on the pages of this book, are exactly represented the distinguished sons of God, “whose names are written in heaven.” Earthly parents have their family registers, and God has his. Here the spiritual family are registered,—all the family, and none but the family. Omissions, additions, and erasures in this volume are alike unknown. Their names are written, not on loose sheets, much less on slips of paper, which are frequently lost, burnt, or otherwise destroyed. Their names are written in *Heaven*—in a *book*—in the *Lamb’s book*—in the *Lamb’s book of life*; which book, we may be perfectly certain, is well taken care of. The Apostle mentioned certain women, whose names were in the book of life; and our blessed Lord told his disciples to rejoice,—not that the devils were subject to them, but that their names were written in heaven. We should distinguish between what is circumstantial and what is essential; between that which is highly adventitious, and that which is highly advantageous. Fanciful things may amuse us; but merciful ones should excite our chief joy. Supernatural *gifts* command our admiration, whereas it is supernatural *grace* that should engage our greatest wonder and delight. We are very apt to be taken by things that are showy; but our gracious Redeemer, who knows us so much better than we know ourselves, fixes our attention on things that are substantial; and substance, not appearance, is what we need. The transient is mostly preferred to the permanent, and things present affect us

more strongly than things which are to come. But this is our infirmity; and the correction of this infirmity, both Christ and his apostles sought. Of what great advantage would demoniacal subjection have been to the disciples of Jesus, if their names, like Judas's, had not been written in heaven? And of what mighty consequence would the church canon have been to Paul and his fellow labourers, had not their names been in the "Lamb's book of life?"

"Is, then, my name written in heaven? For, this, after all, is a prime consideration. It matters but little where it may be seen, if it is not seen there,—in what book it may be written, if it is not written in the book of life,—in what earthly register it may be found, if it is not found in the heavenly one. I might figure on the list of heroes, of statesmen, or of monarchs, but if I am not 'written among the living in Jerusalem'—in the highest sense of that phraseology, what would it all amount to in that day when the book of life shall be laid open?"

Another extract.

"As it was customary with civil princes to keep a list of the provinces they governed, of persons belonging to their courts, of their officers, their armies, the number of their troops, and, in some cases, even of their soldiers; so, in allusion to these customs, God is represented as having *his* books, *his* lists, *his* catalogues, *his* records, &c. The Romans registered their citizens; the Greeks did the same; and Jewish denizens were described as 'the living written in Jerusalem.' To be struck off the list, or blotted out of the register of officials, implied peculiar infamy, shame and reproach. It was to be stripped of all honour, branded with ignominy, and loaded with reproaches. In allusion to this practice, Moses prayed to have his name erased from God's book, to retire from his service and even to die. In like manner, Paul was willing to be accursed; *i. e.*, to have his name struck out of the Lord's book which numbered his distinguished servants, to retire from public life, be separated from the society of christians, treated as a discarded member, and subjected to the coarse invective of contumelious aspersion. In like manner we read of

blotting out or erasing, and of not blotting out or not erasing his name from the book of life. In this world the most distinguished servants of our Lord are subject to certain laws, and, not being infallible, are subject to reproof, to suspension, to exclusion. He who distinguishes himself in the soul-honouring service of Christ, by opposing error, maintaining, promoting, and cherishing, by every means in his power, the cause of Christ, without regret and without compromise, shall be peculiarly remembered. He shall eat of the tree of life which grows in the gospel church, partake of the hidden manna, receive the white stone with the new name written thereon, he shall have the morning star, (the shining pledge of endless day,) be clothed in white, and as a trust worthy servant shall never be cashiered: 'I will *not* blot his name out of the book of life.' Such servants are to be monumental pillars in the church, bearing the inscription of the city which gave them spiritual birth, or of which they are citizens; festive entertainments are to mark their intimacy with their gracious sovereign, who will finally exalt them to regal splendours, robe them in glory, and place crowns of righteousness upon their heads; while on the other hand, the slothful and refractory, the fearful and unbelieving, the presumptuous innovator and daring plunderer shall be excluded from his service, turned out of the city, disfranchised, disowned, and punished by afflictions and trials with the wicked, see Rev. ii., iii., xxii., and several of the parables.

"From the custom of registering civil citizens, and having Jewish genealogies, the christian church became a city, a household, a new Jerusalem; consequently christians had *their* book, their canon, their church register, their book of life. When baptized and admitted to the church, a person was canonized, fraternized, citizenized, and enfranchized. He was booked as a christian, canonized as a saint, fraternized as a brother, enfranchized as a citizen, and enrolled as a soldier. So long as his conduct exemplified his principles he was entitled to all the privileges and honours of his christian estate; but in case of defective morality, perverted attachments, or heretical views, he was admonished; and

in case of final departure from the faith, his name was erased, he was *blotted out of the book of life*, and excluded from all participation in church fellowship, signified by a river of water, the tree of life, &c., see Rev. ii., xii., 1, 2, 9.

"Besides the books just enumerated, there is another, differing, in some respects, from all the rest. This is the *satn's* heavenly register; or rather, 'the Lamb's book of life' in which are registered all the heirs of salvation. All that ever have lived, are living, or will live; young and old, infants and adults, male and female, Jews and Gentiles, are written to life in *this* book.

"And this, too, is a *church book*. For Paul informed the christian Hebrews, and other christians as well, that they were 'come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and *church* of the first-born, which are *written in heaven*,' Heb. xii., 22, 23.

"It thus appears that there are two church books; one for heaven and one for earth; both belonging to Christ, and both books of life. They differ, however, in several respects:—one is in *heaven*, the other is on *earth*:—one is in the custody of *Christ*, the other is in the hands of the *church*:—one contains all the family and *none* but the family, the other contains only some of the family, with some that are not of the family. In one, the names were written by *Christ*; in the other, the *members* write their own names, those of them at least who can. The heavenly register was made up instantaneously; the earthly register is not yet completed. One registered them as *chosen*, the other registers them as *called*, yet not all of them. In the book *above* not a single name is blotted out, but in the book below erasures frequently occur; and, perhaps, did they occur more frequently it would be better.

"We thus see how names *can* be blotted out of the book of life, and how they *cannot*. There are *two* books of life; one in heaven and one on earth. The upper record was prepared by Christ, and is founded upon an election concerning which no mistake could occur; the lower record is prepared by the church, and is founded upon a

vocation, concerning which many mistakes have occurred, and will occur. Hence said the apostle, 'give all diligence to make your vocation and election sure.' Let there be no erasure of names below, there is sure to be none above. What *God* has written can never be blotted out; what *man* has written may, and not unfrequently is. The *divine* writing is infallible, exact, and, consequently immutable; the *human* writing is fallible, inexact, and, consequently, subject to expunction."

Yet one more passage.

"This is that book the apostle referred to in our text, as implying *distinguished honour and privilege*. Without it all is *death*; within it all is *life*: spiritual life, heavenly life, immortal life. Life in the fountain, life in the streams, and life in its effects, are here represented or implied. Life in the head, and life in the members,—before time, in time, through time, and after time, is denoted by this book. Life desired, life bestowed, and life secured, this document records. Nothing but *life* reigns here: sovereign life, secret life, settled life. All the persons in God reveal, declare, and confirm this life: life in the person of the Father, life in the person of the Son, and life in the person of the Holy Spirit:—life in the will of the first, life in the blood of the second, and life in the operations of the third. We thus see life above blood, life through blood, and life with blood:—life in the promise of blood, life in the shedding of blood, and life in the sprinkling of blood. 'There are three that bear record in heaven,—the Father, the Word, and the Holy Ghost; and there are three that bear witness on earth—the Spirit, the water, and the blood. And *this* is the record that God hath given to us eternal life, and this life is in his Son,' 1 John, v. 7, 11. 'Power over all flesh has been given unto Christ, that he should give eternal life to as many as his Father gave unto him,' John xvii. He and his Father are one,—in power, will, and affection. Their essential and official rights are mutual; therefore we hear him saying, 'All mine are thine, and thine are mine; and I am glorified in them,' John xvii. 10. 'For as the Father hath life in himself, so hath he given to the Son to have life in himself,' John v. 26; *i. e.* as the Father had life in himself,

necessarily, independently, and eternally so, for the glorious purposes there mentioned, the Son had in his possession a quickening principle which he could communicate whenever, and to whomsoever he pleased.

"This life is a *covenant of gratuity*, standing in the will of the Father, the worth of the Son, and the work of the Spirit. No human conditions suspend it; no clouds of self-sufficiency envelope it. Its ends and buts, mayes and may nots, are here unknown. No uncertainty, no perplexity, no deformity of rule or procedure, find admission into this holy volume. Love, blood, and energy, purpose, purchase, and power, in equal proportions, inseparable connexions, and effectual operations, are gloriously exhibited, displayed, and honoured by this 'book of life.' Here we see sovereignty ruling election, election ruling redemption, redemption ruling vocation, and in all these we see life; life inherited, life procured, and life produced.

"The life which is contained in this book, is life of the *highest kind*. It is not animal life, intellectual life, nor moral life, *merely*; but *spiritual* life. Not the life of angels, but the life of God; and of the God-man Redeemer. Not the life of Adam in Paradise, but the life of Christ in heaven:—a life holier in its nature, higher

in its dignities, richer in its enjoyments, and firmer in its tenure, than the innocent life of Adam:—a life which, in its ultimate actings, though not in its present conditions, will express no feebleness, become allied to no corruption, partake of no infirmity. No life can ever equal this. It is hidden life, given life, glorious life. A life that can never be fully understood, endless, boundless, incomprehensible!"

Do not these specimens of the work under notice justify our commendations, and excite desire in the minds of our readers for the possession of the book? Surely one answer only can be returned to the question which we have proposed.

The Saviour's Intercession, and the Stranger's Prayer, a Sermon, by SEPTIMUS SEARS, of Shefford, Beds. London: R. Groombridge and Sons, Paternoster Row. Norwich: A. Charlwood, Orford Hill, or by order of any bookseller.

A good gospel sermon, commendably destitute of fanciful misrepresentation, and of corruption-eulogizing rant; things too frequent in the ministrations of many who set up "on their own account" for "faithful and experimental preachers."

Varieties.

A QUERY.

To the Editor of the Gospel Herald.

DEAR SIR,

Be so kind as to permit me, through your valuable work, "The Gospel Herald," to ask the following query, that some one of your correspondents may answer the same, if they please.

Are instruments of music, such as the flute, violincello, &c. &c., proper to be used in chapels in the public worship of God? An answer would very much oblige a few friends of the Redeemer who live near me, and it would oblige me.

JAMES PEARSON.

AN INTERVIEW WITH THE KING.

At our little village chapel, the other

evening a few of the villagers who love the Saviour's name, and who find that "it is good to draw near to God," gathered together to offer their evening sacrifice, and to present their petitions to the King.

The King was present, present with smiles, promises and blessings. He took his seat on "the throne of grace;" he shewed that he still bore the Father's name, and shed abroad the Father's love. The wise and friendly Advocate was near, and the promised Prompter moved the suppliants forward, I John ii. 1; Rom. viii. 26. The suppliants appeared in court dress, "the robe of righteousness," and were cheerful and fervent in their addresses to the throne.

There was a happy solemnity felt, the glory cloud appeared, the light of the divine countenance was lifted up, something of heaven was shadowed forth. A message from the throne was read, it consisted of "good words and comfortable words," Zech. i. 13.

One of the suppliants being permitted to speak in the King's presence, with a view to encourage this little company, remarked—I. That God gives a heart to pray. The new heart, which is the praying heart, and the spirit of prayer, are alike the gifts of God. The prayer he indites he also accepts; the prayer he breathes into the heart ascends to him like sweet incense. 2. That he lends an ear to such prayer. It is the Father's ear, and shews that he is condescending and kind.

"Lo to the social band he bows
His still attentive ear;
And while his angels sing around,
Delights their voice to hear."

3. Such he favours with a promise. A promise full of plain and precious meaning, one that meets the case, a blessed encourager. 4. To such he grants the blessing, "He giveth more grace;" "Surely, in blessing I will bless thee."

The suppliants returned to their homes, gladdened that they had been indulged with the favour the King bears to his people, and

"As favourites of the heavenly King,
They speak their joys abroad."

Suffolk.

A.

THE STAR.

Amidst the clouds of evening the appearance of a star is cheering. So when "the Sun of Righteousness" withdraws his beams, and the clouds of trouble surround the christian, the star of divine promise is hailed by him with gladness; it reflects something of the brightness of the sun, and directs the eye of faith to him who rises "with healing beneath his wings." And when this star of promise appears to our view in the gospel sky, then arises the star of hope in our hearts, and the christian pilgrim is found "rejoicing in hope."

Suffolk.

A.

THE NEW CUT.

"An old clergyman, who had an old tailor for his beadle, or officer, for many years, returning from a neighbouring sacrament, when Thomas was in the habit of attending him, after a silent and thoughtful pause, thus addressed his fellow traveller, the 'minister's man':—'Thomas, I cannot tell how it is that our church should be getting thinner, for I am sure I preach as well as ever I did, and should have far more experience than when I first came amongst you.' 'Indeed,' replied Thomas, 'old ministers now a days are just like old tailors, for I am sure I sew as well as ever I did, and the cloth is the same; but it's the cut, it's the new cut!'"

Evangelical Magazine.

Intelligence.

July 29th.—The solemn ordinance of believer's baptism was administered in the Hundred Foot River, near Earith, by brother Aldis of Willingham. Six persons presented themselves on the occasion, and in this public manner, professed their attachment to their Redeemer. The service commenced by singing; after which brother Whiting, from Needingworth, prayed; brother Bull, from Over, then delivered a suitable address to a very large concourse

of people, who had assembled on the occasion. The God of the ordinance was evidently present; the administrator, and many others, reckon that day among the happiest days they have ever known. In the evening, brother Norris, from Swavesey, preached in the chapel at Willingham from Gal. iii. 27.

Many found it good to be there. May the Lord continue to bless this part of Zion.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

NOVEMBER, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE FRIENDSHIP OF CHRIST.

BY W. CHAPPELL, WADDESDON.

True friendship in this vale of tears must be considered as one of the most invaluable blessings that can be bestowed upon, or enjoyed by the fallen sons and daughters of Adam. Although solitude and retirement may be sought by some, yet it will be admitted, intercourse and friendship are cherished by most men, and that to a considerable extent; and no wonder, seeing it is one of the great ends of our creation; for it is written, "And the Lord God said, it is not good that the man should *be alone*, I will make him an help meet for him," Gen. ii. 18. Yet relative ties and even conjugal union may be wholly destitute of that true friendship which should be the earnest desire of every one to cultivate; but even where such does exist, and not in the smallest degree, it nevertheless must be admitted to fall short, yea, infinitely short of that friendship, that has and ever had a place in the breast of our ADORABLE LORD; for as the wisest of all fallen creatures has observed, this "friend sticketh closer than a brother," yea, "loveth at all times," Prov. xvii. 17; xviii. 24.

He is a wealthy friend. There are many with whom we are on the most intimate terms, who know what it is to commiserate our difficulties, and evince their regard by sympathizing with us; the big tear may roll down their cheek, and their hearts throb on the consideration of those many and severe trials we may be the subjects of, and the consideration of inability to render aid may increase their grief; all this is commendable, and to a certain degree even the

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sympathetic tear and the condoling word may render relief, yet the trial itself remains. But in our Jesus, not only sympathy finds a place, but *help is afforded* and assistance is realized. O my soul! is any thing too hard for him? Shall he behold thee in thy distress and have no means to alleviate? Assuredly not! "For the earth is his, and the fulness thereof; yea, the gold and the silver is his, and the cattle upon a thousand hills are his also." Moreover, he has the hearts of all men at his disposal. In how many instances has he discovered his friendship in the hour of necessity, when every door appeared to be closed, when every stream was dried up, and thou wert just ready to sink in despair; then, thrice blessed be his name, he has displayed his friendship by flying to thy relief, by unlocking his stores and answering thy need; and thou hast been constrained to exclaim,

"In the last distressing hour
He has displayed delivering power."

And although the whole church, from righteous Abel down to the present time, have participated in the riches of this friend, yet he is as wealthy as ever. Venture, then, to put thyself and all thy concerns into his hand, and never need thou doubt of being well supplied.

He is a powerful friend. O my soul! how often art thou attacked by the man of sin, how potent is his arm, and how numerous are his forces. Hast thou not often said in thy distress, I shall one day fall by the hand of this or that foe. Ah! and fall thou wouldst long ere this, hadst thou had none to hold thee up more than thy most intimate earthly friends; but thou hast been interested in him who has power to subdue and conquer every foe that invades the territories of the objects of his regard. How often hast thou proved those words to be true, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him," Isaiah lix. 19. Yes, just as the mighty foe has been ready to pounce upon his prey, thine almighty friend has hastened to thy help, and aided thee in the combat. Ah! then hast thou been enabled to wield well the weapons of thy warfare, and in the heat of the contest hast exclaimed, "Rejoice not against me, O mine enemy, when I fall I shall arise, when I sit in darkness the Lord shall be a light unto me," Micah vii. 8. And shall I fear because the world takes up arms against me and threatens my destruction? Certainly not; for the world is held in his subjection, he having overcome it, see John xvi. 33.

He is an ever present friend. This cannot be applied to any earthly friend, as many circumstances transpire over which we have

no controul, that tend to sever, at least for a season, our most intimate friends from us. It may be, removals in providence. How often has the tear started from the eye, when through such dispensations we have been called to hear and respond to the afflicting word, *farewell*; how affecting the thought, oft have we met and mingled our sorrows, as well as joined in our pleasures, oft have we in company gone to the house of God, met at the throne, and united in the song of praise; oft have we consulted, cheered, and comforted each other, where sorrows have abounded; but *alas!* a change has taken place, our friends are only held in remembrance, their society is gone, and it may be for ever. Yes, the recollection of some produces pain; where are they? and when will they return? *Alas!* they are gone, and gone for ever. Death has severed the tie: David mourns for Jonathan, Rachael for her children, and many of us over the tombs of those we dearly loved. But not so of this friend, he is always near, nor will he ever leave or forsake, but ever abide with us. Sometimes change of circumstances part even the best of earthly friends; not so our heavenly friend; no trial, no affliction, no besetment can sever him from the object of his regard. But, my soul! canst thou at all times discover the presence of thy friend, and enjoy the perpetuity of his friendship? *Alas! alas!* this is not the case; my friend at times hides his face, and I am troubled; but the cloud disperses, and the voice is heard, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee," Isaiah lx. 1. O my soul! ever remember, though he may be behind the cloud, nevertheless he is always near.

He is a faithful friend. How few, it is presumed, can apply this to all, or even many whom they have fixed their affections upon. What duplicity have we sometimes discovered in those we could have little expected it from. O what agony does the reflection and the remembrance of these things produce! What promises have been made, and how often have we had to complain of faithlessness. It is written, "Trust not in a friend, put ye not confidence in a guide; for the best of them is as a briar, the most upright is sharper than a thorn hedge," Micah vii. 4, 5. But this cannot be truly said of Jesus; he has ever been faithful to his promises, nor hath he ever altered a word that has gone from his lips. Come, my soul, let me ask thee, "Has any one thing failed of all the Lord thy God hath spoken?" take a retrospective view of his proceedings, compare them with the word of promise, and surely thou wilt acknowledge his faithfulness. Shall I not trust him? Yes! and even when I cannot trace him, resting assuredly upon his sacred word, "Heaven and

earth shall pass away, but not one jot or tittle of his word shall ever pass away."

He is an immutable friend. One that loveth at all times, and under *all circumstances*. Once interested in his friendship, always the subjects thereof; nothing whatever can take place to alienate therefrom, because no change is found in him; he hath said, "I am the Lord, I change not, *therefore ye sons of Jacob are not consumed*," Mal. iii. 6. My brother! hast not thou proved the truth of these words again and again? Has it not been thy stay and comfort when every thing else has failed? O yes; when all has been dark within and without, the very consideration of the immutability of thy friend, the unchangeableness of thy God, has been more than a match for despair. And notwithstanding the fickleness discovered in thee, and thy proneness to desert him, yet has he always been with thee, and has taken care of thee; and though thy earthly friends have forsaken thee, yet he has manifested himself as the same, nothing whatever can remove it. He loved thee at the first because he would love thee, and has pledged himself to a continuance of the same. *Precious truth!* may it be entwined around thy heart, "Having loved his own which were in the world, he loved them unto the end," John xiii. 1.

He is a watchful friend. How intent is he upon the interests of his people, and how careful to preserve them from danger. He is ever watching over them, lest any evil should come upon them; not an intrigue of the enemy but he is conscious of it, nor an attack but he is on the alert to repel; and no marvel, for it is said, "Behold, he that keepeth Israel shall *neither slumber nor sleep*," Psalm cxxi. 4. Hast thou not, my soul, been cheered with the sweet words of David, when he says again, "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy?" Psalm xxxiii. 18. Sure, then, no evil can befall thee; for if thy adorable friend is ever watching over thee, and pledges his word ever to keep thee, beasts of prey may prowl about, yea, may roar at thee and terrify thee; but thy loving, thy constant, thine ever present friend watches over thee, and declares none shall harm thee. His eye was upon Daniel in the den, and his presence was with his companions in the fire; neither lions nor flames can hurt those whom Christ watches over and defends.

He is a bosom friend. None need fear to disclose the most profound secret to him, or confide to him the most important matters, or keep back those peculiar exercises which cannot be divulged to the nearest nor dearest friend upon earth. He never has, and never

will betray the object of his regard, though the disclosure be of that nature which overwhelms the soul, and evinces guilt upon the conscience. Venture, then, my soul, haste and unburthen thy mind ; disclose to him all and every thing that troubles thee ; he will not, no, he cannot despise thee for so doing, since he freely invites thee to himself, saying, " Come unto me, all ye that labour and are heavy laden, and I will give you rest," Matt. xi. 28 ; and " Cast thy burden upon the Lord, and he shall sustain thee ; he shall never suffer the righteous to be moved," Psalm lv. 22.

O for grace to honour this dear friend more, to love and serve him better, that his name may be magnified by us in life ; and when that moment shall arrive, when death shall accomplish his commission, may both writer and reader enter the regions of bliss, to enjoy the friendship of their adorable Lord through the countless ages of eternity.

Expositions.

"GRIEVE NOT THE SPIRIT."

The spirits of the saints are often grieved in various ways, by the sin that dwells in them, as Asaph, Psalm lxxiii. 21. by the ungodly who rise against God, as David was, Psalm cxxxix. 21. by bodily pains as Job, ch. xvi. 6. by evil and envious brethren, as Joseph, Gen xlix. 23. by wolves who worry and devour, Acts xx. 29 ; by the devil or some of the spirits employed by him, Acts xvi. 18. by the Lord when he seems to refuse and forsake them ; Isa. liv. 6, 7. or when he appears to question the truth of our love to him, as in Peter, John xxi. 17. We must not murmur at our grievances, for Christ was a man of sorrows and acquainted with grief ; and all his grief was caused by our guilt, Isa liii. 3. He was grieved at the hardness of heart he saw in the Jews, and even in his own disciples. Mark iii. 5 ; xvi. 14. God himself is heartily grieved at the wicked-

ness of man, Gen vi. 6. Forty years was he grieved with an evil generation in the wilderness. Psalm xc. 10. Heb iii. 10. But,

It is the Spirit of God we are forbidden to grieve, according to our leading words. Eph iv. 30. The Spirit is essentially one with God the Father and the Son, but he is personally distinct from them both. " These three are one," 1 John v. 7. But the Spirit is called *another*, and so is not the same person as the other two, John xiv. 16, 17. He is however equally God with them. When Ananias and Sapphira lied to the Spirit of the Lord, it was not unto men, but unto God, Acts v. 3, 4. And so he has all the divine perfections in him ; is omnipresent, (Psalm cxxxix. 7,) all-wise, infinitely holy in himself, and sanctification in his people is of the Spirit ; and there is a sin against the Holy Ghost which is unpardonable, which, with many other things, are evidences of his Godhead.

When it is said he is of God, it denotes his proceeding from the Father, not in his essence, but his office.

The Spirit of God was vexed by the rebellion of his ancient people; therefore he was turned to be their enemy, and fought against them, Isaiah lxiii. 10. Their children were charged with the same sin in the time of Stephen, with always "resisting the Holy Ghost," Acts vii. 51. Christians are cautioned against quenching the Spirit, 1 Thess. v. 19. But there is reason to believe he is too often grieved by them, by the idle and evil words they speak, the corrupt communications that proceed out of their mouth; by their unchristian tempers, angry passions, malicious feelings, and sinful actions. I charge my soul to watch and pray against these things. The Spirit is grieved when we think ill of Christ, whom he delights to honour and glorify, as when it pains us to hear a beloved friend spoken against. He may be grieved by our unbelief of his word, a departure from the living God, a neglect of spiritual things, an omission of sacred duties, and the means of grace. His being grieved appears in his departure from the soul, a withdrawal of his delightful rays in the mental darkness that follows, in the prevalence of indwelling depravity, in the backwardness to duty which is felt, in the weakness of grace, and in a want of enjoyment. These things make a large part of the experience of many. How then should we guard against the causes whence they come? O ye christians, if we would have our own souls healthy and happy, we must

remember and honour the blessed Spirit of God. The reasons why he should not be grieved are as follows: he is God, and we ought not so to sin against him; he is the planter and applier of all grace, and it would be gross ingratitude to grieve him; he carries on and completes the work in our souls, and we should do nothing to hurt or hinder it, as that would be against ourselves; he is the great Comforter of the saints, and how could they hope to be happy in grieving him? he is an advocate making intercession for the saints according to the will of God; and thus he greatly helps our infirmities in prayer, and how could we comfortably pray without him? Rom. viii. 26, 27. He strengthens us by his might in the inner man, and thus bears us above our mental weakness,—and shall we grieve him? God forbid! He is a constant companion, dwelling with and in you for ever, according to the promise, John xiv. 16, 17. Seeing, then, so much depends on the Spirit, how should we guard against grieving him, and do our utmost diligence to seek his presence! He is promised to them that ask, Luke xi. 13. O my soul, remember this!

But there is a further reason for not grieving him, it is this—he is a sealer of the saints unto the day of redemption. This sealing of the Spirit is something over and above his regenerating grace, an addition to his first work, a favour bestowed after we believe, Eph. i. 13; after we have been melted like wax, and made ready to receive the seal. What, then, are we to understand by this sealing of the Spirit? Both

scripture and experience lead us to believe it is a special, powerful and pleasing work, whereby we are assured of our interest in divine favour, and confirmed in our fellowship with God. A fixed and lasting impression of Christ and his cross, and the truth as it is in him, is left upon the soul; as when a seal is applied to the melted wax, the wax bears an exact image of the person and letters found on the seal itself. Sealed souls or saints are something like sealed letters, they contain secrets that others are not acquainted with: "The secret of the Lord is with them that fear him," Psalm xxv. 14. They are sealed unto the day of redemption, or the day of deliverance from all trouble in death, or the day of redemption from the grave, or the day of judgment, when body and soul are brought into the glorious liberty of the children of God. Grieve not the Spirit, who seals to all this, and is the earnest of the heavenly inheritance, 2 Cor. i. 22.

Grieve not the Spirit, &c. &c.

Now let the sacred Spirit shine,
And shed abroad his grace;
Say that the sinner's Friend is mine,
And shew the Father's face.

Ne'er let us grieve a God so great,
But ever seek and find
Succour and strength, in every state,
To our immortal mind.

We will arise divinely high,
To praise his heavenly love,
Long as we live below the sky,
And reign the throne above.

There shall we sing in sweeter songs,
And with a sacred flame,
See what immortal praise belongs
To his eternal name.

Little Gransden.

T. Row,
A Labourer.

An Attempt to answer the Request of B. H. T. on 1 Cor. viii. 11, in July Number, page 107.

Our text speaks of a "weak brother." The relationship expressed by such a word in the scriptures must be taken in various ways, as that of all nations being made of one blood, Acts xvii. 26; so that they are all brothers in that one blood, by creation; in which sense *Lot* said to the men of Sodom, "I pray you, brethren, do not so wickedly," Gen. xix. 7. Those of the same nation are called brethren, as *Paul* the apostle speaks of the Jews, saying, "My brethren, kinsmen according to the flesh," Rom. ix. 3. Those of the same household kindred are called brethren, as, "The Lord led me to the house of my master's brethren," Gen. xxiv. 7. And those professing the same religion, however they be otherwise related, are in this sense called brethren, as *Cain* with his offering was *Abel's* brother; *Ishmael* in circumcision was *Isaac's* brother; and *Esau* was Jacob's brother in this sense, in the flesh of religion, but not in the spirit of it, that is, in the external forms thereof, but not in the internal life and principles of divinely begotten godliness. And in this sense of the word, like the good and the bad in the gospel kingdom of heaven, Matt. xiii. 47, 48. There are *bad* as well as *good* brothers, as the apostle John speaks, saying, "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John iv. 20. Now here the professor is spoken

of as a brother, and yet, being a liar, he is a bad one, for all liars shall have their part in the lake which burneth with fire and brimstone, Rev. xxi. 8; and we are quite sure that nothing good will go there. But there is also the *elect* and holy brotherhood, Heb. iii. 1; Col. iii. 12; and for every one of these Christ died; and the "weak brother" in our text, by this gracious way of distinction, and to commend him to all tender consideration, and most affectionate regard, is called, "a brother for whom Christ died;" one whom Christ loved, and gave himself for him; an adopted son, an heir of God, and joint heir with Christ, whose "life is hid with Christ in God."

The seeming difficulty in this text I suppose lies in the word *perish*, as used here in reference to *a brother for whom Christ died*. If the apostle really meant the mere possibility for such a brother, for whom Christ died, so to perish as to be wrathfully cut off by the blast of God, Job iv. 9; so as to be consumed, Psalm xxxvii 20; and so as to be made to go away damned, Mark xvi. 16, into everlasting punishment, Matt. xxv. 46; as by the means or circumstances named in our text, or any other means, here would be a great difficulty in our text indeed, yea a pointed contradiction to other most solemn and plain scriptures; as that such shall never perish, but have everlasting life, John iii. 16; x. 28. Shall not come into condemnation, John v. 24. Shall never die, John xi. 25, 26. Who shall condemn? it is Christ that died, Rom. viii. 34. And laid down his life for all such, to have them live and never die a penal

death, John x. 10, 11. Having obtained for them an *eternal* redemption, Heb. ix. 13. And bought them to be unto himself an eternal possession, Eph. i. 14.

The Arminians would like to be able to establish the point, that the apostle does really mean that such an one as for whom Christ died can be eternally lost, because they much more dearly love to hold the fleshly doctrine, that the whole world *might* be saved, than they can even bear to hear the bible doctrine of the Spirit, that those for whom Christ died *shall* be saved. But the truth of God shall stand for ever, and that, in plainest forms, declares that such shall never be lost; nor is any such thing meant, or even thought of in our text by the use of the word *perish*, as I hope to be able fully to shew, beyond any reasonable disputation, to the contrary.

My own immediate views of the apostle's intent by the use of the word *perish* in our text, might be stated in a very few words; but, for the fuller satisfaction of others, we will take two different modes of argument on the word. First, on the ground of a supposed *matter of fact*; and, second, on the ground of reflection, only. And,

First. Taking the word *perish*, in our text, on the ground of *a matter of fact*, we must consider what is the utmost amount which can possibly be intended, from its place and connexion. The word *perish*, like many other scripture words, is capable of a mitigated and varying meaning, according to the connexion and general design of the argument in hand; and is not confined to its fullest as its one only exclusive acceptance; for it is written,

"The righteous perisheth and no man layeth it to heart." But this is not eternal *destruction*, for the next part of the verse is, "And merciful men are taken away, none considering that the righteous is taken from the evil to come," Isaiah lvii. 1. Here, at most, by the word *perish*, the righteous are but injured by the light esteem of others, and then taken from the evil as a judgment to come on their foes. Again it is said, "There is a just man that perisheth in his righteousness," Eccl. vii. 15. This is but a case of adversity, disappointment, crosses and afflictions, till the Lord take them out of time; the same as, "The good man is perished out of the earth," Micah vii. 2. Nothing of destruction is in these cases meant to the good, for, remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off, Job iv. 7, so as to *perish* in that everlasting punishment denounced on the wicked? Taking the word *perish* as on the ground of a *point of fact*, the very utmost that could be intended in our text is an injury done to a weak brother, as touching his conscience, comfort, and peace, by the stronger brother's incautious, uncharitable, and inconsiderate example; because no soul will ever be lost through *weakness*, but through *wickedness* only; nor by an *innocent* hurt, however painful, received by another's fault; and here is, neither in the text nor in the connexion, any real moral fault charged, but *pity*, joined with *perish*, relative to the case and position of the weak brother; the only blameableness or fault complained of, or cautioned against, belonging to the stronger,

more knowing, and clearer discerning brother, for his using his liberty and knowledge so indifferently, and not more thoughtfully and tenderly towards his weak brother, for whom Christ evidently and equally died as for himself. And this, I think, must at once appear plainly to be the amount of the case in hand with the apostle, taking the word *perish* in the shape of a *point of fact*, if the following plain points of evidence, together with the above, be but fairly and impartially considered. 1. That the whole scope of the apostle's argument in this chapter is concerning eating of *meat or things offered to idols* by the heathen, with whom the few, *called to be saints*, were in those times and parts surrounded, and which eating, with clear knowledge, faith, and discernment of God and of things spiritual, was *abstractedly* lawful and no sin at all, but, *relatively*, was not always *expedient*, either in manner, time, or place, because of the *conscience* of others, 1 Cor. x. 28, 29, 30. But for the strong in discriminating knowledge, sight, and liberty to eat, indifferent and heedless of this cautious and necessary expediency, was, *relatively*, wrong and sinful, and that two ways: first, in regard to the unbelieving, as to the evil handle they would make of such an appearance in a professor of the religion of Christ, and next, in regard to the conscience of the weak brother, who might, ignorantly, be emboldened to do the same, from such an example, and bring confusion, bitterness, and distress into his conscience, which the strong brother, who is the cause, cannot remove nor cure.

2. That although in the clear knowledge and belief in the one only living and true God, "we know that an idol is nothing in the world," verse 4, and that all things are of God only, and to the believer in particular, by Jesus Christ only, and that all eatable things may, abstractedly considered, be lawfully eaten without guiltiness, and with thanksgiving to God, 1 Tim. iv. 3, 4, 5. But that some of the people of God had not this distinguishing degree of knowledge, verse 7, that they had not spiritual knowledge and understanding enough to be able to make out fully and clearly to their own conscience, this real and proper distinction; not sufficiently so but that the idols would seem to them to be something to the *defiling* of their conscience, and to the consequent distressing of them, when they were led, by the blameable example of their stronger brethren, to eat of the things that were offered to idols; so that although of God "all things indeed are pure," yet, "it is evil for that man that eateth with offence" to the conscience of others, or to his own, Rom. xiv. 20. "If thy brother be *grieved* with thy meat, now walk—est thou not charitably." This is, evidently, the amount of the fault, and the nature of the *injury* contemplated; for while the apostle says, Rom. xiv. 15, "Destroy not him with thy meat, for whom Christ died;" he also says, "For meat destroyeth not the work of God," verse 20. And as believing brethren, for whom Christ died, are God's work, and *best workmanship*, meat cannot destroy them, in the full sense of the term; so that by *destroy* and *perish* is meant that *hurt* that is

set forth by the several other words that are used to express all that is meant. 3. As the apostle writes on this same subject to the *Romans* as here to the *Corinthians*, he makes use of similar words to express the same thing; and as he has the word *destroy* in one place and *perish* in the other, there are *eight* different forms of expression, with so many different words used to shew what is really meant, how much and no more; or we must consider those *eight* words and forms of reasoning useless altogether, as too weak to convey the meaning intended by the two words *destroy* and *perish*; but the utmost intention by these, is in other forms conveyed by the *eight* words, which are the following; "Why dost thou set at *nought* thy brother," Rom. xiv. 10. "An *occasion* to fall in his brother's way," verse 13. "If thy brother be *grieved*," verse 15. "Is made *weak*," verse 21. "And their conscience, being weak, is *defiled*," 1 Cor. viii. 7. "A *stumbling block* to them that are weak," verse 9. "And *wound* their weak conscience," verse 12. "Make my brother to *affend*," verse 13. And to shew that this is the utmost the apostle ever meant in our text, verse 11, he immediately says, in verse 12, "But when ye *sin so* against the brethren, and *wound* their weak conscience, ye sin against Christ." The phrase *so sin*, or *sin so*, in verse 12, at once expresses the amount of fault and *injury* ever contemplated in our text. 4. Here is nothing of a *deadly sin* in the case at all contemplated by the violation of any direct moral precept of God, but the household sin, or fault within the divine family of the redeemed and

called, of christian *imprudence*, *indiscretion*, and want of due *tenderness*, *thought*, *care* and *consideration* on the part of the stronger brethren towards the weak in the family, according as it is written, "We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves," Rom. xv. 1. 5. As there is no direct moral precept violated in the *fault* considered, so here can be no penal death of soul involved, meant, or thought of, and if there were it must be the death of the *strong* brother, as the faulty party, and not of the *weak* brother, who is not the *faulty* but the *injured* party; and neither our text, nor connexion, nor Rom. xiv. says one word of the faulty party being destroyed or perishing, and, therefore, no penal death, loss, or ruin of soul is here meant of those for whom Christ died. 6. From the closest investigation that I am able to make in my poor way, of all the apostle's writing on this subject, taken word by word, the whole and only amount of *injury* intended is the same as in Rom. xiv. 23, saying, "And he that doubteth is damned, if he eat, because he eateth not of faith; and whatsoever is not of faith is sin." Here the soul is not damned of God, by either penal law or otherwise, but is condemned of himself, through eating of meat offered to idols, as in 1 Cor. viii; by the thoughtless and blameable example of the strong, see verses 20, 21; and doubting the right and consistency of the thing, even when doing, and more so when done, brings guilt, and so self-condemnation into his conscience, not having a sufficiently clear

faith's view of God, as to distinguish the idol as *nothing in the world*; and whatsoever is so done without such a faith's view, and by the mere unguarded example of the strong, is, and becomes sin to the conscience of the weak, and who are thereby so hurt and wounded, as even to self-condemnation, though, at the same time, not condemned of any one else. And this, in my humble opinion, is the entire amount that can be justly supposed to be the apostle's meaning.

Second. Having above endeavoured to explain and shew the utmost amount of *injury* which could, from the connexion and nature of the case, be any way, possibly intended by the apostle in our text, as taken upon the ground of a *point of fact*, it is a question with me whether the word *perish*, in our text, is to be taken so at all, and whether the apostle is at all to be understood as speaking of the amount of *injury* to the weak brother as on a *point of fact*, in the immediate words of our text, that amount of *injury* being, by many other words, expressed elsewhere in the chapter. I am, myself, inclined to think quite otherwise; for our text being put as a *question*, and not stated as a *fact*, I take it as a strong *reflection*, only, upon the *carelessness* of the strong brother, in the blameable exercise of his own liberty to such a degree as to disregard the weak brother's conscience, peace, comfort, or whatever becomes of him altogether. Take the 9th, 10th, and 11th verses, and in the 9th the apostle exhorts the strong, saying, "But take heed, lest by any means this liberty of yours become a stumbling block to them that are

weak." And then in the beginning of the 10th verse there is a supposition that the spirit of this exhortation is disregarded; and the contrary practised, and a question is then put upon this supposed *indifferent* conduct of the strong brother, for which perhaps the apostle had some real cause, and which question includes our text, and, to my view, the meaning of which runs thus, "For if any man see thee, which hast knowledge, sit at meat in an idol's temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to idols? and through thy knowledge shall the weak brother perish, for whom Christ died," for ought thou carest for his conscience, comfort, peace, or whatever becomes of him altogether, though he perished. This appears to me to be more particularly the spirit of the interrogation in our text, while the question does not go to say any such thing as that the weak brother for whom Christ died, can, in soul, possibly perish in hell as the wicked, by any means, but that such might perish for ought the strong brother careth, or seems to care, who, practically, regards no

one's conscience, below his own strength and liberty in the gospel. And this I take more particularly to be the apostle's meaning; because our text is but a question, and not a point or principle of fact stated, and that the strength of expression used is but to throw the severer odium on the unbrotther-like conduct of the strong brother, who regards no one's conscience but his own. And are there none in the churches of Christ now on whom the apostle would find occasion to cast a like reflection, were he now upon the earth. Nor is this argument intended to tolerate any errors or opposition to any plain scripture truths, under the name of weaknesses, but to prevent an ungrateful and uncharitable misuse of best gifts. I should have made this my feeble explanation of our text, in reply to B. H. T., much earlier, but could not, possibly, take time from other constant labours, but now it is given freely and most affectionately, such as it is, and may God grant his blessing to make it of some use, for his great name and mercy's sake.

JOHN of Marylebone.

Spiritual Things Illustrated by Outward Objects.

THE GRAIN OF SAND THAT BECAME A DIAMOND.

"*Shall the dust praise thee?*"
Psalm xx. 9.

The subject of God's providence, like that of his grace, is one which exhibits the perfection of theory put into the perfection of practice. It is a field of glorious luxury, to him who contemplates it by faith; a machine, intricate in its com-

plexity, and splendid in its development. Human affairs, like the solar and the stellar systems, appear, to the uninitiated, a mass of confusion; but to the scientific observer, carry the deepest conviction, that law and order govern the whole, and are in no instance ever violated.

In very early youth I was in possession of a book called "Zadig, or the book of Fate." It was

written if I mistaken not, by Voltaire, nevertheless, there were things in it, which could scarcely ever have entered into the head of an infidel. However, there was one part of the book which left a lasting impression upon my mind. This was the part, where an angel, under the disguise of an old hermit, comes down to talk to Zadig; and to teach him how the Supreme Wisdom governs all mortal things. Zadig complains of his misfortunes and the hermit thus comforts him: "My son, there was once a grain of sand which bemoaned itself as a worthless atom of the desert; but, in process of time it became a diamond, and is now one of the richest ornaments of the Indian crown."

Now, I know not how it was, but these words never left my memory, but followed me through life; and very often, in the opening scenes of manhood, I thought of Zadig, and of the grain of sand that became a diamond. Therefore if my translation of the language of a heathen fable into the language of Canaan, will be any edification to the readers of the Herald, the hermit may be found to have spoken some good things; and Balaam did the same.

Fallen man, in his unregenerate state, is like a grain of sand. He is as an atom, undistinguishable from the millions of his equals, who lie in the same degraded condition. However, there is a transformation in store for him, it may be, in the fulness of time. The time comes, and the Holy Ghost sets his hand upon him. The fallen son of Adam becomes a new creature. Old things are passed away, and all things are become new. The grain of sand becomes

a diamond. Most readers have read of Ovid's *Metamorphoses*; of men being changed into animals, women into trees, &c. But, surely, the world of grace can produce greater metamorphoses than these. Dust made man; fallen man made a new creature, dying man made an angel of light; but most of all, the Word made flesh; are surely changes of a wondrous character.

These are the first scattered ideas that serve to throw a light upon the title of my subject; but I pass from them, to take up the principal object I have in view, which is, God's dealings with his people, in his providence.

Come, fellow pilgrim, let us talk by the way, of the dealings of our God. The sun still shines; and we have enjoyed the mercies of a long day. You are, to me, speaking to you through the pages of a book, as a dumb man; and I must take up your case by supposition.

You were perhaps a fatherless, or a motherless, or a friendless child. You knew what it was to bear the yoke in your youth; and, what it was to mourn the unaided energies of inexperienced years. You sighed, perhaps, beneath the grinding hand of an unfeeling master, or of an unfeeling relative, who cared not whether you smiled or fretted; and you saw little reason to hope for better times. You saw others rise, without merit, and without effort; but your own sun stood still, and you found it was hard to lack patronage. However, God evidently did not forget you, though others did; and the lapse of years proclaimed the help of silent goodness and mercy. You are now placed on a level with many who started with every ad-

vantage ; and you have left many behind, who appeared to have reached almost to the goal, before you started for the race. The grain of sand has become a diamond. Whose work is this ? Reply is needless.

"Come, then, harmonious silence, muse his praise."

You were, perhaps, a young man, struggling hard to weather the storm and the battle of life. You hoped to scale the walls of competition by perseverance and personal merit ; and those who wished you well told you you would succeed, and the cold and heartless told you it was vain to try. You were then a stranger to grace ; and God was smoothing you for future work, by the friction of an adverse pathway. It was all in mercy. Perhaps grace came first, and fulness of bread afterwards ; for that is God's way with some. However, if you have the latter now, it is God who gave it ; of this you may rest assured. Then, what record do you keep in your memory, of the steps which brought you where you now are ? You felt yourself once as a grain of sand ; but that time has fled ; and you remember your misery as waters that pass away.

You were perhaps a tradesman, a mechanic, or a professional man, yet still in the middle walks of life ; and you had recourse to your talents, as well as to your industry, for advancement. You tried perseverance, and found its effects were disappointment ; for perseverance is a long line which has often to run, not only through the land, but through the sea, before it finds a point of termination. You found it, however, at last. You have now a settled location in

society ; and you can rejoice in the fruit of your labour. You have now another line to draw ; and that is upward. If your heart rejoice not with the cheerfulness of thanksgiving, you know not the meaning of the grain of sand that became a diamond. If you do not properly estimate God, you know not how God estimates you ; but in so doing, amongst all your reckonings, you possess not the Ready Reckoner of Gratitude.

Let us change the hypothesis. God has his jewels amongst the female sex, as well as amongst the male. In grace, difference of sex is a nonentity. You were, perhaps, a servant ; poor, of course ; and almost illiterate. You sighed beneath the chiding of a harsh mistress, who treated her children as idols, and her servants as convicts. You were then only a daughter of Zion, but you are now a mother in Israel ; and have good reason to hope that the youth of your children will not be soiled with the sweat of drudgery and pain. Let Wisdom be justified of her children, as you would readily be of yours.

But, perhaps, oh son or daughter of Jerusalem, you are still bemoaning yourself as the worthless atom of the desert ; though acknowledged as a child of grace. Well, light is sown for the righteous ; and the crop cannot fail. The great wheel of providence is cut with cogs, which will fit every little wheel, and which will at last bring you round to your destined position ; and who knows but that it may be a joyous one ? Only give the great wheel time to revolve, and you will not be passed by.

But, if the leading figure of my

subject suit the servant, it still more strikingly suits the Lord. In him, truly, the grain of sand is become as the richest ornament of the Indian crown. The Great Mogul diamond, called the Kor-el-noir, or "Mountain of Light," is said to be worth some millions sterling. But what a dim emblem would this dazzling jewel be, of the exalted Son of God. Yet, how little was he in his abasement! What an antipodes to his glory now! He who was once as a root out of a dry ground, is now the tree of life, whose leaves are for the healing of the nations. He, who was the stone which the builders rejected, is now made the head stone of the corner. He has exchanged the reed for the sceptre, the wreath of thorns for many crowns, and the cross for the golden throne. No more shall the sword awake against the shepherd; "When the black sun, his chariot backward driven,
Blotted out day, and perished from the heaven."

However, the stones of Zion will never display their full lustre, until the diamonds are set in the gold of glory. There are no grains of sand in the palace of the King of kings; but the chosen of God and precious, shall be counted state-jewels, and be no more transferable to their desert condition. He has promised that they shall have a fixed position in his temple, to go no more out.

But, let us recur to the common things of Providence, by way of conclusion. How often hast thou reader, watched the birth and progress of an attempt. You planted it, and watered it, that it might bring forth the fruit of success. It lacked but one thing to make your efforts effectual, and that was, a blessing. The world seemed like a partial jury, that non-suited you in every law-suit. The truth is, that the Lord's people are the most unsuccessful people in the world, without a blessing. In their affairs, there is a counter spring, as well as a direct spring; a spring to impede, as well as one to succeed. The family of grace have a special superintendence, which prevents their going too fast; and we are apt to measure our mercies by the influence which carries us forward. But, how effectually does God "move, his wonders to perform," by a little hidden spring, that sets all things in motion, as smooth as a summer's brook. Then, the attempt brings forth fruit; and the gracious soul acknowledges the power of the God of Jacob. Then, conscious weakness triumphs in the strength of Omnipotence, that has made the grain of sand a diamond; and is willing to say, "the Lord hath done it."

FRATER IN FIDE.

Correspondence.

"The Lord thy God in the midst of thee is mighty, he will save."

MY DEAR FRIEND,

I told you at the close of my last communication, that I hoped to resume

the subject with the opening light of the coming day, which blessing, through the rich mercy of a covenant God, I am now about to realize. And what can I say in commendation of our Lord

Jesus Christ, whose personal glories exceed all the beauties of creation; who is the admiration of angels, the triumph of saints, and the terror and dismay of fallen spirits, who are reserved in chains of darkness unto the judgment of the great day. True, we cannot fully apprehend the uncreated glories of him, who is Jehovah's equal in nature and attributes; yet it is a sweet thought to my soul to remember he is also the ruined sinner's best and only friend, possessing all the feelings of perfect humanity, whereby he is a suited and glorious medium of divine communication to the sons and daughters of want and wretchedness; hence, that precious scripture, "Unto us a child is born, unto us a son is given, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace." In endeavouring to commend to your affectionate regard, this altogether Lovely One, this chiefest among ten thousand, I am reminded of the wretched and hopeless state I was in when first the arm of his power was extended for my deliverance and salvation; truly I can say, "I was shapen in iniquity, and in sin did my mother conceive me;" going "astray from the womb, speaking lies." In this state of guiltiness, and open rebellion, the Lord of life and glory arrested me, and blest me with the knowledge of salvation, by the remission of sins. But how was this mighty work effected, and what were the means employed, and the effects that followed. I answer, previously to the light of life resting upon my deathless soul, all was dark and dismal within, and every vile and depraved passion in full and unsubdued exercise. From my youth I had been taught to regard the Sabbath of the Lord, and to repeat his hallowed name ten thousand times in formal worship and prayer: still I was as ignorant of myself as a sinner, and of the righteous demands of a violated law, as the poor

heathen, whose outward ear has never been saluted with the glad tidings of salvation, through the blood of the Lord Jesus Christ, "who was made sin for us, who knew no sin, that we might be made the righteousness of God in him;" and O what a precious thought to my soul, the Lord hath said, "O Israel thou hast destroyed thyself, but in me is thy help found." Yes, truly, man's condition is desperate indeed; his heart full of enmity against the God that made him, and determined, in every purpose of his mind, to fulfil the desires of the flesh, and, as a consequence, to sink with the weight of his transgressions into the pit of endless despair. Yet mark, my brother, the wonders of redeeming mercy: even this state, awful indeed as it is, was no barrier for the bestowment of covenant love, and his complete and entire deliverance from the wrath to come; hence, the holy Spirit unfolds, and lays open before the eyes of the convicted sinner, the blessings of the everlasting covenant; communicated mercy distils upon his soul like the refreshing dew upon the tender herb, and as rain upon the mown grass, whereby his wounded spirit is filled with joy unspeakable, and the glories of heaven, as much as they can be realized in this vale of tears, are let down into his soul; and here I would remind you this is not brought about by the will and desires of the sinner, for he is "dead in trespasses and in sins," and is alike insensible to the sweetness and melody of the gospel of peace, and the terror and bitterness of the worm which dieth not, and to the fire which is not quenched; in one word, so helpless, and utterly lost is man in himself, that although sin is raging within with all its malignity and power, yet his misery never leads him to tremble at the threatening of the law, or desire the enjoyment of the peace of the gospel; truly it may be said, he is sitting "in darkness," and in the region of the shadow of death.

My brother, this was once our unhappy condition ; but O what a mercy we are not now in the gall of bitterness, and in the bonds of iniquity, having received precious promises, whereby we have escaped the corruption that is in the world through lust. Wonder, O heavens, and be astonished, O earth, for the word has gone out of the mouth of the Lord, " Deliver him from going down to the pit, I have found a ransom ! " But how is this salvation brought about in a way of manifestation in the sinner's conscience ? I answer, God, who commanded light to shine out of darkness, shines into the heart, and imparts the knowledge of salvation by the formation of Christ in the soul, the hope of glory. Be it observed, this is a spiritual creation, not a mere mending, by the reformation of the carnal mind, causing it to appear like a whitened sepulchre, whereas, within nothing else is found but corruption, and dead men's bones ; no, the work of salvation, from the beginning to the end, is worthy of a God. My dear friend, I am not vain enough to suppose I can convey to you, through the exercise of my pen, any spiritual information ; I merely write to stir up your pure mind, by way of remembrance, and to prove our fellowship to be with the Father, and his son, Christ Jesus. The first spiritual sensation that agitates the conscience of the sinner is produced by the secret, yet mighty power of the Holy Spirit upon the heart ; hence, the promise, " All thy children shall be taught of the Lord, and great shall be the peace of thy children. " And what, I would ask, is the first lesson taught the heir of glory, through which the provision of everlasting love becomes adapted to, and prized very highly by his leprous soul ; is it not the conviction that he is poor, and naked, and wretched, and destitute of every thing that would fit him for the enjoyment of spiritual realities ; and is it not by this painful process

that he becomes experimentally acquainted with the fact, that without Christ he can do nothing ? yes, the learned Paul, as well as the rude and untutored thief upon the cross, alike needed this heavenly instruction, whereby they were made wise unto eternal salvation. It is a comforting thought, that as in water face answereth face, so does the heart of man to man ; for so runs the promise, " I will give them one heart and one way, and they shall be mine, saith the Lord, in that day when I make up my jewels. "

But why should we wonder there should be such a similarity of countenance and feeling in all the saints of God, seeing that the disease is one and the same in all, and only one remedy provided for the cure of all the evils of the fall. It is on this ground that sinners of every clime and degree are brought to understand each other's language, and conflicts, and sorrows ; and to know the preciousness of that dear Saviour who gave himself for them, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works.

There is such a variety of changes in the experience of God's people, and such various and chequered means of discipline are employed for the building up of our souls in the faith of the gospel, that there cannot be found two of the blood-bought family exactly alike ; and yet every one of them resembles the features of the " children of a king. " Yes, there is only one Lord, one faith, one baptism ; and though there is an endless variety in the experiences of the heirs of glory, they are all needful for the comforting of each other by the way, to their Father's house above ; so, then, the head, the most gifted and enlarged soul in the knowledge of Christ, cannot say to the foot, the lowest and meanest of all the members of the mystical body, I have no need of thee. My brother, we have great cause to lament over the

little that we know of divine realities, the shallowness of our understanding, in the apprehension of the glories of the Prince of the kings of the earth, the Almighty. But let us not, on this account, despise the day of small things; but esteem very highly every manifestation of love divine, being assured that he that giveth precious faith in the blood of atonement, even as small as the grain of mustard seed, gives it as an expression of interest in covenant love, and the pledge and earnest of future blessedness; this endears to my heart the work and office of the Holy Spirit, without which nothing sayingly can be known of Christ and his salvation; hence, that blessed promise, "Thine eye shall see the King in his beauty, and the land which is very far off." And when, I would ask, is this blessing realized? Is it not, more or less, when the blood of atonement is applied to our guilty consciences, and when the promises of divine love, in their adaptation to our strengthless souls, is felt and enjoyed? Yes, it is then we can rejoice in tribulation, knowing that "tribulation worketh patience, and patience experience, and experience hope; and hope maketh not ashamed, because the love of God is shed abroad upon our hearts, by the Holy Spirit given unto us."

"Jesus heals the broken hearted,
Oh! how sweet that sound to me;
Once beneath my sin he smarted,
Groaned and bled to set me free.

By his sufferings, death, and merits,
By his Godhead, blood, and pain,
Broken hearts or wounded spirits
Are at once made whole again."

Surely, then, it is a great mercy to live daily under a felt need of divine influence, to uphold and strengthen us in the path of outward and inward affliction. Although, sometimes, by reason of the pressure of spiritual exercises, and the mysterious dispensations of divine providence, we faint, murmur, and rebel; yet such is the power of communicated grace, that even in the midst of the fires we can,

at other times, speak joyfully of the Rock of our defense, and justify the work of his hands, even although our comforts, and the tender charities of life are crumbled into dust before our face.

"Let me but hear my Saviour say,
Strength shall be equal to thy day;
Then I rejoice in deep distress,
Lensing on all-efficient grace.

Yes, whilst walking through the path of human suffering, and my fairest prospects in life have, with a stroke, been laid bare before my face, I have experienced the sweetest comforts, and could say, although with much soul anguish, "I know, O Lord, thy judgments are right; and that in very faithfulness thou hast afflicted me." This resignation to the hand that smites us is brought about by a special communication of strength from on high. The carnal mind, under crosses and dark providences, is sure to rebel, and oppose the will of God, who, in every movement, is only promoting the present and everlasting welfare of his people; the cup of sorrow is sometimes put into our hand, but the bitterness of the second death is taken away; the ingredients may be very noxious, but there is no wrath, no vindictiveness, nothing but what will prove in the end a blessing in disguise.

"Tis, if need be, he reprove us,
Lest we settle on our lees;
Yet he in the furnace loves us,
'Tis express in words like these:
I am with thee,

Israel, passing through the fire.

To his church, his joy and treasure,
Ev'ry trial works for good;
They are dealt in weight and measure,
Yet how little understood.

Not in anger,

But from his dear covenant love.

My brethren, consider what I say; meditate upon these things, give thyself wholly to them; and when you go to court do not fail to mention me to the King, and may the dear Lord bless you indeed and of a truth.

Yours, affectionately,
Chatham.

J. M.

THE REVIEWER REVIEWED.

(Continued from page 238.)

But if I am more blameworthy than Mr. Philpot, wherein am I so? The reviewer suggests, 1. In refusing Mr. Philpot the use of my pulpit. 2. In having misled him.

Taking these two points in the order they now present, may I enquire how it happened that *he himself* said, in relation to the first, in the presence of several witnesses, that in case any one were to treat him as Mr. Philpot had treated me, and his pulpit was afterwards applied to for the use of that person, that he would act in the same manner as I had acted? This the reviewer did, I have been informed by two of the persons who were present and heard him. And if in refusing the use of my pulpit I acted *wrongly*, how came the reviewer to say, in his review, that I acted *very naturally*? If I acted *very naturally*, I acted *very rationally*, for to act naturally is to act rationally; and when a person acts very naturally he is never afterwards considered to have acted *very culpably*. It is argued that there would have been a *nobleness* and *magnanimity* of spirit manifested in opening the pulpit on that occasion; but what nobleness or what magnanimity there can be in acting contrary to a man's convictions, and in abandoning principles for which he has professed esteem, merely for the sake of ease or interest, the reviewer will perhaps inform his readers in some subsequent review. The noblest feelings a man can have are said to be those which rise superior to private dislikes and personal interests; which sacrifice the present to the future; the love of applause to the love of principle; and the friendship of man to the fear of God. Now, without boasting, *these* distinctive feelings I had; upon these principles I acted. For nothing that Mr. Philpot had said or written against me was he denied the use of my pulpit; on grounds of public interest alone was he refused. He had

libelled a whole community of gospel ministers, together with a great number of christian churches, sound in the faith; and was it too much to expect that, before he entered their pulpits, he should purge himself from the guilt of defamation? Yet this was all that he was asked to do; every other objection was waived; every private feeling surrendered; and he had only to withdraw his aspersions in order to find the path to my pulpit.

The second point relates to my having written, in such a way, as to mislead Mr. Philpot. It is said that the address, reviewed by Mr. Philpot, did not contain my name, that it was *legal*, savoured of *popery*, bore the marks of a *pompous frothy professor*; and that had it fallen into the hands of the present reviewer for the Ambassador *he would have treated it in a similar manner*.

Certainly I will not undertake the defence of every sentence contained in that address, nor the style in which it is written; neither will I be responsible for what the reviewer *would* have done, any more than for things which he *has* done. There are no bounds to the folly of some men, nor the conceit of others. If the reviewer chooses, he can try his hand at it, even now. I shall probably admire his talents, but lament their application. That the address is susceptible of great improvement I can readily believe; and that it lacks a *specific* unction there can be no doubt; but I hope I shall not be expected to imitate the frouzy cant of certain would-be-thought oracles. It may be deemed respectable to follow the fashions of the great, but it must ever be disgraceful to wear their *clothes*, even when they *fit*.

If, however, the address be really that which the reviewer says it is, and such which Mr. Philpot described it to be, is it not a little singular that Mr. Newborn, and a few others I could mention, did not detect it? Yet surely enough they did not, for they *replied* to it, and promised their *support*! Mr.

Philpot, I have reason to believe, and as appears partly from his own showing, was moved by others to write against the address. After a lapse of four years what he wrote was examined, and Mr. Philpot fairly arraigned at the bar. He, discreetly enough, remained silent. But an advocate is found who begs a new trial, sets up the plea of *ignorance*, and seeks an extenuation of damages, on the ground that though his client certainly committed a wrong, yet he as certainly was *misled*, and that the *complainant* misled him!!

But this is not truth from the bottom of the well, nor yet at it; it is not truth at *all*, neither is it *like* truth; it is the veriest sophistry in the world; sophistry skilfully blown into the eyes of readers by a person who styles himself a "*Gospel Ambassador*!" It is affirmed that the address lacked *unction*, lacked truth, lacked life, and was lacking in even a wholesome sweetness.

Taking this for all it is worth, as so much fringe put upon the garment, or as so much oratory distinct from the facts of the case, let it be remarked, that, lack what it might, it did not lack *clearness*, for the objects were specifically stated, the principles distinctly set forth, and the reasonings, sound or unsound, were intended to call attention to the inseparable connexion between privilege and duty. Mr. Philpot, then, could not be misled as to the *essential* features of the tract.

"But Mr. Palmer did not attach his *name* to the address." Certainly not. The address was a *public* document, emanating from a *committee* for which he acted as *secretary*. That committee submitted the document, in manuscript form, to the Cambridge and Huntingdon associated ministers, who returned it, with a note, which note was *printed with the address*. Afterwards it was laid before a general meeting of the committee of the Cambridge and Huntingdon Particular Baptist Home Mis-

sionary Society, returned with a note, which note also was *printed*. These are the facts of the case; and they all appeared on the *face of the document*. How, then, could I *mislead* Mr. Philpot? What had my name to do with the address? The committee were the responsible parties; and they were strengthened in their position by the expressed opinions of two public bodies. Where the *object*, the *principles*, and the *responsible parties* are distinctly exhibited, how can a man be *misled*? The supposition is *preposterous*.

To tear the last shred from this tattered argument Mr. Philpot's evidence may be adduced. What is that? Precisely this:—that he formed his opinions of the ministers, (and, of course, of the churches as well,) upon data derived, principally, from three sources. "*Their writings*, report from *good sources*, and their *accredited periodical*." This evidence, given under Mr. Philpot's *own hand*, was conveyed to me in a *note*, bearing date, Oct. 31st, 1846, was *printed* in my "*Plain Statement*," as may be seen pp. 15, 16, which the reviewer *read*; and not only read, but *quoted* from! Here, then, it is in evidence that Mr. Philpot was *not* misled. He, *himself*, confesses that he was not. His opinions were formed upon data so unexceptionable, that, after he had been *informed* who the writer was, he "*saw no reason*, nor felt any *inclination* to *revoke* or *modify* the sentiments therein declared, *wholly or in part*," see p. 15, *Plain Statement*.

The reviewer thinks but very little of Mr. Palmer's christianity, even *now*. And what does that signify? Perhaps Mr. Palmer could think in a *small way* about the reviewer's christianity, were he to make an *effort*. But would that alter its quantity, its quality or the question at issue? That self-sufficient, pompous, yet would-be-thought humble, unctuous, faithful strain of writing and preaching which decides upon the presence or the

absence of genuine christianity; upon the *maximum* or *minimum* of inward grace, which consists in loose and luscious verbiage, double superlatives, and greasy adjectives, when it com-

mends, yea only approves, and in fierce or fiery flippancy, when it censures, or coarse and indecent expressions, when it condemns, might be advantageously abandoned.

Death of Mr. John Stebens.

It has often been our lot to announce to our readers the departure of one and another of the public servants of Jesus Christ, from the scene of their earthly labours to the "rest that remaineth for the people of God;" but never have we had to record an event of such painful interest to the churches of our immediate connexion as the death of that eminent man of God, Mr. John Stebens, pastor of the church at Salem Chapel, Meard's Court, London. He departed this life at about half-past nine o'clock on the morning of Wednesday, the 8th of October, after an illness of about ten days duration. For a considerable period he had been suffering under general debility of body, connected with difficulty of breathing, which had caused partial interruptions to his ministerial labours from time to time, and awakened the fears of many, that he was soon to be taken away from the midst of the people among whom he had so long broken the bread of life. On the last Sabbath in September he was prevented from appearing in his pulpit, by an attack of inflammation of the lungs, under the ravages of which disease he gradually sunk, till death put a period to his sufferings, and opened to him the portals of that world where pain and sorrow are alike unknown. His last sermon was preached to a crowded congregation on the nineteenth of September, the occasion being the twenty-third anniversary of the opening of Salem Chapel. His elevated and glowing remarks upon the words, "Christ was once offered to bear the sins of many," were listened to with delight and admiration. Little was it then thought that they were the last that would proceed from his lips in the hearing of his attached people. After expatiating at some length on the sovereign grace of God, as displayed in the constitution of the union between Christ and his church, and in the origination of the plan of redemption by him, he dwelt with great animation upon the glory belonging to Christ in executing that plan at the cost of his own suffering and death. This theme, which for fifty years has been the delight of his heart and tongue, he was not suffered longer to proclaim in the church militant, but was taken away to continue it in nobler strains in the church triumphant.

The fortitude and resignation displayed during his last illness, which was of the most painful character, were very great—not a murmur escaped his lips; and though, from the nature of the disease, he appeared for the most part to be insensible to the presence of those around him, when his attention was roused, he expressed his desires in ardent petitions to God, for his church and his family. On the Saturday previous to his death, he repeated, with much fervour, these lines, which appear to express the aspirations of his soul during the whole period of his painful illness:

"I shall behold his face,
I shall his power adore,
And sing the wonders of his grace
For evermore."

As he approached his end, he continued to express the feelings of his departing spirit in prayer and praise, in the most delightful manner, till

the messenger death appeared, and conducted his soul to the mansion of the blessed.

On Friday, the 15th, his mortal remains were followed to the tomb by his sorrowing church and a large company of ministers and friends. The funeral procession, which was composed of upwards of sixty mourning coaches and other vehicles, proceeded to the cemetery at Highgate, about four miles from London, where the interment took place.

The funeral service was commenced by Mr. Fulton, of Deptford, who engaged in prayer. Mr. Murrell, of St. Neot's, then addressed the assembled multitude: after referring to the devotional spirit which habitually marked the deceased as a *Christian*, and the power and success of his labours as a *minister*, he pointed out those distinguishing truths which formed the subject of his ministrations and the ground of his hopes, for so many years. It was felt to be a solemn and sacred season, and each one mourned as if at the loss of a personal friend. There were eighteen ministers present on the occasion, who had come, some from long distances, to pay the last tribute of respect to the memory of their departed brother, whom they had long known and highly esteemed.

The ministers and friends returned to the chapel, and united in petitions on behalf of the bereaved church, after which appropriate addresses were delivered. A solemn feeling prevailed during the day; it was felt that by this dispensation the churches of Christ maintaining in all their purity the truths of distinguishing grace, had been deprived of one of their most able and devoted ministers. May the great Head of the church fill up this vacant place. The loss will be widely felt, for the ministrations and writings of Mr. Stevens had made him extensively known: but to him the gain is great, therefore for him we may not mourn, while for ourselves we must.

Fragment.

"Where the Lord has a Church, Satan will have a Chapel."

[Extract of a letter received from a brother minister in the country.]

"The affairs of our Zion are very problematical; discouragements and encouragements are nearly on an equipoise. You will not be surprised at this, when I tell you that we have *three very troublesome characters* (dare I call them by a worse name?) in the church; and having been in it many years before I came, they defy all attempts to *exorcise* them. One of them is a surly, ill looking monster, dogmatical in his bearing, and having a slanderous tongue; his name is *Discord*. The consequence is, that unity and love (except by *naming* them in prayer) are mostly strangers to some of our people. Another character is a stupid, thickheaded, downcast looking fiend; very lazy in his habits, whose name is *Indifference*. By his withering influence, some of our poor things don't seem to care much what, or how things are

going on in the church, provided they are not disturbed, or put out of their usual way. The third character is a squallid, stunted creature, with closed fist, his name is *Illiberality*; and his *stingy* influence is too manifest among our people; discovering itself in a niggardly disposition towards the cause in general, and the *Parson* in particular. Nay, often does this paltry spirit send them a *begging* among Infidels, Churchmen, Wesleyans, and any one else, that their 'dear pastor!' may be supported by *any one*, or in *any way*, except at *their* expence!

You cannot be astonished that these *three troublers in Israel* should greatly depress my spirits. However, through mercy, we have a few noble spirits, who do form an exception to the above statement; and what supports under all, is, the Lord *hath* blessed, and *is* blessing his word to the poor outcasts, and is bringing them to Zion."

Are these things so in any of our churches? If they are, they ought not so to be.

ELEGIAC LINES

On the Death of John Stebens.

Lo! there is grief in Zion. She hath clothed
Herself in sackcloth, and hath sat her down
In ashes. For a deep ton'd note of woe
Resounds from east to west—from north to south—
Telling the heavy tidings, which have caused
Sadness in Israel. *Stravens is no more.*
No more shall he, in terse and telling words,
Speak of eternal love—of covenant grace—
Of quickening power—of sanctifying truth—
Of pacifying blood—of ever pure
And justifying righteousness; of HIM
Whose ancient Headship, ere the worlds were made,
Demotes him "First begotten of the Father,
And full of grace and truth."

Alas! no more
Shall minds afore misguided find in him
A ministerial guide to the repose
Which anxious understandings seek and find
In truths consistent and complete.

No more
Shall broken-hearted penitents be led
By him, with kind and gentle hand, to Christ,
And the blood-fountain opened, in his death,
For sin and for uncleanness. Never more
Shall sorrow-stricken souls, by him be cheer'd
With gospel consolation; nor backsliders
Be brought, with weeping eyes and willing feet
To the forsaken fold—praising the love
Which bought, and sought, and found, and led them back
To the "Good Shepherd's" care.

Yet there was hope,
And trust, and peace, and glory in the death
Of our departed brother; and the song
Of our bereavement, though not sorrowless,
Must not be joyless, for the arduous work
Committed to our brother's hands *was done*;
And, *being done*, it was but meet that he
Should enter into rest. His conflict here
With sin, and satan, and the world, was ended,
And round his brow, now bright and glorified,
His loving God and Father hath entwined
The wreath of victory. And high in heaven
He hath sat down for aye with "Abraham,
Isaac and Jacob," and the shining host
Sooner, but not *more safely* there, than he.

Fathers and brethren in the family
Of God,—while nature's drops may freely fall,
And friendship's streams of sympathy may flow,
May we be made to bid rebellion's sigh
Be hushed, and wipe away each murmuring tear—

*Stevens has ceased to weep, not ceased to be !
Oh ! may that good and ever-blessed hope,
Which proved the anchor of his soul through life,
And made him each tremendous storm outride,
Be ours, when "heart and flesh" shall fail ; and then
We shall rejoin our friend, and know the bliss
(Time's ocean cross'd) of landing on the shore,
Where sorrow, pain and sin are felt no more.*

Stonham.

THOMAS SMETON.

Verses written upon hearing of the Death of Mr. John Stevens, Baptist Minister, London.

And has the honour'd man of God,
Been call'd to pass Death's chilling flood,
And leave this mortal shore ?

Yes—he is enter'd into rest,
And of the heavenly land possess'd,
His conflicts now are o'er.

To that inheritance on high,
How often did he turn his eye,
And of its glories tell ;
By faith he saw his interest clear,
In those celestial mansions ! where
He now is gone to dwell.

Commission'd from the eternal throne,
Death put angelic vestments on,
And winged the fatal dart ;
Then, did the dying saint of God,
Feel it was dipt in Jesus blood,
And hasten'd to depart.

Thus summoned by the voice of love,
On seraph's wing he soar'd above,
The crown of life to wear ;
To hear his master say, " Well done,
Upon my royal throne sit down ;
And stay for ever there.*

Thou hast been faithful to my word,
Maintain'd the honours of thy Lord,
Now will I honour thee ;
Behold thy children here in heaven,
Complete in righteousness, and given
Thy starry crown to be." †

Pastor, and people gone before,
Unite to triumph and adore,
With extacy unknown,
A holy, perfect, happy band,
In righteousness divine they stand,
Before Jehovah's throne.

* Rev iii. 21.

† Dan xii. 8.

But those who yet remain below,
As sheep without a shepherd now,
Deeply his loss deplore.
Their harps are on the willows hung,
Or only tune the plaintive song,
They hear his voice no more.

No more they sit and hear him trace
The heights and depths of sovereign grace,
And tell of love supreme ;
Or raise the ancient glories high,
Of him who came from heaven to die,
That sweet delightful theme.

No more he wields the two-edged sword,
To fight the battles of the Lord,
And high his banner raise.
No more he puts the armour on,
But ever wears the righteous crown,
The gift of sovereign grace.

But though in Israel's ranks below,
A valiant man is fallen, now,
By death's resistless hand ;
Yet Jesus still his cause maintains,
And while eternal truth remains,
His cause must ever stand.

Jesus, the church's head, still lives,
And faithful, loving pastors give,
This is his gracious will.
Thus may the widow'd church be blest,
And may Elijah's spirit rest
Upon Elisha still.

Farewell, dear brother, thou art gone
To dwell near thy Redeemer's throne,
To triumph and adore.
Farewell, till we again shall meet,
To lay our crowns at Jesu's feet,
And praise him evermore.

Eynsford.

WM. REYNOLDS.

THE
GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

DECEMBER, 1847.

*"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.*

THE

Last Sermon Preached by Mr. John Stebens
*On the occasion of the 23rd Anniversary of Salem Chapel,
Meard's Court.*

Hebrews ix. 28, "So Christ was once offered to bear the sins of many."

All the reports of this memorable person have a special demand on the church's attention, they are pregnant with encouragement and admonition; all his movements being connected by infinite understanding, they have all been of the best description. The performances of the best of men have been characterized by error; but in him we discover none. The whole of his conduct, when from the heights of glory he descended to the depths of human woe, was marked by perfection, and should draw from saved sinners the highest admiration. Ah! my friends, to praise him too highly is out of our power.

In him is elected a family from the Adamic race, a host of children who shall be recipients of divine favour, and finally inhabitants of the realms above; so that we need not wonder such frequent reference is made to him. The christian church is an expecting host, who are passing through the vale of trials to the life interest their heavenly Father has assigned them. We wonder not that notoriety should attend him, to whom the whole of this scheme has been entrusted; it has called down the Creator to assume the nothingness of creatureship; this consideration should raise our thoughts

highly to him whom we assemble to adore ; for of all the wonders that excite our attention, none possess greater charms, or can have higher claims, than the Son of God, who once suffered, bearing the sins of many. He was the only one who did this work. I do not expect a repetition ; it was done too well to be done again. Let us aim to prize it with some profit and some hope, especially when we consider that the risen Sun can dispel all gloom from our minds. I wish I were able, or had physical strength to address you on this subject.

God can work wonders by the most insignificant means ; he has performed wonders by poor frail humanity ; I refer to the manhood of our dear Lord.

Sin, my friends, is that thing which gives offence to the Divine Majesty, and calls forth his displeasure ; it is that against which he has determined to set his face ; in all his ordinances he has levelled his blow at this very thing, and says, Oh ! do not that abominable thing which I hate. But he raises his family from this degraded condition, and consecrates them to the service of their divine Maker ; to him be ascribed all the glory !

We would gather from these words a few propositions, and then enlarge upon them. "But now once in the end of the world, hath Christ appeared to put away sin by the sacrifice of himself." "In that he died, he died unto sin once." Christ was once offered,—for what ? To bear sins. What sins ? The sins of many. How many ? This is a secret known only to himself ; here he keeps the curtain close, and all our speculations are silenced.

We would observe the principles by which this wonderful exemption from sin, and the deliverance from its sad entailment is accomplished. Did he offer himself for the sins of many ? Then, in the first place, we would consider there is a voluntary connexion between Christ and those whose sins he removed. He must needs stand for them and in their place, and they must be supposed to be seen in him, and to be interested in what he transacted ; in performing these things for a peculiar people he must have a peculiar interest. Thus we see the eternal God has found a public character, in whom to unite plans, and with whom to enter into contract ; then it was simply our being chosen to stand in Christ, and he being chosen to act as a public person in our names ; therefore we were chosen in him "before the foundation of the world, that we should be holy and without blame before him in love." Let me be satisfied that the connexion which could issue in the salvation of sinners like us, must have its rise in the will of God ; his will rules angels and men, and

it willed that Christ should be the Head of the body and the Saviour of the church. Heaven has always had its eye on this centre, and this system has never been without its sun ; neither the members without their head.

When we are brought to look thus minutely into these things, we are constrained to acknowledge *he* is the grand Original, out of which spring all the minor branches of the system. *He* is the great wonder of wonders, whose fame the Holy Spirit has celebrated.

Headship is the radix, the spring and source of his mediatorship ; or we would go still higher, and say, sonship is the root of his headship, and headship the root of his mediatorship. We must trace these things up this way : and being Head he became the Surety and Husband. He takes up the official character and performances, and endures all that was required of him ; and ere long he will raise the church to see him, and to behold in him the image of the Invisible Majesty.

Forget not that the faultiness of man was in sight when he descended, or rather, was the occasion of his descent, and in getting rid of what was hateful, he brought to sight much that was lovely. I admire the plan ! It was that the lapse of the family should enhance the glory of the Father in re-gathering them.

But, again : we observe he was not only connected with the persons of the chosen, but all their offences, however hateful ; so that they become his, but not by infusion, but imputation. The head bears the guilt, and undertakes to supply the wants of those members ; he must be charged with the offences of those for whom he suffered, then justice maintains its character. Thus we see God has provided, not only for the removal of that which is hateful, but will supply all *his* from his undiminishable fulness. The Lord looked over the catalogue of our crimes, and then tells us that all manner of sin and blasphemy shall be forgiven unto men, to believing men, praying men, self-renouncing men, who are dead to crime, and who hate the very being of it.

He could not transfer the faults of his people without making that person faulty to whom he transferred them ; but there is no stain hanging to imputation ; it is not infusion, like putting wine into water, or water into wine. Oh, no ! it is by imputation that he becomes sin for us, and where sin is truly imputed to the sin-bearing Saviour, it must be followed by its due consequences: we read, "The wages of sin is death." Sin not imputed to Christ, is sin not punished in Christ ; and sin unremoved by Christ is unpardoned sin. There is no pardon but what requires divine justice to assert its validity, and

justice takes notice of what injury has been done to Christ in his public character. It is in his public, and not in his private character that you sin against him ; the person of Jesus claims the reliance and attachment of his people ; for it was to bear their troubles that he was drawn into this relationship.

Sin, I have said, not punished in Christ remains unpardoned ; pardon stands upon the principle of the rights of the Redeemer, therefore it is not fair to argue upon the omnipotence of God, and to say, Almighty God can do all things. No, he cannot : he cannot lie, he cannot die, he cannot grow infirm, he cannot revoke his holy law, he cannot contradict himself, he cannot punish without guilt, and he cannot pardon without satisfaction for fault ; and when justice and mercy are reconciled, I know it is all right ; mercy and truth meet together, righteousness and peace kiss each other.

Our blessed Lord was offered up, hence we observe this was a painful endurance ; and being in an agony, he sweat, as it were, great drops of blood. The testimony of the dying thief was, " This man hath done nothing amiss ;" the governor said, " I find no fault in him ;" the scriptures throughout maintain the spotless purity of his character. " The just for the unjust was offered to bring us to God."

His mission also involves the publicity of his character ; when the banns of marriage are published that moment he is affected. If the church does wrong, he must answer for it, or she must perish ; but perish she shall not. He says, his sheep shall never perish, he laid down his life that they might live ; he takes their lives out of the hands of punitive justice, and places his own under its power, thus iniquity is branded according to its cursed nature, and here the amenableness of the criminal is depicted.

In our blessed Lord being offered once for us, we find sin and punishment are inseparable. I am aware that this is a sentiment not acceptable to many.

My fellow sinner, it is easy for you to deceive yourself ; but God is just as well as merciful, there is no division of sin and punishment ; " The wicked shall be turned into hell, with all the nations that forget God." Is it for their good deeds they are turned there ? Oh, no ! then it must be for evil ones ; this is the true state of the case, they are a people fitted for destruction. Evil always brings its consequence ; sin and sorrow also are inseparable companions. Look at the old world ;—what a crash ! What an overwhelming affair ! All the millions of the human race swept into a watery grave : sin and punishment were inseparable in that case. Remember Sodom

and Gomorrah ; forget not Jerusalem. In these cases we have sufficient evidence that sin and punishment are not divided, God does not inflict the one without the other. The honest man makes no objection ; this he confesses with humility : I have sinned against heaven and against thee, O God ! times without number ; I have wandered from thy fold like a lost sheep, but I now seek for pardon, through a sin-bearing Saviour, and peace by the blood of the Lamb. This man would be foolish indeed to seek justification by his own works ; he desires it not. The language of his heart is, "that I may be found in him." All the saints will vindicate the ways of God, and on their bended knees pray for pardon, and confess the faults of which they have been guilty. This doctrine has a tendency to exemplify the impartial character of divine justice ; sin may be punished in one person and pardoned in another. It will also shew us the union of justice and compassion in the grant of remission of sins ; the saint by it is emboldened, and he slips on the ephod of his Saviour's righteousness, when he comes to speak to his Maker, and in this way he has freedom of access. It is here we behold the harmony of divine operation in the dealings of God with his people ; power does not dishonour his mercy by inflicting what is due. Then we may safely trust him where we cannot trace him.

He that worships by a Mediator is a favoured man ; he may have a thousand faults, but he has a Saviour, the worth of whose blood is sufficient to atone ; and he cannot be a forgetter of any of his family while he maintains his throne.

He has procured the pardon of his people, so that he has procured the pardon of the many for whom he appeared ; but has he appeared for the many sins of all men ? It is one thing to appear for the many sins of some men, it is another thing to appear for the sins of all men ; this last doctrine is a favourite one of the present day.

Our Lord being offered leads us to remark, the end accomplished by this offering. To bear the sins of many, to put away sin by the sacrifice of himself, making an end of it, blotting out the handwriting that was against us. And if this be correct, how will it agree with the endless suffering of those for whom he died ? Shall there be those who shall enter into everlasting perdition, who have been pardoned in the person of the bondsman ? The atonement of which the gospel speaks is ample, redemption is a finished work, reconciliation is complete, the way of salvation needs no repairs, nor can any man set up a turnpike gate, and say you shall go no further unless you pay the toll.

Our Lord said many should come from the east and from the west

and sit down with him in the kingdom. Do you suppose he has settled the matter? or that the company shall come if they choose? The latter opinion I hope you do not entertain. All will sit down, joined in ancient love interest, kindled by the same spark, washed in the same blood, clothed in the same righteousness, accepted in the same person. All there will be happy—quite happy. *I sometimes feel as if I should be glad to HEAVE the sigh.* And what then? *Join the song.* Oh! my friends, heaven is better than earth, the sight of heaven than that of faith, the fulfilment of the promise than the promise itself.

The Lord has to be upheld in his official distinction, by the actual performance of that which is assigned him, and when our Lord had finished his work, he sat down, a privilege not allowed to the Jewish high priest. I hail him welcome! We have reason to believe all his sons will find the same rest, and sit down with him on his throne.

All his children are brought by free grace, and are led on in the footsteps of their Redeemer, and are seeking an endless repose. Relationship is the ground of his transaction, those he had enrolled are those for whom he bled, bled in a dying hour, and are those who shall praise him in paradise. "Thou hast given them to me, Father, and all thine are mine, and mine are thine." "I pray not for the world, but for those whom thou hast given me," and the given ones are the persons for whom he offered up himself. He is answerable for all, and if one were wanting, his crown would be marred. But he will say, here am I, Father, and the children whom thou hast given me. He bears with the faults and follies of his people, he corrects their haughtiness, but casts none away. "For whom he did foreknow he also did predestinate. Moreover, whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified." I discover no fault here, all the links hang together; while his members were in his bosom, their sins were on his back.

He made peace, and in his body on the tree he bore our offences. Many are called: "And to as many as received him, to them gave he power to become the sons of God." "And I, if I be lifted up, will draw all unto me." All! what is the fact? All men are never brought to him, never have come, never will come; and therefore, why play with a few expressions BECAUSE THEY SWEETEN THE MOUTH OF A TRIFLING PROFESSOR. "Israel shall be saved in the Lord with an everlasting salvation;" they shall never be ashamed or confounded, world without end."

"All that the Father hath given me shall come to me." "The

righteous shall hold on his way, and he that hath clean hands shall wax stronger and stronger."

Is he not pledging himself for the security and perseverance of his people? And he conveys the idea that all that is needed for their sustentation and glorification they shall have; they shall not only hold on their way, but gain strength as they journey; grace is to ripen into glory, and we are to lose sight of things here, to behold them in brighter glory there.

I consider we have it in our text fully decided, that the Lord has graciously and meritoriously gained a right and an actual possession of all whose sins he bore; he has willed the home coming of all his family. He is not only the testator, but the executor. The subsequent part of our Saviour's rule and management, is to give full proof of what he has done. His work he accomplished here, but he has gone to heaven to witness its effects, that by the power of his word and the application of his Spirit, he may receive the travail of his soul and be satisfied.

What is the sum of all this? That Christ is the blessed object of our faith, that he is the noblest pattern of our deportment, that he ever lives to make intercession for us, that our care is his care, that our wants are his wants, that he suffered for us, he lives for us, and will come by and by to gather the whole together.

My fellow sinner! has it ever entered your mind that there is any need for all this? Without a shelter you are left exposed. We do not stand on the footing of non-essentials in all we have said; we have no motive but the coronation of our King; we have no salvation to expect but by him who died in a crown of thorns; we have no hope but in him who has cancelled our blames, and sealed our pardon; we have a little faith, a little hope, a little love, but we are little things.

As a church we have had our trials; but wander where you may, you will find infirmity, fault and sorrow; but we have been wonderfully supported against the hopes of many who would destroy us. But let us learn from the movements of the enemy to look on high, and take care that we do not leave open those things which they may lay hold of. Mean well, do well, say well.

Expositions.

THE SHULAMITE.

"Return, return, O Shulamite. — *ite, return, return, that we may look upon thee. What will ye see in the Shulamite? As it*

were, *the company of two armies*," Song vi. 13.

The spouse having been brought to a sense of her indolence and wretched indifference, as recorded in the preceding chapter, is here represented as ashamed of her conduct, and reluctant to believe that her beloved will ever look upon her again; but he assures her that his eye, and heart, and his affections were still upon her, even while mourning his absence, and seeking his face with earnest cries and tears. He therefore encourages her to return, and repeats his invitation in the most endearing language: "*Return, return, O Shulamite; return, return, that we may look upon thee.*" Under a sense of her own felt vileness, she exclaims, "*What will ye see in the Shulamite?*" When her Lord tells her, "*As it were the company of two armies.*" Now there are three things in the text under consideration, very encouraging to every reclaimed wanderer,—*the invitation, question and answer.*

1. *The invitation.*—Here observe *who* is invited, the SHULAMITE, i. e., *the peaceable or reconciled one*; so the name signifies. And is not this truly characteristic of every believer, who is kept in perfect peace, whose mind is stayed on the Lord? The Redeemer having made peace for him by the blood of the cross, and his conscience being cleansed by the application of this peace-speaking blood, he enjoys the peace of God, which passeth all understanding, through the Holy Ghost. Time was, when he endeavoured to make his peace with God by reformation, morality, a religious profession, &c., vainly attempting

to bring a price in his hands to purchase pardon, or thinking by his prayers and tears, his good resolves and sincerity, to propitiate an angry God. Fruitless efforts! nay, a downright insult to the Holy One!

"Unthinking wretch! how couldst thou hope to please
A God—a Spirit—with such toys as these!"

The veil of ignorance, however, being removed by the Holy Spirit, he was brought by his divine teaching to the acknowledgment of the truth, that all his righteousnesses were but as filthy rags, and to cast all his idols to the moles and to the bats; from that moment he became a true *Shulamite*, reconciled to God by the death of his Son, through whom he received the atonement.

"The joyful news of sin forgiven,
Of hell subdued and peace with heaven!"

But this *Shulamite* is invited to return, and the invitation is expressed four times, which denotes the vehemency of his affection, and tender regard for his erring bride, who had forsaken her first love. What a picture of a poor backsliding soul, who having wandered into the world, feels the force of that cutting remonstrance brought home to his conscience, "*My people have forsaken me, the fountain of living waters, and hewn out to themselves cisterns, broken cisterns, yielding no water.*" And what a glorious exhibition of the tender compassion, and inviolable affection of the God of all grace, who says, "*Return unto me, ye backsliding children, for I am married unto you.*" "*I will receive you graciously and love you freely.*" *Return, return, that we may*

look upon thee." He would have the penitent return, and look up to him as a God delighting in mercy, and who loves to look upon the broken hearted mourner. When *Ephraim* cast away his idols, the Lord looked on: "*I have heard him and observed him.*" The *prodigal* was a great way off, but his father saw him, and had compassion on him, and ran and embraced him. What a look he cast upon that poor distressed Shulamite, *Peter*; not of wrath or resentment, but of love, pity, and of power, a piercing look that melted his heart, and constrained him to weep bitterly!

2. *The question.*—"What will ye see in the Shulamite?" The spouse here represents the feelings of every one who knows the plague of his own heart, truly humbled under a sense of his vileness; such are hard to be persuaded that the Lord will ever look upon them any more, or can be reconciled to such base ingrates. *What will ye see in the Shulamite but sin and unworthiness?* The truth is, whenever the Lord looks in regenerating or recovering mercy upon a poor creature, it invariably empties him of his self conceit, stains his pride and vain glory, and effectually stops his mouth from self boasting. Job says, "*Behold I am vile; I abhor myself, and repent in dust and ashes.*" The spouse says, "*Look not upon me, because I am black, black as the tents of Kedar.*" The confession of Isaiah is, "*Woe is me, for I am undone, for I am a man of unclean lips.*" And Paul declares, "*In me (that is, in my flesh) dwelleth no good thing.*" These are only a few examples of the Shulamite family,

all of whom are stript of the garments of self-righteousness, and are covered with the more befitting one of self abasement; with their hands upon their mouths, and their mouths in the dust, they confess,—

"Unclean, unclean, and full of sin,
From first to last, O Lord, I've been,
Deceitful is my heart."

But however worthless such may appear in their own eyes, they are, nevertheless, lovely in his sight, who says, "*Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely. Return, return, that we may look upon thee.*" There is not a sight in the universe so attractive to the Holy One, as a poor sinner returning from the error of his ways, whose sighs, groans and tears are precious in his esteem.

"To him there's music in a groan,
And beauty in a tear."

And although the world may abound with those who are esteemed great and honourable, amiable and moral; though there are "*three score queens, and four score concubines, and virgins* (professors) *without number*;" yet those alone are his delight, who, like the Shulamite, are standing complete in Christ, everlastingly loved, redeemed and justified; and by the regenerating grace of the Spirit, are sanctified as holy vessels, fit for the Master's use, and made meet for the glorious inheritance unto which they were chosen. He looks upon them all as one family, "*My beloved is but one*;" he has given them "*one heart and one way*," as they are inseparably united to him and to each other, having "*O Lord, one faith, one baptism.*"

3. *The answer.*—"As it were, the company of two armies." There is the glorious army of the living God, who came out of great tribulation, and are now before the throne in glory. This is the *church triumphant*, the victorious army; and there's the church below, in her *militant state*, still wrestling hard with satan, sin and death. And though in truth the church above and below are but one, one family, "*one army of the living God*," yet that part of the host who have *crossed the flood*, are distinguished from those left behind in the heat of the battle; they are *essentially* one, but *comparatively*, "*As it were, the company of two armies.*" But this, no doubt, intends rather the unceasing warfare within, which every true-born Shulamite has daily to maintain; "*For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other, so that he cannot do the things that he would.*" Once he was *all sin*, having nothing about him, without or within, but impurity, an enemy of all righteousness (except his own.) *But soon he shall be all holiness*, beauty and perfection, without spot or wrinkle, in soul and body for ever! *Now, however, being a compound of sin and holiness*, as one describes himself,

"To good and evil equal bent,
I'm both a devil and a saint!"

But what a marked difference grace has made in such a one: once he was dead *in sin*,—now, though sin is not dead *in him*, yet he is dead *to it*; once it was his element, now it is his enemy; his pleasure, now his pl—ne; he finds it the worst foe

he has to combat with; he can conquer the devil and the world, through faith; he can defy the assaults of hell, and often looks death in the face, without fear; but he is always in fear of this malignant foe, which he carries about within him; like a dead carcass, it is fastened to his nature, incorporated into his very being, and influencing every thought, word and action of his life; no wonder he groans beneath the burden of it! frequently sighing, "*O wretched man that I am! who shall deliver me from the body of this death?*" Nevertheless, he never gives in; being assured of victory at last, he goes on fighting the good fight of faith, until at length he conquers, through the blood of the Lamb; when he lays down his *sword* for the *palm*, his *helmet* for the *crown*, and leaves the scene of warfare for endless felicity and peace, where

"Sin, my worst enemy before,
Shall vex my eyes and ears no more;
My inward foes shall all be slain,
Nor satan break my peace again."

CORNELIUS SLIM.

Sheerness.

"COMING TO SAVE THE WORLD."

BY B. BARNES, GLEMSFORD.

"For I came not to judge the world, but to save the world,"
John xii. 47.

Much confusion has unquestionably resulted from not clearly distinguishing between the immediate object of Christ's first coming into our world, and the ultimate design of his coming the second time to judge the world. He will then appear and act as a judge; whereas, when he first came it

was not to judge, but to save; not to condemn, but deliver; not to sentence to hell, but to deliver from hell; not executively to inflict vengeance eternal, but gloriously to effect salvation endless. This distinction is of importance. Confusion here will confound wherever it spreads. Whether Christ be considered as coming the second time as a judge, or as coming the first as a Saviour. In both characters he is to be viewed as perfect, and as making complete work in the execution of his respective commissions. And as therefore when he shall come as a judge he will do his work completely, so, we infer, when he came as a Saviour he effected the work of salvation, and made complete work thereof. The former of these considerations suggest appalling solemnities in reference to the impenitent sinner; but the latter is fraught with the most relieving realities to the poor broken-hearted penitent sinner; for while the one may expect eternal condemnation, the other may look for eternal salvation. Christ will not be more complete in his work of judging than in his work of saving. Perfection in both will be his glory; hence, he is not more to be dreaded as a righteous judge, than to be trusted as an all-sufficient Saviour. The first personal visit he made to this world was in this character. He sustained the character of Jesus as emphatically expressive that he designed to do the work of Jesus. The work of Jesus below was not judging work but saving work. Unspeakably precious name! marvellously precious work! In the wonderful person of this name, and the won-

derful work of this person centred all the eternal, saving arrangements of the glorious three-one God. In the mysteriously constituted person of Immanuel stand expressed, in living form, all the salvation purposes of Zion's God; and in the perfection of Immanuel's mediatorship those purposes break forth in their saving form of graciousness, loveliness, and blessedness, in the experience of Zion's living children; therefore there was as absolute a necessity for the work of Christ as for the person of Christ. His person, without his work, could not have saved poor hell-deserving sinners; and his work, without the dignity of his person, would, as to salvation purposes, have been worthless. A peculiar glory, therefore, it is, that Christ's person and work are undivided. This undivided reality is a saving one, and illustrates the glorious objects of Immanuel's first coming, which was "not to judge the world but to save the world." Now, to save the world *signified* he must come into the world *meant*; for though he would engage in heaven to save, yet he could not save without coming from heaven. In heaven he would say he would die for sinners, but, we think, he could not say he would die in heaven for them; no, he must *come* to save if any be saved. He could not send salvation, he had to bring it. He came because there was a necessity for his coming. He came not to judge the world, just the opposite; he came just now to be judged as the surety of the world designed to be saved. In that he came to save he came to save by suffering in his blessed person, the wrath due to the sins

of his chosen people. He could save them in no other way than by being judged as guilty in their names, condemned as and for their crimes, and punished in their stead. Thus it was that he came to save by working salvation. The salvation wrought by him is a complete one; *it is no half-way matter but a whole-way reality*; it comprehends virtue to save all the way from hell, also to save all the way to heaven. Its perfection is its glory. Its author would not be glorious, nor its objects saved were it not for the perfection, unconditionality, and perpetuity of God's salvation. Blessed be God, salvation is free, full, and everlasting. Look, then, poor, guilty, trembling, agonizing sinner, to

him who came to save all such as you, in whatever part of the world they are. God, who judged Christ, will acquit you for his sake. He who smote your Surety will bless you for your Surety's sake. He who frowned unutterable agonies into the soul of your Jesus, when he was punished for your sins, will, for his sake, smile unspeakable delights into your soul.

Believer, meditate much on the glory of the Saviour's person and work; to him you are united, by him you are redeemed, to him you are brought, from him you are supplied, in him you are secured, and with him you are for ever to live. Hallelujah.

The Excellent of the Earth.

No. 8.

MR. SAMUEL MEDLEY,
LIVERPOOL.

This worthy and useful man was born at Cheshunt, Herts., on the 23rd of June, 1738. His parents appear to have been in comfortable circumstances, and gave him a good education till he was fourteen years of age, when he was apprenticed to an oilman in Newgate Street, London. Whether he had a dislike to his business, or whether it arose from unsettled habits, we know not, but he left his calling in his seventeenth year and entered as midshipman on board the Buckingham, a seventy-four gun ship; from thence he was removed, with the captain and officers, to the Intrepid, also a seventy-four. In this ship he served three years in the Mediterranean, and went great lengths in profaneness. Possessing a considerable share of classical learning, facetious wit, a fine constitution, and an unbounded flow of spirits, he was the life of the giddy circle in which

he daily associated, and universally prized as a companion in mirth. Thus flattered by his profligate companions he gave full scope to his reigning propensities, acknowledging that he had neither the fear of God nor man before his eyes; yet, even at this time, he was not without some flashes of conviction, and dreaded the thought of meeting his God. He could not forget the piety of his father and grandfather, under which he had been trained, nor doubted but they were honest and sincere in their religious profession.

Not long after this he was wounded in an action with the French. This circumstance appears to have been the first means, in the hand of the Holy Spirit, of producing a permanent impression upon his heart. His wound was of a dangerous character, he was ordered to keep his bed, and, notwithstanding the greatest attention was paid him, the surgeon at length informed him there was every appearance of mortification, and the only hope left of

life was by the amputation of his limb, which must be determined by the state of the wound the next morning. This news overwhelmed him with surprise and dismay; considering his case desperate, and recollecting the pious advice he had received, it occurred to his mind that prayer to God must be his last resource, as all human help had failed. At this juncture it occurred to him he had once seen a bible in his chest, by whom, or when placed there he knew not, but he supposed it was deposited there by his pious father, or some of his relations. This book, which *he had never read*, he now ordered his servant to bring; he opened it upon one of the devotional psalms, but which it was he could never remember. He spent the night in prayerful anxiety for the preservation of his life, and the restoration of his limb. On the wound being opened in the morning, the surgeon lifted up his hands and eyes and exclaimed, the change was nothing less than a miracle. Pleased with this event, he set it down as an answer to prayer. He was now convinced there was, as his friends had often told him, something more in religion than he had supposed. His health gradually recovered; he was, by degrees, led into a sense of his lost estate, and found mercy in Jesus. He left the sea, returned to his friends in London, and subsequently joined the church at Eagle Street, then under the pastorate of Dr. Gifford, in December, 1760. About six months afterwards he was called by the church to preach the gospel; his ministry was very acceptable and attractive wherever he went; and the next year he accepted a call to the church at Watford, Herts., where he was settled July 13th, 1768. Mr. Gwenness, of Saffron Waldon, gave the charge from 2 Tim. ii. 15, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In the year 1772 he went down to Liverpool; here he was happy and useful. Few men have been more highly favoured than he was for many years; the church rapidly increased, the place was obliged to be enlarged, and soon filled again with multitudes anxious to listen to the glad tidings of salvation from his lips. In addition to his labours at home he was also one of the annual supplies at Tottenham Court, and the Tabernacle Chapels, where he was for several years very popular, and had good reason to believe his ministry was extensively blessed. About the beginning of October, 1798, he was attacked with the first symptoms of the disease which terminated his mortal existence; he was then preparing for his annual visit to London, and hoped the change might do him good, as it often had done; but in this he was disappointed, he grew worse, and it became doubtful whether he would be able to return to Liverpool; means however were blessed, and in the month of January, 1799, he reached home, and preached twice on the Lord's day, which was too much for his enfeebled state. He was not able to preach again till the Easter Sunday following, when he for the last time preached to his beloved and sorrowing people from Deut. viii. 2, "Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness!" During the first part of his illness he laboured under much depression and darkness of mind; but that scripture which was first blessed to his soul was the means of affording him peace, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee, &c."

As his bodily infirmities increased, the gloom and darkness under which he had laboured were dispelled, and the delightful dawn of an eternal day began to break forth. The following, copied from a letter, dated July 6th, 1799, will give a brief state of the gene-

ral frame of his mind. After describing the afflicted state of his body, he adds, "Yes, I trust I do find, through grace, that my soul is built upon, and supported by the Rock of Ages, even the foundation which God has laid in Zion; and this is all my salvation, and all my desire, as revealed and declared in his holy, blessed, and precious word; I have not, I would not have any other foundation in life or in death. I daily long, and in my feeble way, pray for more and more of the power and influence of the Lord the Spirit to explain, apply, and seal these great and glorious things to my soul. My frames of mind often change, but still I trust the language of my heart is, none but Christ, none but Christ; nor have I a wish or a desire above what the apostle expresses, where he says, 'That I may win Christ and be found in him, not having on my own righteousness, which is of the law, but that which is of the faith of God, the righteousness which is of God by faith.' Those words of the psalmist are often sweet and supporting to my mind, 'I wait for the Lord, my soul doth wait, and in his word do I hope.'"

His sufferings were great for several days, but he was, under his sufferings, graciously supported. The closing scene of his life is thus described:—His children asked him if he wanted any thing.—"Want," he replied, "I want heaven and eternal glory!"

On the morning of July 17th he exclaimed, "I am looking up to Jesus; but a point or two more* and I shall be at my Father's house." Being asked, what shall we say from you to the absent parts of the family, mentioning them all by name. "Say, my dear love to them, and tell them, I am going home in peace to my dear Jesus." He was soon after very restless, and frequently cried out,

"Help, help me, one grain of creature mercy, Lord!" His friends tried to help him, and said, with tears, we cannot help you." "No," said he, "help from above." Frequently his struggles were violent. He would then say, "Take courage, my soul, take courage, 'why art thou cast down, why art thou disquieted within me? hope thou in God, for I shall yet praise him.'" Once, when violently agitated, he said, "It is hard work; I shall die, I shall die and go to glory." Then, with his eyes stedfastly fixed upwards, he added, "Are they not all ministering spirits? I am coming, I am coming." Then, pushing the bed clothes with his hands, he said, "Take it away, take all the world away, all but Christ." About four o'clock in the morning he turned and said, "One more farewell, my dear children," and affectionately embraced them all. From this time he continued composed, looking tenderly upon his surrounding family and friends, repeating many portions of scripture, which could not be distinctly heard. "Sweet gospel" often escaped his lips.

About half an hour before his departure, when his family did not expect to hear his voice again, he opened his eyes and said with a smiling countenance, "Dying is sweet work, sweet work! My Father! my heavenly Father! I am looking up, I am looking to my dear Jesus, my God, my portion, my all in all!" Then, with a dying voice, he continued, "Glory, glory, home! home!" till his voice failed; and with a smiling countenance he yielded up his spirit into the hands of his heavenly Father, without a struggle or a groan, July 17th, 1799.

"Thus safe arrives the heavenly mariner;
The battering storm, the hurricane of life
All dies away in one eternal calm.
With joy divine full glowing in his breast,
He gains, he gains the port of everlasting
rest."

He was the author of many choice

*Alluding to the compass, he had been a sailor.

hymns, among which we find that in
Rippon's Selection, beginning,

"Awake my soul in joyful lays."

Glory! glory! to the God of all grace;

so let the readers of the "Gospel Herald" sing, with their much indebted brother,

PHILIP DICKERSON.

Correspondence.

To the Editors of the Gospel Herald.

DEAR BRETHREN,

As our beloved brother Stevens has finished his course on earth, and can no longer edify the church below, by exalting the Saviour in her assemblies, I have no doubt his writings and letters to christian friends will be held in deserved esteem by many; I therefore send you a copy of one I have by me, written more than twenty-five years ago; if you think proper to insert it in the "Gospel Herald," it is at your service.

His voice from the pulpit no longer is heard,
But thus he may speak from the tomb;
He still may proclaim the high praise of the
Lord

And truth from his ashes may bloom.

Yours, in gospel bonds,

Eynsford.

W. REYNOLDS.

My dear Friend,

Our acquaintance has not been long, but I rejoice that it has continued to this day. Many changes we have seen, and by some of them we have been impressed; but the swift wings of time are conducting us to more satisfying, and more glorious scenes. What is life? It is a vapour ever vanishing. What are creatures but passing shadows of existence, that do but catch the eye of sense as they swiftly glide along the surface of this rolling earth? and with this earth we are ever on the whirl beneath the footstool of Jehovah's feet.

What must that glory be that rises into formal being at God's eternal pleasure, and is designed to shew his matchless name for ever? that name primitively graven on the mystic,

mighty man of his right hand, the first copy of his life, his love, and power.

What must the righteous be who are designed to wear the likeness of this highest wonder of the heavenly world, and live for ever where he reigns? Why not rejoice more ye justly justified, seeing this inheritance is indeed your final portion? This question finds its answer among sins and sorrows, wants and cares, fears and jealousy, feebleness and folly, with a thousand other things which might be reached without rising from one's seat.

The church is fitly compared to a ship sailing on the bosom of the deep. But oh! what love, what pity of a God in making safe the vessel and its cargo, before the trying day of launching it forth into deeps of this creation state! Blessed anticipation this, that looked the sea all through, fathomed its every deep, nor overlooked one hidden rock that might so much as shake the vessel, or in any way impede the movement of that one ship, in which God's dear family are being conveyed to the distant shore of glory, rest, and joy. You, my friend, have entered this heaven-bound vessel, the passage is paid, and the captain is the owner of the cargo and the ruler of the winds and the waves, through which he will steer her course, "so she shall come safe to her desired haven," Psalm cvii. 30; Isaiah liv. 11.

May the Lord command your courage on the rolling billows, and teach you to cast anchor, and rest on your cable, until you go ashore in the new world, first discovered by Jesus Christ before the foundation of this lower earth was laid; and by a book of spi-

ritual navigation which he has published, poor sinners, though natives of this low land, are taught to look for this celestial land on high; there may you rest when the toils of the voyage are

over, and there I hope to meet you when a few more breakers have gone over me.

Yours, in the Lord of both countries,

JOHN STEVENS.

Poetry.

A GLIMPSE OF GLORY.

Written in affectionate remembrance of the late Mr. John Stevens.

ACROSTIC.

Jesus, who reigns enthron'd above,
Has call'd our brother home to prove
The fulness of redeeming love,
In everlasting glory.

On earth he must no longer stay,
Must be disrobed of mortal clay;
Angels have borne his soul away
To meet his Lord in glory.

He now has join'd the happy throng
Who sing redemption's sacred song,
While endless ages roll along,
In that bright world of glory.

Now, with the host before the throne,
He feels that bliss before unknown,
And wears the bright immortal crown,
Reserved for him in glory.

Salvation's wondrous depth and height,
Reveal'd to his astonish'd sight,
Now fill his soul with vast delight,
In those pure realms of glory.

There he beholds Jehovah's name
In him, the ancient reigning Lamb,
"The God, the man, the great I AM,"
The Lord of life and glory.

Enrob'd in living splendour now,
Adoring saints before him bow,
And with celestial ardour glow,
While they behold his glory.

Wailing their faces with their wing,
With reverend awe bright seraphs sing,
When they approach the heavenly King,
O'erwhelm'd with radiant glory.

Eternal songs of loftier praise,
The ransomed there for ever raise
Before the Lamb whose beaming rays
Illumine the land of glory.

Nearer the throne, with sweeter song
The saints unite in chorus strong,
Hark! how the echo rolls along
Through all the realms of glory.

Soon we shall meet our kindred dear,
Before our Jesu's throne appear,
And give to him for ever there,
All glory, glory, glory.

Eynsford.

WM. REYNOLDS.

The following Lines are intended as a token of grateful esteem for the person and ministry of the late Mr. John Stevens, who left the church below to unite with that above, on the 8th of October, 1847, under whose pastoral care the writer was formerly favoured to live and learn.

STEVENS is gone ; and now no more appears,
To live and labour in this vale of tears ;
His course is finished, and his race is run.
His pains are ended, and his work is done.
But he has left a savour of the Lord,
And numerous friends to sound his fame abroad ;
His happy soul has reached the heavenly state,
While we on earth his eminence relate.
Now he beholds the Saviour's blessed face.
And dwells for ever in his blest embrace ;
The sacred name he sounded here so long,
Is now the subject of a nobler song.
He was a sinner ; but he richly knew
The sovereign grace that sanctified him too ;
Grace was his theme, and by that grace he taught
Its power to save, through what the Saviour wrought.
He sounded forth the Father's heavenly love,
The Son's obedience, and the Sacred Dove ;
He told the blessings of a Triune God,
Bought with the price of our Emmanuel's blood.
He taught the Spirit's powerful work within,
To turn the soul from every cursed sin ;
To make the saint in several graces shine,
And thus prepare us for a life divine.
Promise and precept were his soul's delight,
Whene'er he sought to set the ruined right ;
Preaching and practice in his course were found,
Till he was called to be in glory crown'd.

His voice at first I heard in Grafton Street,
And found his message most divinely sweet ;
That was a day indeed divinely fair,
To see such crowded congregations there.
From thence he moved, to see and feel how soon
The glorious morning brightened into noon ;
He and his followers found a larger place,
Filled with the friends of our Emmanuel's grace.
Up to his house with willing heart I went,
And there I found a heavenly blessing sent ;
For there I heard the gospel's joyful sound,
And there delightful fellowship I found.
There I beheld my Saviour's glory shine,
And felt his sacred word with power divine ;
Now I remember how my soul was blest,
With the sweet harbinger of heavenly rest.
How can my soul forget such joy as this,
Such sacred foretaste of eternal bliss ?
My soul remembers well, as well it should,
A man whose ministry was made so good.
But in this changing world, he moved again,
Where with his friends he might in peace remain ;
For SALEM signifies, the sight of peace,
Where he might feel his former sufferings cease.

SALEM, the chapel where his lot was cast,
Saw him a faithful labourer to the last ;
There, as the angel to that favoured flock,
He built their souls on Christ the heavenly rock.
There, as the steward of his Lord on high,

He gave to every soul a good supply ;
 There, as the *shepherd*, for the chosen sheep,
 He sought the power that could in safety keep.
 There, as a *pastor*, from the Saviour fed,
 He found for hungry souls celestial bread ;
 There, to enlighten long benighted eyes,
 His mind and mouth were made divinely wise.
 There, as an *able minister* he stood,
 To warn the guilty, and instruct the good ;
 There, as a *star*, he shone with heavenly light,
 From the Redeemer so divinely bright.
 There, as the *light*, and blest with burning love,
 How high he rose to better things above !
 There as a *workman*, well approved of God,
 He washed his robes in our Redeemer's blood.
 There, as a *soldier* how he fought by faith !
 And gained the victory through the Saviour's death ;
 Now he's ascended where no battles rise,
 A blissful conqueror in the upper skies.

My soul survey his bright example still,
 And learn from him to do thy Saviour's will ;
 Hold fast the sovereign truth he held so dear,
 And rise beyond the reach of every fear.
 Let all the labourers he has taught so well,
 In the same doctrine so divinely dwell ;
 So shall they humbly share in his renown,
 And rise at last to reach the heavenly crown.
 Now let the church bereaved of one so great,
 In faith, and hope, and prayer, and patience wait ;
 So shall they see the Lord has power to send
 A good successor to their former friend.

Little Gransden.

THOMAS ROW, A Labourer.

THE SCARLET THREAD.

When God's own arm, his power to show,
 Threw down the walls of Jericho,
 In Rahab's house was safety found,
 For there the scarlet thread was bound.

By faith she saw the approaching storm,
 And trembled at Jehovah's arm ;
 Receiv'd the spies in peace, 'tis said,
 And bound the well known scarlet thread.

By faith she saw the towering wall
 Before the blast of rams' horns fall ;
 And did, in that tremendous day,
 The peaceful scarlet thread display.

Come kindred here, make haste, she cried,
 Destruction waits on every side,
 No harm shall enter where we dwell.
 The scarlet thread secures us well.

Seven times she saw the troops go round,
 And heard the noisy rams' horns sound ;
 But did not death nor danger fear,
 Because the scarlet thread was there.

At length they blew the fatal blast,
 When to the ground the walls were cast ;
 Vast was the slaughter, old and young,
 Save where the scarlet thread was hung.

Sent by "AN ISRAELITE,"

Who should have added, "This is taken from
 Kent's Hymn Book, with two of the best verses
 omitted." This is not "An Israelite" in whom
 there is no guile, we fear.

ON ELECTION. 1 Thess. i. iv.

Election, truth divine,
 A fountain sweet and clear ;
 Its glories through the scriptures shine,
 No truth to us more dear.

Election, the first link
 In Zion's golden chain ;
 It will not let believers sink,
 For whom the Lamb was slain.

Election well secures
 The people whom he chose ;
 Since Christ is God's and yet is yours,
 Ye shall subdue your foes.

Before man did rebel
 In God it brightly shone ;
 He saw us at the gates of hell,
 And raised us to his throne.

Election brings us near,
 Appoints to life and grace ;
 'Tis known to us by "calling" here,
 On earth, to seek his face.

When brought before the throne,
 How will the saints combine
 In their triumphant songs to own
 Election is divine.

Southwark.

BRADLEY.

Obituary.

ELIZABETH TYRELL.

Divine truth affirms that "the righteous shall be had in everlasting remembrance;" and doubtless it is the privilege of the heaven-born church of God to record those acts of grace by which the Christ-following traveller is sustained in his wilderness journey, and by which a dying hour is made peaceful, death viewed as stingsless, and an open grave contemplated with delight and composure.

Such were the triumphs of free and sovereign favour in the life and experience, but more especially in the translation of Mrs. Elizabeth Tyrell, late of Blackheath Hill, Greenwich, an honourable and happy member of the baptized church of Christ meeting in New Zion Chapel, Florence Place, Deptford, who fell asleep in Jesus on the 23rd day of October, 1847, leaving a bereaved companion. After more than thirty years walking together in those holy bonds which even death cannot divide, he is anticipating a joyful reunion with the happy songster, when the call of Jesus shall be heard, "Arise and depart;" "Child, come home."

It would appear that our dear departed sister in the faith was arrested with the importance of divine things as far back as forty three years. Going to a place of worship in the borough of Leeds, from mere curiosity, she was deeply impressed with a line of the hymn which was sung, the words were, "Jesus as my hiding place." From hence she was convinced that she needed a shelter not then apprehended; her fears rose high from a conviction of her lost estate, as she was living without hope and without God in the world. It appears that this was a time of saving rescue, as sometime after the Lord was pleased to reveal Christ to her as her covering from the storm, and as the shadow of a great Rock in this weary land. Our friend never rose to any ecstasies; her walk and life was one of solid and substantial hope in the name, blood and righteousness of the Son of God; a much better evidence of adoption than many so called experiences in the present day. In her case was truly illustrated that sovereign feature of the divine conduct, in making her last days by far the best.

It really was *bright light* at even time. Her dear husband, in a letter to his pastor, says:—"She has preached more to my heart in the last month of her affliction than for above thirty years previous." She appeared as one of the Lord's hidden ones, evidencing the reality of her religion more by walking than talking; but her closing days were truly blessed; the Holy Spirit reserving those vivid displays of mercy for the hour of conflict with the last enemy. Indeed, she hardly viewed death as an enemy, but as a messenger, charged by her Lord to bring the purchased one home. Such an entire resignation to the divine will is rarely seen; not a ruffling fear nor a murmuring word. To a dear sister, who was leaving her room, she exclaimed, "None but Christ, none but Christ;" and again, "When thou passest through the waters, I will be with thee." She was much cheered and delighted with a view of Jesus as *her substitute*. In proof of which, whilst her friends were sitting watching her bed side, she exclaimed, "There is the ram caught in the thicket, the type of the Lamb slain from the foundation of the world." And in this thought the writer agrees, that the ram more fully typifies Christ than Isaac, whom I think is a type of the church *bound*, but not *really slain*. But this subject will be, of course, viewed differently by God's ministers and people. On another occasion, when pressed with great bodily pain, for she suffered acutely, she said, "We have not an High Priest that cannot be touched with a feeling of our infirmities." "Lord," she cried, "give me patience to bear and suffer thy will; I need thy supporting arm, I am weaker than a bruised reed."

'Here my waiting Spirit stands,
Till thou shalt bid it fly.'

I long to be gone. Oh! it is sweet to lie passive in his hands, and know he will but his." Observing her husband to be weeping, she said, "Do not weep, my dear;" pointing upwards, "I shall meet you again above. 'Oh! glorious hour,' cried she, 'Oh, blest abode! I shall be near and like my God.' Precious Saviour! come and take me to thyself. Oh! how gracious is the Lord, not to suffer the enemy to come near to disturb my peace." A dear

friend said to her, the conflict will soon be over. "Yes," she replied, "and we shall meet again in heaven." And whilst a kind friend was wiping the cold death sweats from her face, she exclaimed, "Bless the Lord, bless the Lord." She tried to say more, but could not; this was on the night before she departed. It pleased her covenant God to favour her to retain her senses to the last moment, as the following remark will shew. About half an hour before she breathed her last, her weeping husband said to her, My dear, the conflict will soon be over; I trust you now realize something of what Simeon of old did, when he took the infant Saviour in his arms, and in an expressive faith said, 'Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.' She gave me a look I shall never forget, but could not speak. Will you, I said, if your mind is in a state of peace, give me the signal by pressing my hand? She took my hand, and pressed it with all the dying strength she had. "May I not," adds her bereaved husband, "say to the praise of triumphant grace, 'Blessed are the dead that die in the Lord, for they rest from their labours.' 'Absent from the body, and present with the Lord.'"

It was a particular wish of our departed sister, that her last moments might not be disturbed by any thing around her. This wish was gratified;

and in the presence of nine of the royal family, she peaceably breathed her soul into Jesus's arms, having nearly completed her sixty-eighth year.

The writer, on one occasion of calling to see her, could but rejoice to find her in such a heavenly frame. I was reminded forcibly of those words of the immortal poet:—

"Oh! could we die with those that die,
And place us in their stead,
Then would our spirits learn to fly,
And converse with the dead."

The church at Zion Chapel lay near her heart; she loved them in Christ, and often left prayers for them at the mercy seat. The event was solemnly improved by her pastor, from a portion of the holy word chosen by herself, Heb. xii. 2, "Looking unto Jesus." These words had been greatly blessed to her soul, and truly did the look of precious faith bring a heaven of comfort to her mind.

Four years since our late dear sister was one of the twelve in number who formed the newly organized Baptist Church, under the pastoral care of Mr. William Felton, three of whom, two besides our dear sister, have departed in the blooming hope of immortality. May we, through divine mercy, be found followers of those "who through faith and patience inherit the promises."

So prays a debtor to wondrous grace,

WILLIAM FELTON.

Notice of Books.

Rural Scenes, A Sabbath School Tract. By W. ABBOTT. London, Hall and Co. Ipswich, Burton.

This is a choice specimen of composition, admirably adapted, under God, to interest and instruct the rising generation. It is neatly got up, and is, we think, an excellent penny-worth. Our more wealthy friends would do the Sunday School at Wetherden, in particular, and Sunday Schools in general, good service if they were to purchase a number for distribution amongst the young. We cannot favour our readers with a more powerful inducement to purchase this little work than may be found in the following extract from its interesting pages.

SEED TIME AND HARVEST.

"We suppose our young friends are

somewhat familiar with field scenery and employments. We wish them to regard the fields as living books on which the wisdom, power, and kindness of God are beautifully written, and which may also serve as helps to the understanding of gospel truths.

THE SEED TIME.—"Behold a sower went forth to sow." The ploughman breaks up the fallow-ground, and the seedman follows casting in the precious grain. The fallow, hard and covered with weeds, is a picture of the naturally hard and evil disposed state of your minds; and the Divine Spirit has used the gospel to pierce, to break up the hard heart, and to cast in the precious seed. So Lydia's heart was opened that she attended unto the things spoken by Paul.

"Ministers and sabbath school teachers are sowers of gospel seed. They tell of the love of God and of Christ, and of the life-giving grace of the Holy Spirit; of the pardon, peace, joy, hope, and heaven of the gospel. These are the precious seeds they sow, and that with many tears and prayers. Like other seedsmen, they cannot make it spring up; but "God giveth the increase." He hath promised, under the figures of dew and rain, to pour out his Spirit, and that "the sun of righteousness shall arise with healing beneath his wings;" thus the gospel seed shall spring up, and the plants thereof shall flourish, and bring forth fruit.

"Though seed lie buried long in dust,
It shan't deceive their hope;
The precious grain can ne'er be lost,
For grace insures the crop."

"As the grain cast into the ground strikes its root into the earth, and sends forth its blade, so the believer in Christ becomes "rooted and grounded in love," and also grows in grace, or the fruits of the Spirit, and in the knowledge of the gospel. As winter storms, piercing winds, and nipping frosts seem unfriendly to the tender blade, so what a number of things there are opposing real religion as living in the heart. The Redeemer watches and waters it every moment, and is a "sun and shield" to it, or it would sustain injury. Through his blessing it shall flourish, so that there will be "first the blade, then the ear, after that the full corn in the ear."

THE HARVEST.

"See how the golden ears of corn,
Wide waving, all the hill adorn."

"What a beautiful picture of the eastern farmer and reapers, we have in the book of Ruth, ii. 4. "And, behold, Boaz came from Bethlehem, and said unto the reapers, the Lord be with you. And they answered him, the Lord bless thee."

"Lift up your eyes, and look on the fields, for they are white already to harvest." So said the Lord Jesus, as a throng of Samaritans approached him; anxious to hear from his lips the words of salvation. They heard, believed, and were spiritually separated from the world, and classed amongst his favoured people. So his ministers labour in the harvest field, the world, by preaching his gospel, and are the means of bringing

"They that sow in tears shall reap in joy." When those ministers and people, teachers and children that love the Saviour shall reach heaven, they together shall share a harvest of unfading happiness. Thousands of Sabbath Scholars shall share this joy, for,

"—Children will be there
From every Sunday School."

But, mark, *only those that love the Saviour.*

"In connexion with harvest is glean- ing. This is a very ancient custom. Lev. xxiii. 22; Ruth ii. 15. We want our young friends to be gleaners, constant gleaners; to be at it somewhat every day throughout the year. Glean in your Bibles and books; you will find them fruitful fields. Treasure up the Divine sayings in your minds. Dr. Watts says,

"O write upon my memory, Lord,
The texts and doctrines of thy word."

Also—

"With thoughts of Christ and things divine,
Fill up this foolish heart of mine."

Beware, however, of glean- ing in bad books, for here poisonous ears are found; notions that will greatly injure you.

"THE HARVEST HOME. The last day of harvest comes—the last load of corn arrives at the barn amidst the shouts and rejoicing of the toiling swains. So the last day of life, the last day of time will come. Happy the Sabbath Scholar who is ripe for heaven, "made meet for the inheritance of the saints in light;" for eternal joy shall be his portion. Those that sow the seeds of sin, shall of sin reap death, whilst those "that sow to the Spirit shall of the Spirit reap life everlasting."

"As in loading the waggon an ear or a kernel may fall to the ground and spring again into life, so the words of dying christians, under the blessing of the Spirit, have impressed the minds of surviving relatives, and been the means of their spiritual life.

"Thus in barren hearts he sows
Precious seeds of heavenly joy;
Sin and Hell in vain oppose,
None can grace's crop destroy.
Threaten'd oft, yet still it blooms,
After many changes past,
Death the reaper, when he comes.
Finds it fully ripe at last."—NEWTON.

"What a solemn harvest will take place at the end of the world: Read

A Tract on the Introduction of the Gospel into a Country Town, or how Clergymen make Dissenters. By CHAS. ROBINSON, Borough Green, Kent.

A valuable little work, with an inappropriate name. It is not "a tract," but a neat book of forty-eight pages. It gives, somewhat in the Rowland Hill style of writing, an interesting account of the labours of a Mr. Fear-God in a dark corner of our own country. May the Lord multiply "Mr. Fear-Gods," both in the church and

out of it; for, alas! they are very few, and far between. The profits of this work are to be given to the Aged Pilgrims' Friend Society.

Ireland, A Poem, by J. MARTIN, London, W. Foster.

"The profits of this work are to be devoted to the relief of the starving Irish." The author has "done evil that good may come." He has written a bad poem to help a good cause.

Varieties.

HOW TO GET A GOOD PASTOR.

"The people in one of the out parishes of Virginia wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first rate *talents*, for they had run down considerably, and needed building up. They wanted one who could *write* well, for some of the young people were very nice about that matter. They wanted one who could *visit* a great deal, for their former minister had neglected that, and they wanted to bring it up. They wanted a man of very *gentlemanly deportment*, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing they mentioned was, they gave their minister 350 dollars, but if the Dr. would send them such a man as they described, they would raise another 50 dollars, making it 400 dollars.

The Dr. sat down and wrote a reply, telling them they had better forthwith make out a call for old Dr. Dwight, in heaven, for he did not know of any one in this world who answered this description. And as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and, possibly, might live on 400 dollars."—CHRISTIAN WITNESS.

TROUBLES.

No christian is exempt from troubles; it is his mercy not to be exempt: exemption would be rather an evil than a good. Troubles skilfully managed, troubles in our Father's hand "work together for good." Trouble is not

a good in itself, but as grace sanctifies it, and sustains under it. Troubles lead us to make a large use of divine friendship, and gospel consolation; to search the promises, and make us many errands to the mercy-seat. The throne of grace becomes a blessed resort, and prayer a suitable exercise,—the messenger of the soul to God; and him who thus supplicates under troubles shall soon sing both of supporting and delivering grace.

Suffolk.

A.

COTTAGE SERVICES.

How many favoured Sabbath, and other evenings, have been spent at a cottage service. This subject awakens many pleasing reflections in the writer's mind. In a cottage he was first privileged to tell of the Saviour's love; his first efforts were blest to the salvation of souls there; also, there, he has had many "times of refreshing from the presence of the Lord." And still a cottage service is a privileged opportunity. Have lately heard several friends refer, with holy and grateful pleasure, to seasons thus spent.

There the Saviour vouchsafes his presence. Thus the cottage is converted into a palace,—a palace for the King of grace. Thus it becomes "none other than the house of God, and the very gate of heaven." The Saviour's presence gives a sacredness to the spot, power to the service, savour to the word, and joy to many hearts.

"There, says the Saviour, will I be,
Amid this little company;
To them unveil my smiling face,
And shed my glories round the place."

There souls have been born anew to God. The Holy Spirit used the service,

or perhaps, more especially, the preached word as the means of spiritual quickening. Hence the change: a change felt within and shewed without. The neighbours wondered, admired, yet hated the change: religion, though lovely, is not loved by them; they are ignorant of its power, insensible to its charms, and stranger to its blessedness. It is only those who are born anew by the Spirit that appreciate these services; for only such have tasted that the Lord is gracious, know the joyful sound, and delight in his worship.

We can, at present, form no adequate conception as to the extent in which God has put honour upon such services; but the final day will shew, in numerous instances, that this and that humble cottage has been the birth-place of many of the heirs of glory.

There babes in grace have been fed with the sincere milk of the word, and have grown thereby; have been nursed with christian gentleness; have had their fears and tears removed; their knowledge and joys increased; their lipings and steppings encouraged; their faith, hope, and love greatly strengthened.

There many tired pilgrims have found an inn of refreshment by the way. There their burdens have been removed, having rolled them upon "the everlasting arms." Gospel cordials have relieved their fainting spirits; a promise applied with gracious power has renewed their strength, has been a staff of support to them in the way of their pilgrimage. With "the bread of life," and the wine of the kingdom, yea, with "a feast of fat things" they have been fed and refreshed. The fair Canaan, beyond the Jordan of death, has been spied out by "precious faith," and "lively hope;" and the bright day of its happy and eternal fruition has been anticipated with glorious rejoicing.

Thus, amidst many changes, they have been favoured with repeated tokens of unchanging love; this has been, and is still the ground of their trust, the theme of their song, and the glory of their hopes.

Suffolk.

A.

SPIRITUAL BREATHING.

"Prayer is the breath of God in man,
Returning whence it came"

Where there is spiritual life there

will be breathing; and where there is spiritual breathing there is life. Spiritual life is the cause of breathing; and spiritual breathing is the evidence of life. The soul that is breathing out its desires at the throne of grace proves that it has been made "alive unto God" by the quickening grace of the Holy Spirit.

We sometimes hear of difficult breathing. This will apply to the believer's experience. A sense of guilt, unbelieving fears, carnal cares, and various evils often hinder his breathing; whilst at other times he feels a happy liberation from these things, and breathes out his desires with the freedom of simplicity, fervour, and rejoicing.

The best, the only remedy for this difficulty of breathing, is the sprinkling of the blood of Christ, the love of God, and the unction of the Spirit shed abroad in the heart. This is a well tried and certain remedy.

It is both healthy and happy to breathe in the atmosphere of divine favour, as the Comforter blows the soft south wind, and as Jesus, "The Sun of Righteousness, arises with healing beneath his wings."

Thus the believer breathes out his desires to God, and breathes down blessings from God; his aspirations are fervent, and his inhalings blessed. He has tasted the grace of those words:—"In his favour is life; thy loving-kindness is better than life."

The believer breathes after a sense of forgiveness, the joy of salvation, fellowship with God; to be divinely counselled, guided, and guarded; for an increase of light, faith, and love; for the preciousness of Christ, and a foretaste of heaven.

Suffolk,

A.

SOME SAYINGS OF MR. JOHN STEVENS, *Just before his Death.*

There is nothing that can appease divine justice, that can cancel our enormities, that can lead us to the throne, but the grace of God given unto us by the all-fulfilling righteousness of Jesus Christ.

We are helpless as we are guilty; we are not only faulty, but we are not able to cancel.

Christ did not hang on the cross as a helpless creature, but as a voluntary victim.

There is yet hope for the sinner. The lost may be saved; the empty may be filled, the naked clothed, and the offender brought near to God.

The head must answer for the members; the shepherd for his flock; for the very heavens have to make a report, and to celebrate his well deserved praises.

The christian is saved from that legal punishment called death; it is to him a sort of porter to open the door of mortality.

A GOOD EXAMPLE.

A correspondent, speaking of the late Mr. STEVENS, says:—

"At the Supper of the Lord the word was often much blessed. Mr....., who has been a member of the church at Meard's Court thirty-five years, informs me that Mr. Stevens has not been absent from the Ordinance of the Lord's Supper *more than three times during the whole of the above-mentioned period.*"

The same correspondent informs us that on the day Mr. Stevens had been pastor thirty-six years at Salem, July 11th, 1847, nine members were received at the table. He then observed, "We set a value on this ordinance. Cold and miserable I may be in the means, *but as long as my legs can carry me, here I'll be.* God has put things together. He has connected his presence with his people's meeting together. The work of Christ is finished; it is done. Zechariah's prophecy is finished. The

fountain is opened. He paid the whole down on the nail. He could say, before *he quitted the promises*, "It is done." The Holy Ghost's work is finishing. The Supper of the Lord is intended to put us in remembrance of all being done by Jesus Christ. The name of Christ will cover the man who confesses him. Who filled the thoughts of all Israel on their great anniversary day, but the High-priest going into the *Sanctum Sanctorum* with the names of Israel on his breast-plate? So Christ fills us with himself. The atonement of Christ wants nothing more to it, not a loop or latchet. We take up a finished salvation."

Jesus was known in breaking bread,
The slain Lamb in the sinner's stead;
Sweet was the Spirit's sovereign power,
In the memorials of this hour.
Oft I have sat, a looker on,
Eating and drinking, though not one,
And seen the King at this his feast,
In all the glory of high-priest.

Seasoned with salt, his speech was heard,
His life was walking by the word;
He had his faults, he pleaded grace
To keep him on, to keep his place.
A sinner vile he felt he stood,
And daily needing sprinkling blood;
So run as though you would obtain,
Running in Christ will not prove vain.

GIFTS AND GRACE.

Gifts may differ, but grace, as such, is the same in all God's people. Just as some pieces of money may be of gold, some of silver, others of copper; but they all agree in bearing the King's image and inscription.

TOPLADY.

Intelligence.

LONDON STREET, GREENWICH, OCTOBER 5th.—The delightful ordinance of believers' baptism was administered in the above place by our esteemed pastor, brother Gwinnell. The service commenced by singing a hymn composed for the occasion by brother Reynolds, the late pastor; when brother Oliver, of London, delivered a very suitable and impressive address; after which eight persons professed their attachment to their dear Redeemer by obeying his commands; and in the evening of the same day, were, with

four from other churches, received into communion with us at the Lord's Supper; when our beloved pastor briefly related the experience of each of the new members. The presence of our divine Master was truly felt, and the day will be thankfully remembered by those who were not

"Ashamed of Jesus, that dear friend
On whom their hopes of heaven depend;
No, when they blush be this their shame,
That they no more revere his name."

Greenwich.

J. T.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

SUPPLEMENT, 1847.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essay.

FACTS IN SUPPORT OF THE EXTERNAL EVIDENCES OF CHRISTIANITY.

The sources from which we derive evidence for the divine origin of christianity are very numerous, and they open upon us in all directions. Which way soever we turn our eyes, whether in the field of nature, the page of history, or the self-evident facts that concern the whole human family, we have the most striking proofs that the gospel we credit is "from heaven," and not "of men." To the experimental christian, who carries with him continually the witness that the truth concerning Jesus is not of human origin, the range of *external* evidence for the fact may appear unnecessary; to him all the *outward* facts brought forward are subsidiary to his *inward* convictions; they *confirm* his faith, but they do not *create* it. Still, though the heaven-taught disciple of Christ is ever preserved from renouncing the religion of his Lord and Master, yet it may be of use to him to learn the grounds upon which the record concerning the origin and first progress of that religion may be safely received by him as genuine and authentic narratives. We may safely conclude that the writings in which divine truth is embodied, must of necessity be guarded by divine care from being adulterated by human decrees, or mixed with human error; as the writings of the Old Testament were, in a remarkable manner, preserved from injury and deterioration, whether fraudulent or accidental, by the jealous strictness of the Jewish Rabbis, and the scrupulous exactness of their copyists; so the writings of the New Testament, we have abundant evidence to prove, have undergone neither omission, addition or change, in their transmission to the present time, but are the genuine and authentic records of the rise and progress of our divine religion.

The object of these remarks, then, is not to bring forward evidence for the truth and worth of the fundamental principles of christianity, for these are not of a nature to be understood or received by argument or reasoning, however convincing ; but simply to submit to the notice of the readers of the *Gospel Herald* a few striking facts, which, in the writer's opinion, go far to prove that the account we have in the gospel narratives of the origin of christianity is perfectly credible ; in short, that the *outward facts*, in which the *inward principles* are, as it were, embodied, are such as to command belief, and silence the cavils of infidelity. A few of these facts will be briefly indicated in consecutive order.

1. In the manner in which the miracles wrought by our Lord were received by those who beheld them. We find a strong confirmation that they were really what they appeared to be, the works of a supernatural power. The unbelieving Jews never attempted to deny the facts that such and such wonderful works were done, but always attributed them to the assistance of some other power not common to man ; and thus admitted their inability to deny their existence, and their wonderful character ; they thus involuntarily gave testimony to our Lord's miraculous powers, though they denied his miracles to be wrought by the "finger of God." In that period it appears that the belief in magic was very prevalent : the Jews, we find, ascribed our Lord's wonderful works to magical art, to an influence derived from infernal aid, blasphemously declaring, that he "cast out devils through Beelzebub, the prince of devils." In like manner, all through the early ages of christianity, the pagan disputants with the fathers never denied the existence and reality of the christian miracles, but always attributed them to the power of demons, respecting which they were very superstitious. Now as it would evidently have been more conclusive to deny at once that any such miracles were performed, than to attempt to account for them in the manner referred to, we may safely infer that they were unable to do so ; so that the account of the mighty works of our Lord stands confirmed by the opposition of his enemies.

2. When we consider the mighty obstacles existing in the time of our Saviour to the spread of his doctrine among men, we must confess that the wonderful progress it made, and the changes it wrought throughout the then civilized world, is more difficult to believe, *without* the accompanying display of miraculous powers, than are those miraculous powers themselves. So that he who disbelieves the record which speaks of Christ's supernatural operations, and denies the miraculous powers he exercised, are bound

to account for the progress of his religion without them ; and it is evident that this cannot be done upon the ordinary principles of human nature, apart from the consideration of a divine power accompanying the mission. Think for an instant of the circumstances : on the one hand we see a Jewish peasant, not connected with the most influential families of the nation, but a "despised Galilean" of inferior rank ; he comes forward, not with credentials of his office, that would engage the sympathy of his countrymen, but with every thing in his appearance and his doctrine that was opposed to their prejudices and predilections ; yet he completely triumphs, and his doctrines are embraced by multitudes, both of Jews and Gentiles ; the polished Greeks forsake the systems of their philosophers, and embrace the truths advanced by a Jew, who was shamefully insulted and persecuted during his life by his own countrymen, and at last put to the most ignominious death they could devise ; his followers travel with the news, and by a simple repetition of these facts, and a declaration of their heavenly meaning, they gain over vast numbers to the cause of Christ ; not merely by an outward assent, but by an entire renunciation of their former creeds and worship, and a complete change in the course of their lives. The new faith spreads further and wider, and though containing in itself every thing that was opposed to the feelings, opinions and superstitions of the nations amongst whom it was preached, it wins the hearts of thousands, and has gone on with resistless energy in its triumphant career, down to the present hour. Now he who is so blinded as to deny the visible displays of divine power put forth at the first age of christianity, in order to escape the acknowledgment of its divine original, must believe what is infinitely *more* incredible, in maintaining that *human* agency alone could produce the effects to which we have adverted. In fact, from what we know of human nature, we may safely pronounce them impossible, on any other ground than that of their divine character and origin.

3. In thus demonstrating the reality and credibility of the miraculous works of our Lord, we are at once brought to confess the divinity of the truths with which they are connected, and in support of which they were wrought. He made no idle or unnecessary display of his divine power, but always exerted it for some specific purpose ; the effects produced were always good, and never hurtful to those who experienced, and while rejoicing at the benefits received, they were led to confess his heavenly character and mission, and embrace his marvellous doctrine. And no one can rationally reject the truths of the gospel because they appear

to him mysterious and incomprehensible, who professes to believe the sufficiency of the evidence with which they were accompanied upon their first promulgation. Miraculous power displayed commands assent to that for which it was displayed, because it is evidence which in its own nature admits no possibility of deception, and allows no excuse for disbelief.

4. It is further remarkable that Christ and his apostles conceded nothing to the prejudices of the Jews, and in no case conformed to their prevailing notions and expectations; yet the doctrine they promulgated was gladly received by vast numbers among them. They promised them no deliverance from the Roman yoke under which they were groaning, they flattered them with no prospect of their aggrandisement as a nation, they proclaimed no worldly advantages—Jews ever regarded these as a token of God's favour; they did not even incite them by the idea of a spiritual superiority, but on the contrary, foretold the destruction of their beloved city and temple, and the cessation of all those rites and institutions of worship which they and their forefathers had for ages regarded with attachment and reverence. Now all these demonstrated that they had a message to deliver of too sacred and important a character to admit of a compromise with the prejudices, or a conformity to the expectations of those to whom it was proclaimed; in short, that it was from God himself.

5. There was one point in which the christian religion differed from all the forms of religion then existing. It had no *visible sacrifices*. All the pagan religions of antiquity, as well as the system of Judaism, had this distinguished element in their worship, viz., the offering of animals in sacrifice; a religion without an altar, a priest and a sacrifice, was foreign to all their conceptions, and opposed to all their prejudices. Of course, it is admitted that christianity is pre-eminently distinguished by the great sacrifice, wherein its Divine Founder offered up himself; but what is here meant is, that in the *forms of worship* connected with the christian religion, the offering of sacrifices forms no part; no beasts are their slain, no victims are offered, while in all other false systems of worship that have prevailed in the world, this has been the chief feature, and it is one of the most corrupt elements of the worship of the Romish Church, that she pretends to perpetuate the institution. Surely, then, if christianity had been of man's contrivance, it would have been framed in accordance with this universal practice, instead of the simple forms of worship with which it is connected. But in no case does it avail itself of the favourable or unfavourable convictions of mankind, but shews its divine character by prevailing in spite of them.

6. The objection advanced by many, of the slowness of the progress of christianity among heathen nations at the present day, goes far to prove that it must *at first* have prevailed by supernatural power, and so have been from heaven sent. If in a few years it spread far and wide by the instrumentality of a few men, without learning, wealth or power, while all the learning, wealth and power of the civilized world were enlisted against them, it is incontestably proved to be connected with the hand of God; and numerous as have been the cavils and the objections made to christianity, no book has ever been written by its opposers which professes to account for the onward progress it has made in the world. This silence speaks volumes in favour of its claims.

7. The present state of the Jewish nation presents very many points in evidence for the truth of the religion which has superseded theirs. Apart from the gospel narrative, how can we explain the fact that providence has put it out of their power to continue the offering of sacrifices, which was the chief part of their religious service; they are precluded from observing this, because they are not permitted to assemble together in the only place where they could do so according to their law, viz., Jerusalem. But they have been dispersed throughout the earth, and an end has been forcibly put to their sacrificial rites. Christianity professes to supersede these,—what, then, can be a stronger proof of the truth and justness of her claims?

London.

G. P.

Correspondence.

THOUGHTS ON RESPONSIBILITY.

It appears to me that on no subject are the religious professors of the present day more confused, yea, in the dark, than that of man's responsibility, and often have I wished that some gifted servant of the Lord would take pen in hand and give a few thoughts on this important subject. The attempt made by the Rev. letter-learned moderate Calvinists of the day, to reconcile God's sovereignty and man's responsibility, viz., in the matter of salvation, is like searching for the philosopher's stone, altogether a fruitless attempt to discover what, according to their views of the subject, has no existence; or to make two

directly opposites meet together. In this, as in all other parts of their jumbled creed, the grand error evidently lies in not making a distinction between things that differ. That *every* rational, intelligent creature, whether elect or non-elect, is responsible to God for his moral actions I presume no one who professes to take the bible for his guide will dare to dispute; indeed, I cannot see how conviction could be experienced in the soul of an individual who, *at the same time*, disbelieved this fact. But, the question is, is man responsible in the matter of salvation? We are gravely told that sinners who have heard the gospel and do not *save* believe it, will be responsible to God for not thus savingly believing,

and that they will be eternally condemned in consequence thereof; of course it must follow, on the other hand, that those who hear and savingly believe the truth as it is in Jesus, are also responsible in the matter of their salvation, and, that while the former are condemned for not savingly believing, the latter are saved for believing, which is making their salvation to be of works, and not of grace, and converting the gospel into a kind of remedial law, or representing it to be at once *good tidings* of salvation, and *good tidings* of condemnation. How monstrous! But perhaps the question will here be asked, then is not a believer in any sense responsible to God? I would reply, most certainly he is, but not in the matter of his salvation, which is all of grace from first to last.

I conceive that it is necessary for us to consider man's responsibility in a two-fold light. 1st. As a moral agent man is, doubtless, responsible to God, the moral governor of the universe, whose law is holy, just, and good; and by that law *every* man must be judged either in this world or at the last great day.

I believe that the elect are sooner or later judged and condemned, and have the sentence of death in them, see Rom. vii. 9; 2 Cor. i. 9. That, *being lost*, they may fly to Christ, as a Saviour. As it respects the *rest*, I believe they will be condemned at the last day as transgressors of the law, and not as transgressors of the gospel, which is quite an absurdity. These last will find, to their eternal sorrow, that they are indeed responsible to the great law-giver, and must, in consequence, endure his just and everlasting displeasure, on account of their transgressions. But now as it respects responsibility in the matter of salvation, this must of necessity involve a perfect and complete obedience to the righteous law of God, and a full and ample satisfaction to his justice. Who, then, I would ask, must be the responsible party in these things, the fallen sinner, or the covenant Head

and Surety of the church? If the sinner, then can no flesh be saved. If the Surety, then the sinner for whom the Surety stands responsible must be exempt, for justice could never require two responsible parties. Aye, but, say those who differ from us, are there not terms and conditions stipulated in the gospel which man is in duty bound to fulfil to obtain salvation? I answer, all the terms and conditions stipulated for in the everlasting covenant were made with the Mediator, which terms and conditions he performed to the full satisfaction of God the Father, by his incarnation, obedience, sufferings, and death; consequently faith, repentance, &c. are not conditions by or for the performance of which the sinner is saved, but covenant blessings, secured to the "heirs of promise," and wrought in their souls by God the Holy Spirit, as the means by which they are brought into the enjoyment of that salvation which is "in Christ Jesus." But it will probably be asked again, in what sense then are believers responsible to God for their moral actions? To answer this question satisfactorily, it is necessary to bear in mind that believers stand in a different relation to God to that of the wicked or reprobate. The children of God are under his fatherly command and discipline, and as such are in this relationship responsible to him for their moral actions; hence the Lord hath said by David, Psalm lxxix. 30, 34, "If his children forsake, &c." Thus we see that the Lord, the *faithful* God will not wink at sin in his own children, neither will he pass by it without *punishing* it in a fatherly way; but this is widely different from punishing men for not being what God alone can make them, viz., believers in the Lord Jesus Christ, or, in other words, *punishing* them in vindictive anger. I shall add no more on this subject, at present, but a prayer that the Lord may grant his blessing. Amen.

HEPHZIBAH

INTELLIGENCE.

On Lord's day, November 14th, seven persons were baptized at Rishangles, (a branch to Grundisburgh,) by Mr. Collins. In the afternoon they were addressed on the duties and privileges of church membership; after which about thirty persons sat down at the Lord's table, Brother G. Harris preaches at this important and flourishing station.

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THE
GOSPEL HERALD;

OR
POOR CHRISTIAN'S MAGAZINE.

"One Lord, one Faith, one Baptism," Eph. iv. 5,
"Holding the mystery of the faith in a pure conscience," 1 Tim. iii. 9.

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AND MAY BE HAD OF ANY OTHER BOOKSELLER THROUGHOUT THE KINGDOM.

P R E F A C E.

THE wheel of time having performed another annual revolution, it devolves upon us, in our editorial capacity, to write another prefatory address to our readers.

The thought has occurred to us, that the career of our little Magazine has been marked by many of the characteristics which distinguish the course of all the heaven-born children of God ; and the idea gives us hope that it will, like them, persevere and keep "on its way," until its work of humble usefulness being ended, it shall come to its close, not like a proud tree torn up prematurely by the roots, but like "a full shock of corn," full, fruitful and mature, gathered and garnered "in its season."

We will, however, endeavour to point out a few of the points of resemblance to which we have adverted.

The Gospel Herald began its course under humble and discouraging circumstances. It has had a host of opponents, both professing and profane, who must have overcome it, but for divine aid. It has been deserted and betrayed by many who once professed to admire its principles, and to wish for its prosperity. It has often *seemed* ready to give up all for lost ; but has been saved to the present time from ruin and despair. It has sometimes felt, at least its conductors, many questionings as to its usefulness ; but has ever and anon been cheered by some blessed testimonies to the spiritual benefits which the Lord God has enabled it, instrumentally, to confer. It has many imperfections, but has been the honoured repository and disseminator of glorious and heavenly truths, which will outlast time, and live when nature has expired.

On casting our eye over the "Zion" in general, we cannot but mourn in the contemplation of her low and languid condition. Nevertheless, we have faith in HIS grace and faithfulness, who loves his church in her low estate, even as in her more prosperous times ; and of whom his own truth declares—that he "*Pardoneth iniquity, and passeth by the transgression of the remnant of his heritage. He retaineth not his anger for ever, because he delighteth in mercy. He will turn again ; he will have compassion upon us ; he will subdue our iniquities.*"

And thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth unto Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

Friends, contributors, and readers! Are you willing to labour on with us, as God shall enable, through another year? If you be,—may the Holy Spirit plenteously bedew our souls with his blessed grace, and guide our pens in the promulgation of HIS truth. May HE direct us into the glorious mysteries of eternal love—covenant provision—definite redemption—justifying righteousness—sealing power—sanctifying grace—and certain glory.

May the triune name of Israel's God be more and more the hope of our hearts and the theme of our tongues, until we shall stand in the midst of the "multitude which no man can number," and join in the high, rapturous, and ever-sounding anthem, "Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Amen.

THE
GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

JANUARY, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE NEW YEAR.

"The opening year thy mercy shews;
Let mercy crown it till it close."

Divine mercy is a river whose streams never cease to flow ; neither summer's drought, nor winter's frost shall hinder them ; therefore, by faith we now say, "Surely goodness and mercy shall follow us all the days of our lives ;" and also by hope we are "looking for the mercy of our Lord Jesus Christ unto eternal life."

"Streams of mercy, never ceasing,
Call for songs of loudest praise."

It is customary for friends to visit at the opening of the year. As christians, let us bear in mind to visit our friend, our best, our princely friend ; him whose power is great, and whose love is equal. Visit him, and he will return the visit ; he will bless you with his friendly presence and bountiful supplies—"mercy and grace to help in time of need." From him you will find favour to cheer, wisdom to guide, grace to supply, mercy to pardon, strength to help, power to defend, love to constrain, and holiness preparing for endless happiness. The royal promise is, "I will give grace and glory."

It is customary at the opening of the year for friends to congratulate each other, wishing a happy new year. But who may expect this, and what can make it so ? No doubt there will be winter storms as well as summer smiles, sorrows as well as joys, but, there is that that can give happiness amidst storms of trial. The christian is the only happy man ; the source of his happiness is heavenly ; the streams are secret, yet precious and blessed. He is a son of God, and an heir

of glory; there is happiness in these facts, because they arise out of everlasting love. The Father's love shed abroad in the heart, witnessing adoption; the Spirit's love comforting with the joy of salvation; and the Saviour's love constraining to filial obedience; these loves realized make the happy heart, and the happy year. With such love the christian would be happy in a dungeon; but without, would be miserable even in a palace.

Let us then leave the bright or gloomy scenes of the opening year with our father God, who hitherto hath helped us, and who hath said, "As thy day thy strength shall be;" and, let us anticipate with lively hope that which will be a happy year—one whose sun shall no more go down, which has "fulness of joy, and pleasures for evermore."

"For the happiest year we know,
Is THE LAST, *that takes us home.*"

R....

W. A.

CHRISTIAN LIBERTY.

There is a certain condition of the soul described by the great apostle of the Gentiles, which he mentions as being more particularly characteristic of his countrymen, the Jews, but yet which is more or less evidenced in the history, and realized in the experience of every awakened and enlightened sinner. It is that state of perplexity and disappointment in which he finds himself placed after he has vainly tried to "*establish his own righteousness*," and has endeavoured to attain to the righteousness which God's law requires, *not* by faith in Christ Jesus, but by himself performing the works of that law. So firmly rooted in the human mind is the doctrine of justification by works, and so deeply imbued is man by nature with the spirit of that covenant of works under which he was created, that even when the eyes of the understanding are opened to see the hopelessness of his condition under that covenant, and the value of an interest in that better covenant of which Jesus is the head and mediator, he is still unable to divest his mind of *ideas*, or to relinquish *exertions*, which he feels to be contradictory to the truths he professes to believe. Gladly would he "cease from his own works," and "enter into rest," by believing in Jesus; but, urged on by the felt claims of the divine law, pressed by a sense of outward deficiencies and inward defilement, and bewildered by confused views of gospel truth, he cannot rest satisfied with what he finds in himself, and still seeks by personal efforts in the path of duty, to gain the smile of approving conscience, at least to prepare himself for a reception of that whereby the

conscience will be set at rest, and its torturing accusations silenced. While this is the condition of the soul, there are two opposing influences at work within, two principles which act and re-act upon each other, and alternately gain dominion in the mind: these are *legality* and *carnality*—self-righteousness and rebellion—the law of works and the law of sin, and to the manifestations and operations of these two principles it may be useful to direct some attention.

It needs no reasoning to prove that the faculty of mind we call conscience, naturally knows nothing of any way of peace, but by personal conformity to its own dictates: if this be true, it follows that when it becomes enlightened by the Spirit of God, so as to give *within* a faithful reflex of the law of God *without*, in all the extent and spirituality of its requirements, it can only call for a corresponding strictness in the conformity of the heart and conduct thereto. Now as there may often be a greater degree of light possessed in regard to the claims of the law than the blessings of the gospel, and a greater sense of the condemning power of the one, than the justifying grace of the other, there must consequently be experienced much perplexity and wretchedness of mind: for the same conscience that urges to duty, also points out numerous and aggravated transgressions therefrom. It calls for the awakened sinner's obedience of conduct and purity of heart, with an irresistible voice, and then it sets before him his manifold deficiencies, and internal depravity; it makes evident a *legal* spirit on the one hand, and a *carnal* spirit on the other, both of which are opposed to the word and will of God. *Legality* impels him to diligent endeavours and unceasing exertions; *carnality* repels his efforts, and shows the utter futility of all his attempts to stem the torrent of his inbred corruptions. Thus does he feel compelled to strive without ever the hope of success; and thus he experiences the misery of one who is condemned to toil without advantage, and labour without satisfaction.

That this is no imaginary condition for the mind to be in, many of the people of God can testify. Many who now enjoy the glorious and happy liberty wherewith Christ has made them free, have been left for a long period to entangle themselves with the yoke of bondage. But we rejoice to believe that when the eternal Spirit begins his work of instruction and sanctification, he never leaves it till those high ends are accomplished. Engaged by the same everlasting covenant, impelled by the same everlasting love, and possessed of the same invincible power, he, equally with the Father and the Son, pledges himself to secure the eternal salvation of the objects of divine foreknowledge and favour. And as one part of his sacred office, he convinces

of *sin* and reveals the *righteousness* of Christ, whereby the guilt and power of the one, and the sufficiency and efficacy of the other become matters of sensible experience; but the one in order to the other; and were it not that he gives capacity as well as reveals truth, we could never realize christian liberty by the total renunciation of human ability and merit, seeing that these ideas are so naturally inwrought in the soul. And while thus partially enlightened, there may be also such a conviction felt of the uselessness of works in the matter of justification before God, that the very trying to abstain from sin seems to be like trying to *earn* an acceptance with God, and yet carnal workings *frighten* the soul into legal strivings, while those again are relinquished from a conviction that they are but manifestations of a self-righteous spirit. And thus the soul is driven from side to side, "tossed with tempests, and not comforted:" the conscience, in this state of Egyptian bondage, is a cruel taskmaster; it imparts no strength for the duties it exacts, and gives no intelligence as to where it may be attained. But under the leadings of the divine Spirit, it proves a schoolmaster to bring the despairing burdened mind to Christ as the end of the law for righteousness. As more and more light breaks in, we see more fully the beautiful adaptation of the truth as it is in Jesus to the exigences at such a crisis of our spiritual condition. As soon as the truth is seen and felt, that the righteousness in which we must be accepted and justified before God, is one which is *already* provided and *freely* imputed, hope dawns on the soul; the chains by which we have been held in bondage begin to fall off: the prisoner begins to smile for liberty; *just* and *honourable* liberty appears in view. And here it is observable, that the office of conscience is no longer the same, or rather it is modified, it acquits as well as condemns; acquits the sinner, but still condemns the sin; in fact, the more clearly appears the absolution of the *transgressor*, the more heartily is the condemnation of the *transgression* agreed to; and experience verifies the fact, that pardon enjoyed is the foundation of christian obedience. The more we feel ourselves freed from the *guilt* of sin, the more we strive against its *power*; for the very consciousness of its being "put away" judicially, is an incentive to put it away experimentally and practically. It is a libel on the glorious doctrine of free grace to suppose that the christian can take comfort in the fact of his sins being fully and freely forgiven, without burning with desire to see them completely subdued.

To conclude. Gospel liberty includes freedom from the wrath of God, and the curse of his holy law: freedom from the bondage of a broken law as felt in the conscience: freedom from the dominion of

sin, though not from its harassing influence ; sin is thus like a deposed tyrant, ever striving to regain possession of his former cruel lordly sway ; freedom from the impositions which the despotism and superstition of men would impose upon us : and lastly, freedom in prospect from all manner of sin and sorrow in the heavenly kingdom above.

It may well then be called a "glorious liberty," since such are its fruits. Luther, who knew it well, by contrast with the terrible bondage in which he describes himself to have been long detained, thus sums up its advantages : "And certainly this christian liberty swalloweth up at once and taketh quite away the whole heap of evils, the law, sin, death, God's wrath, and briefly the serpent himself with his head and whole power, and in the stead thereof it placeth righteousness, peace, and everlasting life. Blessed is he that understandeth and believeth."

London.

G. P.

Exposition.

REALIZED SECURITY ;

Or a brief reply to the request of "A little one" on Micah iv. 4, in July number of the Gospel Herald, vol. 15, page 167.

Here appears no sort of difficulty as to the meaning of our text, for the words, in a manner not far off the evident meaning of them, are frequently on the lips of the people of God in their prayers, thanking him for the great favour, that they can now "sit every man under his vine and under his fig tree, and none shall make them afraid." The contents of this prophecy by *Micah* were delivered upwards of seven hundred years before the birth of Christ. The first chapter was a sort of general denouncement of approaching judgments upon both Israel and Judah for their idolatry and other corresponding wickedness. And the second chapter and the first four verses of the third chapter which appear to be inseparable, were directed immediately against the ten

tribes of Israel shewing the invasion of them, and their entire capture, breaking up. and captivity altogether as a kingdom ; and this part is supposed to have been delivered in the days of *Jotham*, king of Judah, and *Pekah*, king of Israel, a short time before the invasion of Israel by Tiglath-pileser, king of Assyria, 2 Kings xv. 29. And the third chapter from the fourth verse, is supposed to have been delivered in the early part of the reign of Hezekiah, and was directed immediately against Judah and Jerusalem, declaring their entire dispersion as a nation, saying, "Therefore shall Zion for your sake be ploughed as a field," verse 12 ; and which was the means one hundred years after, of saving *Jeremiah* from the hand of violence lifted against his life. Jer. xxvi. 18, 19. And after the denouncement of the above judgments on the two kingdoms of Israel and Judah, this fourth chapter, which appears to be of itself a distinct message, was delivered

concerning the spiritual kingdom and church of God in gospel times, and more especially in regard to the last days, prosperity, extent, peace, and safe quietude, in which, under the conduct of a kind Providence, together with special grace, the people of God shall worship and maintain their godly principles of revealed truth and devout exercises, without molestation or hinderance from the unrighteously meddling hand of persecution; even as we now in England are defended by law in our worship of God according to the individual right of personal dictates of conscience, and as the church will be in all lands at once, before the end of time comes.

Heavier national judgments, in more awfully solemn forms, perhaps were never delivered, than are contained in the first three chapters of this prophecy against the sins of Israel and Judah; and perhaps there is not to be found within the same limits, a more profusely rich and comprehensively full prophetic breaking forth of the divine mind in the abundance of his manifold grace, like the clearest sun instantly migrating from behind the most black, dismal, and obscuring clouds, than in this fourth chapter of *Micah's* prophecy. In verse 1, we have the publicity and spiritual dignity of the church of God, saying, "The mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills." By a figure of speech, or figurative way of speaking, kingdoms, civil governments, and ecclesiastical establishments are called mountains and hills, and according to which the church of God, which is his spi-

ritual kingdom and establishment on the earth, is called "The mountain of the house of the Lord;" and which with our God, ever stands first and foremost, for "his kingdom ruleth over all." Psalm ciii. 19. In verse 2, "Many nations," or many people of all nations shall enquire and come to the knowledge and acknowledgment of the truth, and so "to the mountain of the Lord, and to the house of the God of Jacob." And the reason why they shall come, is, that the Lord will send for them, fetch them, and gather them, to have mercy on them, as his peculiar, chosen, redeemed, and adopted own. "For the law shall go forth of Zion, and the word of the Lord from Jerusalem," Isaiah xi. 2, 3, 4. "I will say to the north, Give up, and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth," Isaiah xliii. 6. "I will gather all nations and tongues, and they shall come and see my glory." Isaiah lxvi. 18. In verse 3, the Lord will in his own time and way, visit, judge among, and rebuke many people and strong nations afar off, and they shall change their habits of life, from cruel and remorseless warfare, into those of the employment of the humble, peaceful, harmless, social and useful ploughshares and pruning hooks, instead of the wasteful, molesting, fearful, and destructive sword. And then our text goes on most simply, though beautifully to state the happy results, both civil and religious, of this change and of this wide diffusion of the first *common*, and then *special* disposition, spirit and temper, of the truth and gospel of the God of grace, mercy and

peace, so that for peace, liberty and safety, "They shall sit every man under his vine and under his fig tree, and none shall make them afraid;" and which was a common saying among the Jews for those times of peace, safety and liberty, when they could go at large through their land, and enjoy its every advantage without fear or danger from any invading enemy in their land.

The Jews, by the covenant God made with Abraham for them before they were born, and with them when they came out of Egypt, in regard to the promised land of Canaan as their inheritance, were as a people a figure of the spiritual and eternally saved church of God, in their standing by the covenant of life and peace made with Christ for them, and then with them, when quickened by the Holy Spirit, and convinced of their sins and lost estate, they are prepared to hear, receive and embrace, for the life of their souls, the graciously proclaimed contents thereof, in the name, blood and righteousness of Christ, with a humble amen joy of heart, Psalm l. 5. And the land of Canaan itself was a figure also of the gospel, and promised inheritance of the true and spiritual church of God. And the *produce* of the land of Canaan was also a figure of gospel blessings and privileges, and is frequently so taken up and used by the inspired pen; and among other things, the *trees* of the land, and which were, *first*, a figure of the saints themselves, as the *willows*, Isaiah xli. 4; the *cedar*, the *shittim* tree, the *myrtle*, Zec. i. 8, 10, 11; the *oil tree*, the *fir tree*, the *pine*, and the *box*

tree, Isaiah xli. 19; "They shall be called trees of righteousness," Isaiah lxi. 3, "to beautify the place of my sanctuary, and I will make the place of my feet glorious," Isaiah lx. 13. *Second*. Trees were a figure of Christ, as the *rose tree*, Cant. ii. 1; the *apple tree* of sweet shade and fruitfulness, Cant. ii. 3; the *goodly cedar*, Ezek. xvii. 23; and as in the New Testament, the *vine*, John xv. 1; and the *tree of life*, Rev. xxii. 2. *Third*. The trained *vine* and *fig tree*, for shade and fruit, being places of retirement, for air, thought, reading, entertainment, and sometimes of prayer, with the Jews, as in the case of *Nathaniel*, John i. 48; these, as in our text, are used as figures of the privileges of the gospel; as that of the assembling of the saints together for the mutual worship of God, of churches planted together in the faith of the gospel, where the gospel of the grace of God and free salvation is preached, the ordinances of the New Testament are observed, administered and maintained, and prayer, praise and thanksgiving are conducted in the name and fear of the Lord, while the free exercise in all the private means of worship and devotion may be justly included. And sitting here, may denote a humbled subjugation of mind to the obedience of faith, Rom. i. 5, a humble readiness to receive the words of Christ, the words of his mouth and of eternal life, Deut. xxxiii. 3; Luke x. 39; fixedness of heart and settlement of hope, trusting in the Lord, Psalm cxii. 7; thoughtfulness in divine things, Psalm xlviii. 9, and meditation, Psalm lxxvii. 12, 13.

Under the vine and fig tree, may denote the entertainment, pleasure and profit, with the Lord's blessing, found in the gospel institutions of our Lord Jesus Christ: "I sat under his shadow with great delight, and his fruit was sweet to my taste," Cant. ii. 3; Psalm cxix. 105, 111. *Every man*, every God-fearing man, the members of the spiritual body, "every one of them," 1 Cor. xii. 18, the every man to whom the manifestations of the Spirit are given to profit withal, verse 7; the same as the "self-same Spirit, dividing to every man, severally as he will," verse 11; and the same as the *apostle* means, saying, "That we may present every man perfect in Christ Jesus," Col. i. 28, *His vine and fig tree*, that is, those of his own choice and free pleasure, and may denote,—1. Congregational order as a matter of right, apart from and independent of the prescribed rules and assumed authority of popes, synods, councils, state-bishops or parliaments. 2. Liberty, personally to attend by choice that ministry that is most profitable, and with that people with whom fellowship in the gospel is most enjoyed, and where God, in his wisdom and grace, is pleased most profitably and most sensibly to command his blessing on his own gospel means and institutions, to the soul's spiritual advantage. 3. As denoting the *equality* of interest in the privileges of the gospel to all the saints, old or young, weak or strong, rich or poor, Micah iv. 6, 7, no one having lordship over another's faith or conscience; nevertheless, so striving together for the faith, form of sound words,

and principles of the gospel, endeavouring to keep the unity of the Spirit in the bond of peace, as to be helpers of each other's joy.

And none shall make them afraid, denoting, 1. Confidence in the care of God beyond the fear of foes. 2. Real safety from any danger or hurt to be feared. 3. And more especially peaceable times, as free from the molestation of persecution, as in the peaceful days of *Solomon*, of which we read, "And he had peace on all sides round about him, and Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beer-sheba, all the days of Solomon," 1 Kings iv. 24, 25. Whereas, on the contrary to this, we read that in the days, when for their sins the Lord sold Israel into the hand of *Jabin, king of Canaan*, Judges iv. 2, they could not go out into the fields and vineyards to sit under vines and fig trees, nor even dwell in the villages, as in Cant. vii. 11, nor any where but in walled towns, through fear of the foe and the oppressor, *for the villages ceased*, Judges v. 7; *the highways were unoccupied, and travellers walked through bye-ways*, not daring to appear openly, verse 6. And what this was literally to typical Israel, persecution has been to the spiritual worshippers and people of God, who have sometimes been obliged to worship the Lord in close secrecy only, as in "deserts and in mountains, and in dens, and in caves of the earth," Heb. xi. 28. How great, then, are the blessings of freedom promised in our text! And who can duly estimate the portion assigned to us in

this land, of this religious liberty! The Lord help us thankfully to think much of it, and rightly to use it, without in any thing lightly esteeming it, or by any means abusing it; remembering always, that it is not from any thing more favourable in the carnal breast of the world now, more than formerly, but that it is a special favour immediately from the Lord, as in our text promised, "For the mouth of the Lord hath spoken it." This is the reason why we have it, and while it is continued to us from this cause, we shall possess it, and no longer.

Blessed be the name of the Lord for his word, and for his faithfulness, and for the consequent privileges we enjoy, in thus sitting under our vine and under our fig

tree, as by the figure of our text, none daring to make us afraid. And while we have the means, that many of the true worshippers of God for ages were not favoured to enjoy, God grant that we may never lack a heart for them, but possess the spirit of *David* to the end of our days, saying, "One thing have I desired, and that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple;" and also that there may never be any cause why the dear household of God should withdraw from me, or to make me leave them, until it be for heaven. Psalm xxvii. 4.

JOHN of Marylebone.

Spiritual Things Illustrated by Outward Objects.

THE BRIDGE OF SIGHS.

"*Creation groaneth, and travaileth in pain,*" Rom. viii. 22.

Who has not heard of Venice, the city of a thousand palaces? with its tales of revelry and chivalry; not unmixed with numberless stories of ambition and blood? Let them pass; for we are not going to recount them.

There is, however, one object in Venice, which takes the attention of the traveller, from its very name; for it is called "The Bridge of Sighs." At one end of this bridge stands the city; and at the other end, on the opposite side of the water, was the Inquisition. The latter, it is well known, was a place, where popish superstition and cruelty had their chief seat; and where every kind of fiendishness and torment was

put in force, to oppose the truth of Jesus. Therefore because the poor prisoners who were in the act of being taken over the Bridge to this infernal spot, were supposed to sigh over their approaching sentence, the Bridge was emphatically called "The Bridge of Sighs."

Reader, you are on this Bridge now, or you are not a mortal being: not the Bridge of Venice, it may be, but the Bridge of Life, with the water of time rolling beneath you; the city of the world at one end, and the inquisition of judgment at the other. Well, we do not propose to discourse concerning judgment to come. He who was wounded for our transgressions, and bruised for our iniquities, has gone before and made that great account straight; though he had to en-

dures the smart, unmitigated by mercy. However, as you are still on the Bridge of Sighs, we may, grace helping us, draw a few useful meditations even from such an untoward subject.

In the experience of the Lord's people there are "Sighs" concerning temporal things; and these are numerous as the objects of nature, by which we express number too indefinite to be estimated; as, the stars of the sky, and the sand of the sea.

First, there is the Sigh of Poverty. God hath said, I will leave, in the midst of thee, an afflicted and poor people; and they shall trust in the name of the Lord. Jacob was not rich when he lay down in the wilderness to sleep; nor David when he was in the cave at Adullam; nor Joseph when he was in Pharaoh's state prison; nor Gideon when he threshed corn by the wine-press, to hide it from the Midianites. Nevertheless, God effected great deliverance for them; so that their garners became full, yielding all manner of store. God clothes the grass of the field, and feeds the fowls of the air; then, "Will he not care for you, ye faithless, say;

Is he unwise? or, are ye less than they?"

The christian tradesman Sighs over his bills; the peasant over his lack of labour; and the mechanic Sighs over a trade, which yields him returns inadequate to what his family demands. The widow and the fatherless; the poor and the untalented; the sick and the defrauded; all mourn the common lot of poverty. The rich roll by in their four-wheeled houses, as Prince Lee Boo called them, and drown, with the noise of their wheels, the hard-breathing of a

heavy heart. However, he who rides upon the cherubims, in a chariot of love, looks out at the windows of his grace; and takes notes, in his book of remembrance, of those that fear him, and that call upon his name.

Secondly, there is the Sigh of Sickness. This, with many, is a long Sigh, and a life Sigh. The history of Job is the most memorable instance, which illustrates this branch of my subject: but this was not a life Sigh. Neither was that of the poor woman who had spent all her living upon physicians, and was nothing bettered, but rather grew worse. The gracious Lord, who hears the groans of his people, granted them a release, even in this life; so, that he put off their sackcloth, and girded them with gladness. But, many of the Lord's dearest saints carry this burden to their dying hour; and only shake it off, just at their entrance into heaven. They have to pass to the full end of the bridge, and to reach the extremity of the last arch, where the waters of their appointed time roll out their extremest shallows, before they get rid of their tormentor, and find that "The weary day is done." Oh, who would be without a God, in carrying about this legacy of sin? But the house of pain often proves the Lord's chamber of love, where he makes his chosen ones choice ones, and sits, as a heavenly nurse, to a sick child. Happy the soul, that can live to God, without needing the sting of this remembrance of mortality. But God has a meaning in affliction, and his secret is with them that fear him.

Thirdly, there is the Sigh of Bereavement. "Who hath not

lost a friend?" The bible records many of these Sighs; and the breathing of them is the plaintive voice of nature. Jacob had not long departed from Bethel, when he was called to part with his beloved Rachel. God has not cast contempt, even upon the natural affection of his saints. Witness the words respecting the years in the youthful history of this interesting pair: "They seemed to him (Jacob) but a few days, for the love which he had to her." Jacob, when dying, did not forget his early companions: "There I buried Rachel, and there I buried Leah." The Bridge of Sighs is the general parting place. Some travel long together, and some but for a brief season; and those who remain, prove the truth of the adage: "Tis the survivor dies." Many a David mourns for a son Absalom; many a Jephthah for a daughter; many a friend mourns for a Jonathan; many an Elisha sighs for his master, "My father, my father." Notwithstanding, the children of grace mourn not, and are mourned not for, as those who have no hope; and God has very graciously so ordered it, that the tears of souls run dry, and memory's eye is made dim by mercy.

Fourthly, there is the Sigh of Disappointed Hope. Who knows not this? "Hoped deferred maketh the heart sick." Shall we leave out the rest? Write it, Faith, "Nevertheless, when the desire cometh, it is a tree of life." May we not say that disappointed hope is the corrosive rust that grows over the tarnished surface of disused prayer? One of our hymns says,

"Prayer makes the christian's armour bright."

It is better to speak of the remedy, than to talk much of the disease. However, it would not be right to say, that God does not sometimes, and perhaps often, expressly disappoint our desires. Hope hath frequently lengths and breadths which greatly exceed the divine measurements; and these unequal dimensions must be made to coincide. However, the reduction is generally attended with a Sigh, as heavenly wisdom cuts off the supplies, and casts it into the rolling waters, and leaves Patience to heal the wounds: Patience, the most unwelcome, but one of the most potent of healers.

Fifthly, there is the Peculiar Sigh. This is the sigh of an individual over a sorrow, which would be no sorrow to any one but himself, or herself. And this may be a pungent sorrow too; but if it be felt as a burden, it is right to carry it to God. The cause of Hannah's grief was but ideal; and was only a grief, in consequence of her feeling it peculiarly to be such. But it is said; "She was in bitterness of soul, and prayed, and wept sore." Jonah's exceeding displeasure was but a grief of his own making; and was peculiar to himself. He had done as the Lord bid him, and ought to have been satisfied; yet he desired to die, and not to live, Life is filled up with a thousand imaginary evils; melancholy forebodings, and nervous incubuses. The World (ah! and the Church too sometimes,) laugh at them, though they experience the very same thing; yet, God is gracious, even to this peculiar sigh, or imaginary evil, if it be turned to a spiritual account, by supplica-

tion. Friend, thou couldst bear my sorrow without pain; but, thou canst ill bear thine own.

Sixthly, and lastly, (though I might proceed indefinitely,) there is the Sigh without Prayer. This is a sigh indeed, without a remedy. I have a friend who saw some of the wounded soldiers, who lately returned from the recent campaign in India. One of these poor creatures had lost both his legs, by a cannon ball, and another had received a musket ball through his head, if I may so express it, under the eye; and, wonderful to relate, like colonel Gardiner, he survived. These poor wretches solaced themselves, upon arriving at the East India Docks, by the soldiers, remedy for all evils, intoxication! Hapless condition, with too many a sad parallel in mortal life! God saith, that the blood is the life. Nevertheless, the soul floats in an element, that can only be reached by an avenue cut open by grace, and healed by precious blood.

Reader, thou art still on the Bridge of Sighs, and canst not escape the common lot. What said Baruch? "I fainted in my sighing, and find no rest." What answered the Lord? "Thy life will I give unto thee for a prey, in all places whither thou goest." Thou sayest that thy sigh is deeper than the sigh of any other. That may be. Thou sayest also that the cause is greater than the cause of any other's sigh. That may not be. However, let thy faith and thy prayer be greater than the faith and the prayer of any other; and thou shalt experience a greater deliverance than they. Thou hast nothing to fear, in crossing the Bridge. Thy Lord passed the river of time, by the same Bridge, and was not exempt from the same Sighs; sin excepted, as his own. Follow thou Him, and it shall be well with thee in the latter end; and, perhaps thou shalt be delivered from a great part of thy burden, even now.

FRATER IN FIDE.

The Excellent of the Earth.

No. 8.

JOHN COLLETT RYLAND, A. M.

This eminent man, one of the "burning and shining lights" of the eighteenth century, was born at "Bourton, on the water, in Gloucestershire, Oct. 12th, 1723. He was descended from a respectable family, said to be eminent for piety. His maternal grandfather, *Collett*, at one time owed £1200 to government for not going to church; he was for a long time obliged to sleep from home, to avoid being apprehended; at one time his pursuers were so close to him that they struck at him, and cut him in the face. Shortly after this, God interposed on behalf of his suffering people, and the postman called out before Mr.

Collett's house, one morning, "Mr. Collett, Mr. Collett, here is the king's broad seal, TOLERATION, TOLERATION."

Of Mr. Ryland's early life we know but little, till he arrived nearly at the age of eighteen. At that time it pleased the Holy Spirit to produce a great awakening in the congregation of Mr. Beddome, at Bourton, among these was John Ryland,* who was baptized Oct. 2nd, 1741. Soon after this, Mr. Beddome perceiving his talents for useful-

*We have often heard him confounded with Dr. Ryland; he was the father of the late Dr. Ryland, of Bristol.

ness, took measures, without the young man's knowledge, for sending him to the Baptist Academy at Bristol; this institution he entered with fear and trembling, Feb. 18th, 1744.

About this time, a horror of great darkness fell upon him: hence we find in his diary, in the beginning of 1744, the following passage,—“Now in the depth of darkness, uncertain about the existence of a God, and the immortality of my own soul.” And with such determinate ardour was he enabled to search into the fundamental truths of religion, that soon after he writes in his diary the following extraordinary resolution:—

“June 25th, evening, 10 o'clock, 1744, aged twenty years, eight months, two days.—If there is ever a God in heaven, or earth, I vow and protest, in his strength, or that God permitting me, I'll find him out, and I'll know whether he loves or hates me, or I'll die and perish, soul and body, in the pursuit and search.” Witness, John Collett Ryland.”

In May, 1746, he visited his old friends at Bourton, and preached to them the word of life from 1 Cor. ix. 16, “For though I preach the gospel, I have nothing to glory of, &c.” This important matter he thus notices:—“This day we had a church meeting at eleven, for preparation before the Lord's Supper, and for the solemn calling me, poor, wicked, worthless me, to the work of the ministry. At two I preached from 1 Cor. ix. 16. I bless God for some degree of liberty, both in prayer and preaching, though several defects and blunders. Lord pity me! I am less than nothing, and very vanity.”

Mr. Ryland, after preaching much, and in many places, settled at Warwick, July 26th, 1750; Mr. John Brine of London gave him the charge.

The church at Bourton expressed their opinion of him, and the strength of their attachment to him in their

letter of dismission to the church at Warwick; they say, “We assure you that *we think it our honour that we ever had such a member*, and hope that the God of all grace will still preserve to him that amiable character which he hath hitherto sustained.”

Soon after his settlement at Warwick, he married, and as no other house offered as suitable for his residence but the “*Parsonage house*,” belonging to the great church in that town; this house he rented of Dr. Tate, the rector, who was a candid, moderate man; but it gave offence to some of the high church party, that the rector should allow the “*Anabaptist teacher to reside in the rectory*.” To this Dr. Tate very jocosely replied, “*What would you have me do? I have brought the man as near the church as I can, but I cannot force him into it.*” During his vacations at Midsummer and Christmas,* he was accustomed to spend a fortnight with the justly celebrated Rev. James Hervey, of Weston Favel, author of “*Theron and Aspasio*,” and many other works. This high gratification he richly enjoyed for six years, “and surely,” says the late Dr. Newman, “he must have been a young man of extraordinary excellence to gain the affections and confidence of the seraphic Hervey, in the last and best part of his life too.” In the sixty-five letters which Mr. Ryland has printed, it appears how much Mr. Hervey loved him. We make two short quotations.—

“I desire to bless the God of all power, and the God of free grace, if he has been pleased to make my feeble ministry in any degree edifying to any of your friends. May the person you hinted increase with the increase of God, and be sealed unto the day of redemption, and (though I know not the name) have a sweet assurance that his or her name is written in the Lamb's book of life. I wish you would favour

*He kept an Academy.

me with your thoughts concerning the righteousness of Christ's life, its excellency and perfection; that righteousness I mean which was antecedent to his atoning death, and consisted in his obedience to the whole moral law; I will then send you the result of my meditations on the same subject, to be partly confirmed, partly improved by yours. Though I have forborne writing, I have taken every opportunity to enquire after you. I have always professed a most affectionate esteem for you, and have often made mention of you at our heavenly Father's throne; which not only has been, but will continue to be the pleasing practice of, dear sir, your sincere friend and brother in Christ, James Hervey. Weston Favel, Dec. 2nd, 1752."

Again, under date of August 17th, 1754, Mr. Hervey thus writes:—

"See how freely I speak my mind, set the same part with me, tell me as plainly of my errors, correct the faults of my writings, for how much better it is to be chastised with tenderness by a friend, than to be wounded and insulted by an enemy. My poor vessel* is going to be launched; the Lord Jesus Christ give it a prosperous gale, and a successful voyage. The press is at work for the publication; O let your prayers be instant for a blessing."

While Mr. Ryland continued at Warwick, his ministry was much blessed to his people, but he was himself the subject of the most distressing temptations, and inward darkness. Writing to a friend, he says, "I assure you, my dear friend, that since March, 1741, I have known what it is to be under the hidings of the Lord's face for *eighteen months together*; and through all that time I have not had one hour's spiritual consolation. My heart has been shut up, my mind in the dark, and my poor life has hung in doubt, as it were, between heaven and hell; no spiritual appetite, no savor of the things of God;

sometimes careless and carnal, and at other times terrified and distressed to think of my wretched case. No soul, but one that has been in it, can think of the dismal misery of such a condition."

In October, 1759, he removed to Northampton, where he continued for twenty-six years, during which time his school prospered; the church increased, and the congregation was overflowing, so that the chapel was obliged to be twice enlarged. He also introduced the gospel into more than *twenty villages*, and many sinners were brought to God. In the latter end of 1785, he left Northampton, and came to reside at Enfield, near London, where he finished his days. He possessed an unusual measure of knowledge of things, both human and divine; he had read, it was thought, more English divinity than any other man in his day: and it is said, *his company would detain even the studious Dr. Gill from his study*. The force of the truth which he felt upon his soul, his knowledge of the most forcible language to set it forth, together with the extraordinary talents he possessed as a writer and a preacher, contributed to make him emphatically a "great man."

In justification of this, we shall subjoin a passage or two from his work* upon the miracles recorded in the scriptures, he thus writes:—"You see a flood of water rapidly proceed to rise four miles high all over the globe, and swell seven yards above the highest mountains in the world, Gen. vii. 20. You see thousands, yea, millions of men change their language into several languages almost in a moment. What can this change be ascribed to, but the extraordinary hand, and miraculous power and wisdom of God? Gen. xii. You see the plague of locusts devouring every vegetable; and darkness, like hell, covering the face of the whole land in a moment.

*The publication of "Theron and Aspasio."

**Contemplations," three vols. 8vo., vol. 2, page 14, 19, 22.

You see the omnipotence of God accelerate the motion, and increase the momentum or force of a smooth pebble, flung from the hand of a *shepherd's boy*, so as to pierce the hell-hardened skull of a monster eleven feet high, and bring him in a moment dead to the ground, 1 Sam. xvii. 49. In the New Testament, among a multitude of other wonders, "You see storms of winds and raging waves, which toss themselves towards the skies, all hushed and made as quiet as a weaned child at the command of Jesus. Stubborn devils fly at his word, or crouch like *spaniel dogs* at his feet. You see a damned goblin tear a poor boy almost to pieces, and fling him foaming to the ground, just dead, obliged to quit the body and fly howling to hell at the command of Christ. You see a legion of strong, furious devils, obliged to quit the body of a miserable man, and you see them crouch at our Saviour's feet; they intreat not to be sent to their eternal hell, but *ask leave* to enter into the herd of swine. *Blush! blush! ye Socinians*, to see yourselves more detestable unbelievers than devils, who came out of many bodies with this sound confession in their mouths, 'THOU ART CHRIST, THE SON OF GOD,' " Luke iv. 41. This great man searched the scriptures very carefully, to collect all the proofs he could of the divinity of Christ; he tells us Christ is called JEHOVAH no less than "one hundred and eighty-four times in the five books of Moses." With such delight was he wont to dwell upon the theme of Christ's divinity, that he frequently used to say, "These are my dying words, *Christ is Jehovah God*, my righteousness and strength; these words are my last, let me die when I will."

Giving his thoughts upon Heb. ii. 16, "Verily he took not on him the nature of angels; but he took on him the seed of Abraham." With all his characteristic vehemence, he maintains that the humblest christian is more dignified

than the highest archangel.—"Was a council of peace held for angels? Did God employ and inspire holy men to write for angels? Millions of angels cost him but a thought; but I cost him groans, and tears, and sweat, and blood, weariness, and scourges, a painful life, and an ignominious death. Has Christ prepared the best robe for angels? No. Adam's was a good robe; the angels' a better; but the christian's robe is the *best, the first robe*," Luke xv. 22.

Speaking of taking leave of time, "The moment after death, when I leave the body and look down, I shall say, ah! sinful carcase, I am released, I am free, I will expand myself, no longer confined to your narrow limits. You have often held me down, often plagued and disturbed my devotions to my adorable Redeemer. Go and mix with that dirty clod which I now disdain. Farewell, farewell; I rise, I rise to immortal glory, to live happily for ever with my God. When christians get to heaven God will shew them how he has been leading them through life. Here a pinch, and there a supply; here a trial and there a comfort; here an enemy, there a friend; here a devil, there an angel; here a temptation, there a deliverance." Of the world he used to exclaim, "The world, the world, *it is all title-page, no contents*." Speaking of the modern question, which began to be discussed in his day, as to the duty of unconverted man to believe on Christ, he says, "Robert Hall, my son, and Mr. Fuller are busied on it. The devil has thrown out an *empty barrel* for them to roll about, while they ought to be drinking the wine of the kingdom. That old dog, lying in the dark, has drawn off many good men to whip syllabub, and to sift quiddities, under pretence of zeal for the truth." But if in any one of his productions he has excelled himself, it is in his address at the grave of his friend, Dr. Andrew Gifford: This astonishing

ing oration was delivered early in the morning of July 2nd, 1784, in Bunhill Fields, to thousands of spectators. It is founded upon Heb. ix. 27, 28, "It is appointed for all men once to die, and after that the judgment. And unto them that look for him shall he appear the second time, without sin, unto salvation." The masterly manner in which he contrasts the first and the second coming of the Redeemer, renders it in the estimation of some competent judges to be equal to any thing in the English language. Take the following extract as a specimen, "At his first coming, he appeared in the high-priest's hall; at his second, he will appear from the highest heavens. At his first coming, he stood at Pilate's bar; at his second, Pilate must stand at his bar. At his first coming, he stood before Herod and his bullies, to be mocked; at his second, Herod and his men of war must stand before him to be tried for eternity. Now, Caiaphas, charge him again with blasphemy, and rend your clothes afresh! Now, Pilate, bind him and scourge him once more! Now, Herod, treat him and mock him as a fool! laugh him to scorn! put another purple robe on his shoulders, and with your men of war, set him at nought, reduce him to nothing once more! Barabbas, now hold up your head, and rise once more above Jesus of Nazareth, Jesus, the despised Galilean; and swell with pride to think that you are released and honoured, while Jesus is degraded and condemned. Judas! Judas! sell his blood once more; sell him for thirty pieces of silver, at the price of a slave; give him another traitor's kiss, go up to him, not in the garden, but on his great white throne; say, hail Master, hail Master! and kiss him! Why, man, why do you boggle? Why do you shiver? What, not able to reach him? not dare to kiss him once more! once more! Why, what is the matter, Judas! Ah! thou perfidious traitor!

thou wretch! thou most abandoned, cursed, ungrateful monster! it is all over with thee, for ever, and ever.

Come, ye Jewish rabble, cry out now you see him upon his throne, hail! hail! king of the Jews! Follow him afresh, and with the most violent vociferations, exclaim, crucify him! crucify him! Now, soldier, stab him to the heart once more; plunge your spear into his bosom; and say once more, what probably you said before: 'Curse the Jewish impostor, let him bleed.'" This oration he thus concludes: "Farewell, thou dear old man! we leave thee in the possession of death till the resurrection day; but we will bear witness against thee, O king of terrors, at the mouth of this dungeon, thou shalt not always have possession of this dead body; it shall be demanded of thee by the great Conqueror, and at that moment thou shalt resign thy prisoner.

Oh! ye ministers of Christ, ye people of God, ye surrounding spectators, prepare, prepare to meet this old servant of Christ, at that day, at that hour, when this whole place shall be all nothing, but life and death shall be swallowed up in victory."

The morning of his death, two female friends calling to see him, he said, "I am ready to depart and be with Christ, which is far better. May God purify our natures, set our hearts right, and wrap us up in the love of Christ, sanctified by the Holy Ghost." To another friend he spoke freely and affectionately, during the morning, on the necessity and comfort of *heart union to Christ*. Sometimes he exclaimed, *Happy, happy, happy*. Oh! what ease of body, oh! what ease of soul. The last words he was heard to utter, were, "I'll go and try."

Thus lived, laboured, and died, the "GREAT JOHN RYLAND." He died July 24th, 1792. O that his mantle might fall upon our rising ministry. Amen. So prays,

PHILIP DICKERSON.

Correspondence.

To Mrs. E. RUSSELL, BRIGHTON.

April 16th, 1847.

*My dear Sister in the family of the
loving God,*

Many weeks have passed away for ever since I heard from you, and I dare say you often thought I had forgotten you, because of my silence; but I have been so very unwell that I have hardly known, at times, how to hold up; so what with my engagements for the Lord's household, in the ministration of his word, and with visiting many of our dear friends who have been laid by through severe affliction, I have had, from my ill state of health, my hands quite full. I am still under the doctor's hands, and the Lord, in his unmerited mercy, appears to be blessing the means. I am happy to say I feel stronger.

I have, and do still find, that the Lord is supremely good when he withholds, as well as in giving; but flesh and blood will not teach us this, but the blessed object, Christ, opened up to our souls by the blessed Spirit in all his adopted blessedness; and all our real blessedness is in Christ, he is the solid comforter when all other comforts fail.

In your last you wished me to favour you with a few ideas in reference to Christ, and our need of him while we travel here below; this is a subject that is almost endless, and I hardly know where to begin.

Christ is the store house of grace, mercy's treasury, in whom the Father of mercy has deposited, and eternally secured all spiritual blessings for the family of grace, to be communicated by the Holy Spirit to all the heirs of glory, according to their necessities, and according to the good will and pleasure of him who chose us in Christ before the world began.

Christ is the spiritual Son, through,

and by whom the glories of Jehovah beam forth in the heavenly and sacred rays of his divine perfections, in his wisdom, power, mercy, love, and forgiveness; all harmonizing in his righteousness and inflexible justice, so that he shines forth, in Christ, as a "just God and a Saviour."

Christ is the babe of Bethlehem, the man of sorrows, the despised Nazarene, the crucified substitute of his church, the Prince of Peace, the everlasting Father, the burden of all prophecies, the fulness of all promises, the fountain opened for all the uncleanness of his people, the Shepherd of his flock, the Leader of his chosen, the Shield of his warriors, the mighty conqueror of all their enemies, their rejoicing here, and their glory for ever.

All these are blessed facts, recorded by the Holy Spirit in the sacred word of our covenant God. Your next question is, what we need of him while we sojourn here below? I should add, to make us spiritual, joyful, and happy.

I would answer, something more than a mere judgmental knowledge of these matters; for our judgment may be scripturally sound, and our memories well stored therewith, but where is the unction, the power, the sweetness, the blessedness? They remain in Christ, until, from necessity, we are brought, by the power of the Holy Ghost, to press through the crowd of our many failings, misgivings, fears, difficulties, unfitness, defilement, and unworthiness, to lay hold of, by faith, the hem of his garment of perfect righteousness, as the Lord our righteousness; then, and not till then do we experimentally enter into Christ, our rest, and find peace for our souls. You have found, my dear sister, that there is something more than notion in the religion of the cross; something must be powerfully felt by every soul that is brought by the Spirit to know its sinfulness and entire ruin

without an interest in Christ ; and there is a power, a blessedness, a glory, sweetness, and preciousness in all that is revealed in Christ in the sacred word of eternal truth ; and in proportion as we are brought to a knowledge of our weakness we shall want him as our strength ; of our ignorance we shall want him as our wisdom ; of our wickedness we shall indeed feel the need of his grace ; and the craft and power of our enemies will bring us to feel that we shall need him as our strong defence and deliverer.

There are times when the children of God are rich in faith and good works ; but they get proud of them, and forget that they are not inherent in themselves, or, in other words, that they do not rise from nature, but are the produce of the Spirit of Christ in the soul, by virtue of union to Christ, and must be kept alive and lively by the same power that first produced them. Forgetting this, they often term their faith godly feelings, holy desires, fellowship with God, and good works, which are produced by the gracious operations of the Holy Spirit. I say they often turn these into money, or, in other words, they look at them as merits, and, that because they are so, that the Lord will surely bless them ; or that it is because they are so fervent, so prayerful, so watchful, that the Lord continues, and will continue to bless. This is an error that thousands of the Lord's dear family, ministers, as well as others, are fallen into ; they, the above blessings, faith, godly feelings, &c. come not, in the first instance into our souls, nor in the second, nor third, nor thirtieth time to our souls, because we deserve them, nor because we have been watchful, &c ; oh ! no, my dear sister, it is the communication of the grace stored by our heavenly Father in Christ our glorious treasury, by the Holy Spirit into our hearts, that makes us lively, holy, prayerful, watchful, and happy ; let but the

Holy Spirit take of Christ, the grace in Christ, and the blessedness of it to our souls by his holy anointings, and it then becomes our pleasure, our delight, our life, and joy to be at his house, at his footstool, at his word, at every thing that is glorifying to his holy name, and follow him with pleasure in all the paths of righteousness, not because it is our duty, merely, but because it is our soul's pleasure and delight. How very different when he withholds these sacred influences ; how dull, lifeless, careless, and indifferent we are, at least, I am. But, what a mercy, the treasury is full, and in due time we shall receive, out of his fulness, more grace ; for if we have once felt sin hateful, a burden, a longing desire to be preserved from it in all its hatefulness, a mourning the absence of Christ's lovely face, and feel a longing desire that he would return and lift the light of his countenance upon us ; these spring not from nature, it is the Spirit's work, an evidence that life is in the soul, that the Father loves us, that Christ has redeemed us, that the Spirit has quickened us, and that we never can come into condemnation, but shall finally reign with Christ in glory.

Again, Christ is our spiritual *Sun*, and is to his people what the literal sun is to the world, and you will need him as such as long as you live. How the literal sun cheers the pilgrim, disperses the dark clouds of night, produces day, opens up to the traveller's view the thousands of nature's beauties. Light makes manifest, so does Christ manifest to us, by his Spirit, the glories of the Father, the way of acceptance with God, opens up the eternal counsels, the wisdom of God in the heavenly plan of love by which he has, in Christ his beloved Son, secured his family's eternal happiness, and his own glory ; opens up, by the same Spirit, the beauties of the gracious promises of God's word, receiving their fulness of blessedness from him in their sweet adaptation to our

state and necessities; he is, therefore, our Sun, to enlighten us, to enliven us, and to cheer us; he is, blessed be his name, our Shield, to defend us from the hurtful arrows of satan; he is our Counsellor, to plead our cause; our Guide, to direct us when we are bewildered in our pilgrimage; our precious Fountain, where we drink, and where we wash our guilty consciences by the gracious operations of the Holy Spirit; how we need him as our advocate before the Father's throne; but he is only needed really and feelingly as we are brought into circumstances to need him in our souls: for instance, a shield is hung up in the armoury in time of peace, and is very pretty to look at, but it is in the field of battle when it is really needed; so in every other instance or figure by which Christ is revealed.

May the dear Lord bless you and the friends, and these few ideas to your soul's comfort, and he shall have the praise of him, who remains,

Yours, is the love of Christ.

To the Editor of the Gospel Herald.

BELOVED BROTHER,

I beg you would insert in your invaluable periodical, the following quotation from the Primitive Church Magazine, written by Bowen Thompson, Dublin; I trust it will be acceptable to the readers of the Herald; I read it with pleasure, and do consider it deserves extensive circulation, for it is much to the purpose for which it is written. The truth treated of has been much controverted by many, who have laboured hard to pull down the bulwarks of Zion, so that the worldling may mingle with the worshippers of the ever to be adored Lamb of God. But let it ever be kept in mind, that a church of Christ departing from *New Testament practice ceases to be a church of Christ*, as is fully shewn in the subjoined letter. I shall not give the let-

ter in full, but shall begin with that part of it which more immediately concern the subject mainly in hand.

W.

"But there are other considerations of a higher and a holier nature to which I would beg leave respectfully to invite your attention. I respectfully submit that the admission of unbaptized persons (of course, I mean by the unbaptized persons, not immersed in water upon a profession of faith in Christ, in the name of the Father, Son and Holy Ghost) is a departure from that scriptural model in which, in this respect, at least, the Baptist Church in this city has been, as I conceive, framed. Permit me briefly to offer a few observations on this head. In Matt. xxviii. 19, the Lord Jesus commanded his disciples to go into all nations, baptizing those that should believe on him; this command is in itself, as I conceive, of such universal obligation as to make it the duty of every believer in Jesus to be baptized in his name. But we have not only the command of Christ given on this most solemn occasion, but we have also his own example, he was himself baptized in the river Jordan. Why, then, should any believer in Jesus hesitate to be baptized in his name? Ananias said to Paul, "Why tarriest thou? arise and be baptized, and wash away thy sins." But we have in Acts ii. 38, 41, 42, a practical illustration, by the inspired teachers of Christ, of this command, and of the important place which baptism has in the constitution of the church of Christ. In these passages we have the first instance on record of the constitution of a New Testament church, they therefore require our particular attention. Let us first see of what class of persons this first christian church was composed. In the first place, they were believers. That they were so is obvious, because it is said, "They gladly received the word." Secondly. it is said that there

were added the same day, about three thousand souls. Now let us pause for a moment, and ask—to whom were these persons added? Why, they were added obviously to the church, or disciples of Christ. Again, let us ask—by what mode or manner were these persons added? Obviously they were added or enrolled in the cause of Christ by baptism. That they were so added is obvious, as well from the whole context, as because there is no other outward mode of profession in the faith of Jesus commanded, referred to, or made mention of in the scriptures. And now, in the last place, let us enquire, who or what class of persons were those who were so added? Why, obviously, all those who had on that memorable day of Pentecost gladly received the word, and were baptized. In the 47th verse, all these persons so added together are *called* the church. Now this is the first instance we have in the scriptures of the class or character of persons who composed a christian church, and in the 42nd verse we are told how these persons acted in their church-fellowship or church membership. It is said that they steadfastly continued in, or gave themselves continually to the apostles' doctrine, fellowship, breaking of bread and prayer. But you will ask,—What are the practical lessons taught us in these passages, for our guidance, and as our example? We have, then, as I humbly conceive, the following practical matters: first, the preaching of the word; secondly, the baptism of converted or repentant sinners; thirdly, the adding together of baptized believers in a society or fellowship called the church; fourthly, the steadfast continuance or perseverance of these so added together in the apostles' doctrine, fellowship, breaking of bread, and in prayer. In these passages of the holy scriptures, we have plainly, as I conceive, laid down for our guidance an imitation, step by step, the

formation of a christian church in accordance with the Lord's commission, Matt. xxviii. 19, 20. There is, first, the preaching of the word; there is, secondly, the baptism of believers; there is, in the third place, the adding together in a christian society, or fellowship of baptized believers in Jesus; and in the fourth place, we have the regular and habitual holy practices of a church so constituted; that is to say, a steadfast continuance or perseverance in the apostolic doctrine and fellowship, or communing amongst the believers on earth, in breaking of bread and in prayers. Now you will please to observe, that all these believers so added together had a full participation and communion in all the privileges and holy exercises of the church: they had fellowship with one another; they had breaking of bread and prayers in common; there was not one class who had one sort of fellowship, and another class who had another sort or description of fellowship; there was not then among the believers one class of believers who were baptized, and another class who were not baptized; there was not one class amongst them who had fellowship in one matter only, and another class who had fellowship in breaking of bread only; there were then amongst these apostolic believers no half members, no inner and outer court worshippers; they were all in the church, or out of it altogether; there was no wall of partition between them, they either held fast to the apostolic doctrine, to the fellowship with believers, and to the breaking of bread and prayers, or were without the pale of christian fellowship or communion altogether. Where, then, I would ask, is there the slightest ground for admitting persons to the Lord's table, and excluding them from fellowship in other matters respecting the church of Christ?

"They were all then (as a christian church now should be, according to

the model set before us in the scriptures) *one in Christ, and of the same mind in the Lord*. "One Lord, one faith, and one baptism." A church constituted after this apostolic fashion, that is, composed of persons taught of God, converted by his Spirit, baptized into Jesus, is the only true church, the only church which is the ground and pillar of truth, the church which if a man hear not, he is to be as a heathen man and a publican. This is the church which remaineth sure, and against which the gates of hell shall never prevail. See to it, brethren, that you do not lightly break down the divinely appointed bulwarks of such a church. Recollect what the psalmist said, '*My heart standeth in awe of thy word.*' Consider, I pray you, that "fools rush in where angels fear to tread," and that that is not christian love which breaks the laws of Christ, even though it should be to please a christian friend. But the evidence on this subject does not rest here: let us for a moment glance at the other apostolic churches. The epistles addressed to these churches severally, bear date about thirty years after the Lord's ascension. I mention this fact, for the purpose of shewing that during the interval between the foundation of these churches and the date of these several epistles there was doubtless an opportunity of admitting unbaptized persons into the church, if such were then an authorized practice. Doubtless many of the members of these churches had *wives and children*, whom they would be desirous to bring into the church without being baptized and thereby exposed to the scoff and taunts of their pagan neighbours and friends, if such admission were a legitimate and authorized practice. Now, then, let us for a moment look at these churches with reference to the ordinance of baptism, and see of what class of persons these apostolic churches were composed, and that, too, after a consider-

able interval of time. Were they composed of baptized or unbaptized persons? The church at Philippi were baptized persons, see Acts xvi. 15, 33. The Corinthian church were baptized persons; they are described as persons who had believed and were baptized, see Acts xviii. 8. The church at Rome are addressed as persons who were baptized, Rom. vi. 3. The church in Galatia are said to have put on Christ by baptism, Gal. iii. 27. The Ephesians are said to have had "One Lord, one faith, and one baptism." The church at Colosse are *described as buried with Christ in baptism*. How, then, if you admit unbaptized persons to your fellowship and breaking of bread, (for if you admit them to the one, to be consistent you ought to admit them to the other,) can you, I would ask, be said to be like the church at Ephesus, which had "One Lord, one faith, one baptism?" Could you, then, like the church at Galatia, be said to have put on Christ by baptism? Could you, like the church at Rome, be said to be buried with Christ by baptism unto death? or with the church at Colosse, to be buried with Christ in baptism? You must admit that you could not, after admission of unbaptized persons to your fellowship, be so spoken of, so described, or so addressed, and for this obvious reason, that you will then have amongst you and in fellowship, persons who never were baptized, and who probably intend never to be baptized, and you will have thereby departed from the usage and constitution of *these apostolic churches*.

One observation more, and I have done. The Lord Jesus commanded his disciples to go into all nations, baptizing those that should believe on him. Now the Lord knew that every nation has its customs and manners peculiar to itself, yet the Lord, all-wise and all-good, and knowing this diversity of customs, manners and circumstances

peculiar to each nation, commanded that every believer of every nation should be baptized in his name. I mention this matter as an argument, to prove that no alteration or diversity of circumstances, as to time, place or people, is an excuse, much less a reason, for the non-observance of this ordinance; the command is of universal obligation in every country and under every circumstance, his own example hath hallowed that command, and left us an example, those of every kindred, tongue, people and nation who believe on him should be baptized into his name, thereby shewing forth, until he come again, the death, burial, and resurrection of the Lord Jesus. And now, brethren, why should you depart from the scriptural constitution

of your church, to a practice that is in the opinion of so many excellent men, in all parts of the world, at least doubtful as to its correctness and conformity with divine truth, and of but modern date? Such a practice as you contemplate is, I believe, only known amongst the Baptists, and all who admit or practice baptism in any form, in general hold this form of baptism essential to church fellowship. Why leave the scriptures to grope your doubtful way in the mazes of uncertainty and expediency? Why break down the hedge which Christ and his apostles have set around his earthly vineyard? Once make a breach in this hedge, and what protection is there against all those beasts of prey that prowl without in this howling wilderness?

Obituaries.

MRS. SARAH CLARKE, RATTLEDSEN.

It is thought to be sixty or seventy years since the gospel was introduced into the village of Rattlesden, by some Baptist friends who were desirous of spreading the good news. It has proved a blessing to many there, and amongst others, to our recently deceased friend. We think it was not till after she entered on the marriage relation that a spirit of concern, repentance, of faith in the precious Saviour was experienced by her. In reference to this period, and state of mind, she said she could not profit under the ministry at the parish church; for she wanted to hear experimental preaching: that is preaching that makes an appliance of the gospel to the heart under the unction of the Holy Spirit, and so becomes the savour of life unto life.

She felt at one time a clinging to self-righteousness, but the Comforter, who testifies of Christ, led her as a guilty, helpless sinner to embrace him as "the Lord our Righteousness." In the year 1813, she, as a believer in Christ, according to his princely command, was baptized and received into fellowship with the baptist church at Bury St. Edmund's, from which, soon after, with some few other friends, she was dismissed to form the church at Rattlesden.

Our friend was no stranger to trials either personal, domestic, or circumstantial. "As many as I love," the Father says, "I rebuke and chasten." The last time but one the writer saw her he read the 27th Psalm, the last verse of which speaks on waiting on the Lord; in connexion with that, she spake of times of trial, in which she had proved the worth of that scripture; her petitions were answered in an unexpected way, shewing that the Father's hand was therein. She gratefully reviewed the Lord's kind dealings with herself and family, quoting, "Thou shalt remember all the way in what the Lord thy God hath led thee these forty years in the wilderness, to humble thee, and to prove thee, and to see what was in thine heart." Also said she had proved the truth of that promise, "As thy day thy strength shall be."

Her experience varied. She was sometimes in the valley, at others on the mount; sometimes weeping, at others rejoicing; often fearful, ever prayerful, and daily "looking unto Jesus." She said, "I am frequently the subject of doubts, fears and darkness; but still enjoy some sweet seasons in secret. A sweet hymn,

"Did Jesus once upon me shine?
Then Jesus is for ever mine"

To a friend, she said, "I am a great sinner." Who replied, there is a

great Saviour. This is good news, a consoling truth to the sensible sinner. To me, one evening, she said, she felt her sinfulness—nothing good in self—felt sometimes a clinging to self-righteousness; but added, "None will do but a precious Christ. He has done the work. I am saved by free and sovereign grace. I have felt Christ precious, but never so precious as now." At her request, I read the 34th Psalm. She remarked that it contained so much of the christian's experience; and also she spoke of the joy of religion, of the "joy unspeakable, and full of glory."

She was a bible christian. To her this was the book of books, a daily companion, and, under the Spirit's teaching, a comforter. During her protracted affliction, she spoke of many portions which she had read with much profit. She also delighted in Sabbath days, and in the company of christian friends. She said, "I love Sabbath days, although confined to my bed, because I am favoured with visits from the Lord, and from christian friends." She felt that she could say, with the apostle, "We know that we have passed from death unto life, because we love the brethren."

On the morning of November 2nd, as I took a seat by her bed side, she said, "I have passed through many changes since I last saw you; I am a wonder unto many." "Yes," I said, "and God is your strong refuge." She continued, "I have wondered that whilst many are dying around, I should still be spared." I said, "There are wise reasons for your continuance." She replied, "Yes, and I think one is, to see the church revived. I have prayed that they might be settled with a minister, and that souls might be added to them; my prayers are being answered." The writer quoted,—

"My soul shall pray for Zion still,
While life or breath remains."

She added,—

"There my best friends, my kindred dwell,
There God my Saviour reigns."

On the night prior to her death, I said to her, Is Christ still precious? She, lifting her hand out of bed, said, "Rock of ages;" meaning that Christ was still the foundation of her hope. Sitting by her death bed, we remarked, What a sorry place is a death bed without a precious Saviour. But here, Jesus was precious. Early next morning, between two and three

o'clock, Saturday, Nov. 20th, in her 68th year, she was favoured with an easy dismission—fell asleep in Jesus.

"She sleeps in Jesus, and is blest,
How sweet her slumbers are."

Her esteemed pastor, Mr. Parson, delivered an impressive address at the funeral; and by her particular request, on the following Sabbath afternoon, the writer preached her funeral sermon, from a text of her choosing:—"I will go forth in the strength of the Lord God, I will make mention of thy righteousness, even of thine only," Psalm lxxi. 16.

R....

W. A.

DEATH OF MR. JAMES.

On Monday, the 29th day of November, 1847, Mr. William James, Baptist minister, of Hartley Row, suddenly expired. He fell down in the pathway of his garden, and, without uttering a word, left his earthly associations for his heavenly home. His remains were conveyed to the tomb on the following Friday, followed by a great number of his mourning friends, and several ministers. Mr. J. Foreman delivered a very suitable address, after which his remains were deposited in a vault under the chapel. His funeral sermon was preached on the following sabbath, by Mr. Curtis, of Homerton, to a crowded and interested congregation.

A brief memoir of our departed Brother will be forwarded in the course of next month.

SARAH NOTTAGE.

Sarah Nottage was born at March, Isle of Ely, February 20th, 1834, and departed this life in the 14th year of her age, at Bottisham Lode, Cambridgeshire, being the only child of John and Hannah Nottage. On Wednesday, the 8th of December, 1847, she was interred in the cemetery at Cottenham, on the plot of ground belonging to the same family. The funeral service was conducted by Mr. T. Sutton, who delivered a very appropriate address at the grave. This child was much inclined to reading, and in her affliction desired an interest in the prayers of a weeping father, who stood by and gladly heard the cries, "Father! pray—pray—pray for me." Indicating, he hopes, some living desires after Christ Jesus.

Intelligence.

BAPTISM AND DEATH.

On Lord's day, Nov. 21st, the delightful ordinance of believers' baptism was administered according to the primitive pattern, where there was much water. At half-past ten in the morning a large assembly met on the margin of the fine river Orwell. A remarkable stillness reigned, not a ripple upon the water. The service commenced by singing,

"Jesus, and shall it ever be,
A mortal man ashamed of thee," &c.

After which, an address was delivered, founded upon the solemn declaration of the Redeemer, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." The candidates were then led down into the water. The first, a female, aged 63; then a young man, and were immersed in the name of the Father, and of the Son, and of the Holy Spirit. All felt the Lord was there. That also which tended to increase the solemnity of the scene was the peculiarly affecting situation of the young man; his wife at the same time laying in dying circumstances. I had the pleasure of baptizing her on the 4th of last April, so that we may say, "short was her journey to the skies." But she was favoured to enjoy no ordinary share of comfort, both during the days of health, and the affliction which terminated her mortal career. Her knowledge of divine truth, in its experimental power and influence, had arrived at a maturity not often realized in so short a time. But, says the Lord, "I will work, and who shall let it?"

On the 3rd of November I was invited to take tea at her house. While at tea, she was taken ill; she desired me to make a good tea, as it might be the last we might have together. In a few days she was much worse, and the next time I went to see her was confined to her bed. When I asked her how she did, she said, "I am going home. On Christ, the solid rock, I stand. When I saw the moon shine so brightly through the window, I thought I should soon be where they need not the light of the moon, nor of the sun, but where God shall be the everlasting light, and the Lamb shall be the light thereof." Her sufferings from this time continued to increase, but her faith, and hope, and joy appeared to

abound yet more and more. Her desire was to depart and to be with Christ, which is far better. Her weakness would not allow her to speak much, but when she did, it was expressive of her confidence in God, and of the assurance she felt of her interest in the blessings of salvation. She felt certain the time of her departure was at hand, for she said the Lord had told her so, and that her name was written in the Lamb's book of life. Often would she repeat, "O, tis a heaven worth dying for, to see a smiling God," and

"The graves of all his saints be blest,
And softened every bed;
Where should the dying members rest,
But with their dying Head?"

She rejoiced that her husband had joined the church before her death. She said, "What a mercy that my dear partner will go and take my place in the church; I do hope he will bring more glory to God than I have done." To a friend who called to see her, and enquired, Is it well? she replied, with deep feeling, "It is well;" and repeated part of that beautiful hymn of Kent's, "What charming words are these," &c. At another time, when scarcely able to speak, with a sweet smile, she said, "As for me, I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

Many other expressions, shewing the happy state of her mind, escaped her lips; but not one murmuring word fell from her during her whole affliction. She often repeated, "He hath done all things well." The welfare of Zion lay near her heart, and she prayed earnestly for the prosperity of the church of which she was a member. Her last words to her husband were, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." And having said this, she sweetly fell asleep in Jesus.

Blessed are the dead that die in the Lord. They that sleep in Jesus will the Lord bring with him. May the readers of the Gospel Herald, and the writer of this, experience the same blessedness, and when death shall come, be enabled to sing, "O death where is thy sting? O grave where is thy victory?"

Chelmondiston. JOHN SAXBY.

THE GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

FEBRUARY, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essay.

"THE NAME OF THE LORD."

This term denotes any thing by which he is known and distinguished from all other beings. But in the following essay we shall notice a few of the forms in which it is recorded in scripture, and in reference to Christ and his people.

Jehovah is the incommunicable name of the true God, signifying his self-existence; his name alone is *Jehovah*. Psalm lxxxiii. 18. This is a glory which he will not give to another; but it belongs to Jesus as well as to God the Father and the Holy Ghost. *Jehovah* is become not only our strength and song, but our salvation also, Isaiah xii. 2. But then this is in Jesus, for there is salvation in no other, Acts iv. 12. Thus Jesus the man is *Jehovah* the God. The highest divinity and the holiest humanity in Jesus form the foundation of our hope. Divinity alone would destroy us, but divinity in Christ redeems us from death. Jesus is both God and man in one person, and so he is our all sufficient Mediator. As a complex person he was a suitable Mediator before the world began, and all the Old Testament saints not only needed but received the advantage of his being in such an office. But when he came in the flesh, his *name* was called *Immanuel*, signifying God with us, in our nature, on our side, and for our eternal good, Matt. i. 21, 23. Thus he was qualified to become our law fulfiller, our sin bearing substitute, our atoning priest, and our eternal Saviour. Thus he is fitted for us, and when his Spirit has convinced us of sin, and we are deeply sensible of our dying condition, we are fitted for him also; and when he is revealed with power in all his saving virtues to our souls, we feel he is with us indeed, and that his name is precious. His name is now glorious in

holiness, and great in our esteem; it suits our need, supplies our wants, removes our sins, heals our diseases, assuages our sorrows, and gladdens our souls; it turns our pains to pleasure, and tunes our tongues with praise. O Lord, may I feel more of the sovereign sweetness of thy name!

By our numerous sins we have endangered our souls, we are guilty and filthy, and feeble; by nature we can do nothing good, but the law requires as much as if we could do all its commands; we owe an immense debt and have nothing to pay; every attempt to pay with our own performances would but increase our condemnation; the curse of the law, the prison of hell, and the punishment of the second death awaits us; and there is none to deliver us from this dreadful state but Jesus; he looks on our distress, and sees we are undone; his gospel tells us of his perfect obedience and precious blood, tells us of his justifying righteousness and his redeeming death; and his Spirit turns us to him alone for this relief; and thus, in him believing, we find his name is *the Lord our Righteousness*, Jer. xxxiii. 16, and in this we rejoice. *His name is also, A Strong Tower*, into which we run by faith and are safe, Prov. xviii. 10. By him the law is fulfilled, the curse was borne, God is well pleased, our sins are forgiven, freedom is felt, and justice frowns no more. ¶ "Behold the man whose name is the BRANCH," Zec. vi. 12. Under his shadow we sit secure, find refreshing fruit, and feel the fear of danger gone. His name is as ointment poured forth, Cant. i. 3. It is sweet to the soul, and is found most fragrant to all the saints. His name is above every name, it is divinely high in heaven above, and here below, and well deserves the noblest praise. O Lord, let me grow in the knowledge of thy dear name, that I may love and trust and praise it more and more.

"THE NAME OF THE LORD." L. M.

Now to the Lord, the Lamb, we raise
Our hearts and souls with sacred joy;
He is Jehovah, and his praise
Shall now my noblest powers employ.

Down from on high he kindly came,
As our Emmanuel, God with us;
Now we adore the sacred name
That brought our souls salvation thus.

How holy, glorious, great, and pure,
The Saviour's heavenly name appears!
When for our souls we seek a cure,
And healing for our painful fears.

When with our numerous sins undone,
We are condemned in deep distress,
Christ is the tower to which we run,
And he's the Lord our righteousness.

He is the Branch beneath whose shade
 We rest secure when dangers rise ;
 Nothing can make the soul afraid
 Who to this heavenly refuge flies.

His name is high in heaven above,
 There is no name so sweet beside ;
 Here let me fix my faith and love,
 Here shall my soul secure abide.

Little Gransden.

THOS. ROW, A Labourer.

A SERMON PREACHED BY MR. JOHN STEVENS,

On Sunday Morning, December 13th, 1846.

Rom. v. 14, "Who is the figure of him that was to come."

It will be remembered that we have already discoursed from these words and have noticed that we are here called to look at Christ through Adam. Adam and Christ are here considered in contrast and in comparison. We are more or less affected by both, and Christ is here to be considered the great glory to which the finger of God is pointing, as being the father of a numerous family.

It appears to me that this is the world of salvation, and that this world is made in subordinancy to the world above ; the system of nature is to work under the sovereignty of grace, and nothing has occurred in this time estate to interfere with the purposes of *this* wise design.

In addition to our former reflections we now look at Christ as being a public person, and in this view of the Saviour we must consider that the apostle would imply that Adam was a figure of him ; and the first idea we look at is that he was denominated the second Adam ; the first, is of the earth, earthy ; the second is the Lord from heaven.

We cannot account for the apostle's expression, without supposing him to speak in a figure, for we know that Cain was the second man from Adam in reality or by nature, but this connexion can only be looked at spiritually.

There was a view to Christ in forming Adam, in giving man an existence upon earth in a state of purity, there was a way made for Christ. The garden of Eden, though an earthly paradise, had some allusion to the paradise where the Redeemer has entered.

There could be no display of sovereignty without a design, the equity of grace took the lead, sovereignty of grace came in the rear.

The second Adam is he who appeared the second in manifestation, and this is a manifestation quite different from the first, he is more important in his appearance as the second man ; for the first must make his appearance and then retire, for you are aware that Adam was not always a public head, he was only so till he became a sinner :

and it was only while he was a public character that he had to do with us, and we had to do with him; and it is only as a public character that we have to do with Christ; for a public head is one who acts for and represents others.

Adam could not have affected us had he not been *chosen* a public head; neither could Christ have affected us had he not been elected, and we in him; it is thus we each of us come to our public Saviour, who is our head and Lord; neither does he cease to be our head, when he has fulfilled the law; but he remains our head and representative throughout the endless ages of eternity; here the second Adam goes far beyond the first, and I would ever have you remember that the antitype is always far greater than the type; it is like dim moonshine compared to the mid-day-sun.

He is the last Adam; there will never be such an one appear again; he frequently threw out the idea himself to his disciples; to John he said, "Little children, this is the last time." There is no other redemption, he is the perfecter, he comes to finish the grand designs of heaven, and presently you will see him rise with his church and present them to his Father out of the ruins of the Adamic fall: what a glorious work, what a magnificent undertaking! He will be found to be the last opening of the wonders of God, and the door will be shut when he has completed his work. On which side of the door will you be my friend? this is a subject which deserves your best attention: the shouting will be amazing, grace, grace unto it! When the second Adam comes he gives the first leave to walk out of the way that he may finish his Father's work.

He, too, is the figure of him that was to come, by his being made to convey good things to them over whom he was head.

While in a state of innocence here, Adam was a figure and capacitated to convey good things to his seed; he had been pronounced very good, and therefore capable of conveying good things. Supposing he should have become a father in this innocent state, the heavenly Father had set the work going, that he should have been capable of conveying good. This figure leads us to our glorious Saviour, he stood on high, and capable of conveying grace and glory to all his chosen members, providing sin enter not; and he was fully qualified to bring in the blessings to his church.

The church fell near to hell, but not into it, and how is this? because Christ had her in his arms.

The grace and free favour of God might have been manifested to an innocent creature, the fall of Adam, was not the cause of it, it was not necessary that sin should have been born, to manifest grace:

look at the elect angels; they stand, only on the basis of free favour, they have had no mercy, they needed none. Take another instance, the manhood of our Saviour, there was no sin in him, neither was it necessary in order to grace being manifested. The relation of innocence had no direct influence on the glorified worm; the dispensation of sovereign favour must be admitted in this case, and then we see it is grace to the unworthy, grace to the needy; what! a sinner made worthy to be taken up into the presence of God! Marvellous! The regions of heaven have been the regions appertaining to the second Adam, they never belonged to the first; Adam called Christ down by his conduct; and Christ by his conduct takes the posterity of Adam up to himself.

God could not consistently with his own character have made man to do mischief, he never did; there was a power in Adam to do the good; God would not have created him simply to do the mischief, this is the sin of man.

Christ would never have been the Saviour of the body had he not first been the chosen head of that body; the head of Christ is the foundation of all gospel mystery, infuses itself into all the ramifications of the gospel plan; Paul says he is the head of the church, and the Saviour of the body: this is putting things in their right places; who could justice call to but the head! provision was so made that the husband should be ready to be called upon as soon as defection took place. He was the figure of him that was to come, in that each public head should influence his posterity to a certain extent; and this is the main point in the apostle's argument, that the offence of one should extend itself to his posterity; and as Adam conveys the evil, so Christ conveys the good. No one can convey to another what he does not possess; a fountain cannot send out clean waters if it is filled with unclean. Upon Adam becoming guilty of that one offence he conveyed evil instead of good. We see thus the argument runs by way of antithesis, or contrast; they both act as heads, but they do not both convey the same things: the similitude does not consist in the things they convey, but in the manner of conveying them; both convey what they are and have by being chosen into public headship. Thus God has contrived a manner of shewing gospel mysteries, and that through natural affairs. Adam's offence was his own personal offence, it became ours imputatively; is there no analogy in this! I think there is this, Christ's obedience is his own, but it becomes our's by imputation; our sins are our own, they become Christ's only by imputation; the guiltiness of committing the evil lies in the members; the manner of removing it lies in the Head.

How does the righteousness of Christ become ours? not by our adding to it, but by our possessing it, by an act of sovereign grace; making it over as our property. There is one offence spoken of in this chapter, and there is one obedience: the one offence is Adam's sin in taking the forbidden fruit, the one obedience is Christ's perfect righteousness. Adam is all along spoken of as having the influence to represent others; and Christ is also spoken of as representing others; Christ, says the apostle, is made unto us wisdom, righteousness, sanctification, and redemption, while Adam is made unto us sin and a curse; in this view we see that where sin has abounded grace has much more abounded.

By a right conception of the type we are led to a right conception of the antitype; as is the source such is the stream; as is the root such must be the branches; one is called the old man, the other the new man created in righteousness and true holiness. The apostle's argument turns upon damnation on the one hand, and justification on the other; now it is impossible that any man should be made a sinner but by the imputation of the sin of their head; death reigned from Adam to Moses even over them that had not sinned after the similitude of Adam's transgression; but, oh! the blessedness of the contrary thought, that righteousness hath reigned even to them who have not obeyed after the similitude of Christ's obedience.

Thus I see that if infants have not sinned after the similitude of Adam's transgression, they are sinners, and yet can be saved; though they have not been capable of personal obedience they are capable of being justified by Adam, their head, through his one obedience.

Justification to the babe and the adult stands on the same footing; for what have you done towards your salvation? you have not brought a single idea; your clothes are made, you own they fit, you enjoy them; but when I ask you where you got them, you say they were made a present to you. Justification is a legal process on my behalf; sanctification is a change on my heart.

Thus we see that Adam is able to affect all his posterity, whether men or children; and is not Christ able to affect all his posterity? not through our obedience, but through that *one* obedience which stands in contrast with *his one* offence. We have nothing to do with Adam beyond his one offence; when he had done that he could go no further, we have nothing to do with his after offences. Here Christ goes farther than Adam, for we have to do with his subsequent acts; what is it he cannot do? nothing that is wanting to be done; what is unholy, what is unjust, he cannot do; but we are out of the way when we ask for such things to be done, for in all things he is able to go on with the concern.

Adam is a figure of him in the view of death; did not death belong to this world originally! Oh! no, there was no death hung over it; "In the day thou eatest of this tree thou shalt die;" but this death was only prospectively.

By one man came sin, and by one man death, and by one came the resurrection from the dead. The apostle seemed delighted when he could set the old Adam down by setting the new Adam up, and thus to give him a crown of glory.

Eden's lapse lost an Eden's world, but heavenly regions were out of reach; I do not believe that Adam lost a heavenly life. This idea, though held by many, to me appears wrong; to lose one world was a great loss, but the devil himself could not touch another; he could touch the man in his innocence, but he could not meddle with the circumference which love forms; this is above any molestation, and will be found to exist when the Eden affair is past into oblivion.

Adam is only a figure of Christ, by way of antithesis or contrast. Death came into the world by only one, sin by only one man, and we find that Jesus Christ has brought in life and righteousness, this is by one man and by one obedience. When he says "it is finished," there is no more wanted; it marks our Saviour's work, that it would not admit of repetition, that it would not admit of addition. Here is the figure by way of contrast: the one brought in death by one offence, the other brought in life by one finished obedience but once performed; and this our Saviour's work will continue to justify for ages and ages, and world without end.

There is an excellency and a superiority brought in by Christ. This does happily cover all the stages of life, over all circumstances, as well as over every embankment; it does not matter what I may have been, here babes, young men and fathers are comprehended; all manner of blasphemy shall be forgiven.

There are some professors in the present day who are afraid of being troublesome to the Lord, and they will take the favours he has so kindly offered them, and they will do what they can without troubling him any more, and by their good works added, they hope to obtain heaven. Poor things! what can they do? Who can help omnipotence? In your sanctification you may add what you can, but in your justification before God, what can you do? Nothing. Or what will you give for your pardon before God? Nothing. Oh, no! you cannot give him the price; and mingle not your guilty performances with the unpolluted righteousness of your Saviour.

"There is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." Here is a work

to perform. Your duties are numerous, only that you know in what they consist, and are careful not to attempt to meddle with what you cannot do. Is not this grace above us? is it not to us? is it not in us? Oh! yes, and it works in us to give the glory to whom it is due.

There is no need to turn aside from the doctrines of distinguishing grace to glorify God. The justification of the infant is by no way hindered because of its incapacity. Grace has done more for the church of God by Christ Jesus, than sin has done against the church by Adam's one offence, the abounding excellence lies on the side of God. All evil is of the creature, and every good proceeds from the throne of God. This idea should call us to self abasement, and teach us to place no confidence in ourselves. There are many who would feign lay the blame of their faultiness on God; but this will not do, it cannot abide there, we must return and say, I find that God is holy, but I am not; I am all impure; I find that I am lost for ever, if some merciful hand deliver me not; then we hear him say to poor sinners, "I love mercy," &c.; "Cast thy burden upon the Lord," &c. Much as evil has done, it has always been within the compass of divine control, and therefore he sovereignly extends his favour to his church and people.

Headship is the line through which influence extends itself both in Adam and in Christ! remember that there is not another name than that of Christ whereby you can be saved.

Our Father has anticipated every need that could come upon his family; there is a life to enrich, a fulness to fill, a might to help, a power to shield, a friend to lead us, and if he guide us, whither shall we go, but to that blessed region where all is perfect happiness; thither I hope to go without a spark of merit of my own, but decked in that righteousness which my Saviour has wrought.

Are you my fellow sinner disposed in like manner? are you as needy? there we shall not fall out; beggars are most welcome.

May we all learn the song of redemption and ascribe the praise to our great Redeemer to whom, with the Father and everlasting Spirit, be honours everlastingly ascribed.

Expositions.

THE BELIEVER'S ESTIMATION OF HIS LORD.

"He is altogether lovely,"
Song v. 16.

This is the language of the

church of old, and it is the language of the living church now. In some matters there may be much variety of opinion among the Lord's people, but in the sentiment expressed in our text none.

Is their admiration of, and love to the person of the Lord of life and glory, the redeemed of the Lord in heaven and earth agree. "He is altogether lovely," sings the saint in glory. "He is the chief among ten thousand,"—"the fairest of the fair," exclaims the saint on earth. Here, then, amid the confusion and strife of this militant state, we have a point where all the chosen family of mercy meet in sweetest unity, where the song of grateful admiration bursts from the lips of every heaven-bound pilgrim, and happily swells above the noise and discord of the travelling host. Whatever diversity of sentiment may be allowed among the sons of Zion, here there can be none. To every soul quickened by divine grace, and destined to a seat of bliss on high, the admiration expressed by the spouse, in the words above cited, is but the deep seated feeling of the heart, the actuating principle of every movement of the soul towards that centre of attraction, around which the affections gather and cling with the tenacity of life. None but Christ—none but Christ, is the deep-rooted sentiment of every heart under the cultivation of grace, and experimentally acquainted with the enmity and pollution within. O how different is the language of a sinner dead in sins, to that of one brought by the teaching of heaven to a knowledge of his state and condition before God. "Depart from me, for I desire not the knowledge of thy ways," says the former. "Teach me thy way, shew unto me thy salvation," says the latter. "He is as a root out of a dry ground, having neither form or

comeliness," says the dead sinner. "He is altogether lovely," says the admiring saint. "What have I done worse than my neighbours, that I should go moping and groaning about all my days," says the insensible soul. "O Lord, pardon my iniquity, for it is great; purge me with hyssop, and I shall be clean, wash me with water, and I shall be whiter than snow," prays the convicted sinner. "It is pitiable ignorance, superstition, and crude views of the character of the Deity, that cause these poor things to go groaning about their sins in the manner they do," says the intellectual professor. "I am altogether as a beast before thee, my wounds stink and are corrupt, because of my foolishness," cries the humble saint. "I fast twice in the week, and give alms of all I possess; I owe no man anything, but pay all their dues; I do my best, and hope Christ will make up the rest," says the Pharisee. "God forbid that I should glory, save in the cross of Christ. O that I may be found in him," prays the sensibly lost. Believer, canst thou not see something of thy former self reflected in one of these characters, and art thou doubting of thy state? Who brought down thy high looks? who stripped thee of thy fancied goodness? who convinced thee of thy pollution? Did sin convince thee of sin? Did nature teach thee to abhor nature? Did enmity beget love; ignorance, knowledge; darkness, light; death, life? Who revealed the glory of Jesus? Who brought thee to seek interest in his salvation, cleansing in his blood, refuge in his righteousness, to follow his footsteps, to love his

people, to confess his name! Wilt thou impute this to human tuition, to human persuasion? Why do many of thy relatives and former acquaintances, who hear the same gospel, read and know the same truths, remain still unhumbled, still hard, callous, under the reign of sin, despising the Saviour, and rejecting his truth? Was thine heart more susceptible than theirs? possessed it more affinity with godliness? Wert thou more acute in discernment, better skilled in spiritual logic—the language of Canaan, less attached to sin and the world? Ah, no! methinks I hear thee say, in no wise was I better than they. Then whence the change? Must thou not give the praise to thy Lord? Has he indeed ravished thy affections? Dost thou esteem him above rubies? Is he the object of thy faith, the source of thy pardon, the fountain of thy purity, the clothing of thy soul, the rock of thy hopes, the light of thy way, the joy of thy heart, the guide of thy footsteps, the physician of thy maladies, the object of thy adoration? Dost thou pray for his presence and desire his image? Dost thou sympathize with his cause? Wouldest thou extol his name? Art thou jealous for his glory? Canst thou sing—

Jesus, thou ever-living spring,
Thou gushing source of bliss;
My strength, my life, of all my joys
The sweetest and the best.

Thou art the joy of all my joys,
My shield, my guide, my way;
The object of my dearest love,
My refuge and my stay.

In thee more beauty I behold
Than words can e'er express;
Thou art the source of every grace,
My beauty and my dress.

Sun, moon and stars, those glittering
orbs,
Cannot with thee compare,
But lose their lustre, worth and
charms,
Thou fairest of the fair.

The joys of sense I once pursued,
No more my soul beguile;
Before earth's honour, fame or wealth,
My faith would seek thy smile.

Is this the language of thy heart, doubting one? then thou hast a safe evidence that thou art a true born chi'd of her, the married wife, who finding she could not express all the beauties she beheld in her endeared Lord, summed up the whole by exclaiming, yea, "he is altogether lovely." By the ruling passion of the mind, the character of the mind is determined, and if thy ruling passion is love to Jesus, then art thou interested in him whom thou so lovest; for

"Jesus never charmed a stranger,
Never sought an alien's love;
But to save his church from danger,
Gave his life and shed his blood."

Reader, what is the supreme object of thy admiration? Is it self, the applause of men? If so, thou hast no interest in the Saviour of sinners; for he is the "altogether lovely," and the only lovely in the estimation of all those whom he saves. Another question. What is thy ruling passion? love of sin? Hear what God says:—"the wages of sin is death." Art thou the slave of sin? O fearful servitude! Thou hast an hard master, he will abuse thee here, and damn thee hereafter! "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey; whether of sin unto death, or of obedience unto righteousness." O how different

the object of thy pursuit to that of the righteous; and unless mercy prevent, how different will be thy end!

And what, professor, is the object of thy admiration? Dost thou share thy admiration between Christ and thyself, thine own righteousness and Christ's righteousness? If so, thou art a thief and a robber; for it is written, "In him (Christ) shall all the seed of Israel be justified, and shall glory." What! think you that Christ will suffer his spotless, seamless robe to be soiled and marred by the filthy patches of thy self-righteousness? Christ came to save the "lost." Thou dost not answer to the description, for thou canst supply half thy salvation, so that thou art but half undone. How canst thou look unto Jesus, when one of thy eyes is fixed upon thine own comeliness? Thou canst not say with the spouse, "He is altogether lovely," for thou art part lovely thyself. But thinkest thou that the infinite God will divide his glory with thee, poor worm? Hear what he says, "My glory will I not give to another." The Lord undeceive thee, lest thou shouldst be taken away in his wrath, and consumed in his hot displeasure. May the apostle's prayer be thine, "That I may be found in him, not having on my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

W. P. B.

"LET NOT YOUR HEART BE TROUBLED."

John xiv. i.

Some person's troubles are but

imaginary, and very often these troubles are the worst to bear, because the Lord has made no provision for such in his word. But the trouble which is alluded to by the Saviour in the above words, is not of this character; for although the disciples did not fully understand the intimations which the Saviour had just before given them, yet they understood sufficient to know that he thought of leaving them, and that very soon. We need not then wonder at the trouble of the disciples, when we consider its cause,—the departure of this Lord. It is said in the first verse of the 13th chapter, "Jesus knew that the hour was come, that he should depart out of this world unto the Father;" and at the 33rd verse he breaks out that to his disciples, which until now had been locked up in his own bosom: "Little children, yet a little while I am with you; ye shall seek me, and as I said unto the Jews, whither I go ye cannot come; so now I say unto you." And then to comfort their hearts upon their hearing this, he afterwards adds, "Let not your hearts be troubled," as though he intended these words as a cordial for their troubled hearts.

There are circumstances connected with the Saviour's departure, which, when looked into, will give us to see how painful and cutting that departure must have been.

The sweet communion they had just realized with him at the feast of the passover. From the words of the evangelist, we can readily gather how sweet and solemn, yet touchingly gentle his communications were on this occasion. His heart being deeply affected with the prospec

of his coming sufferings, no less affected his lips, so that now they would doubtless witness a more powerful manifestation of his love than they had ever beheld before, and which would render the bare mentioning of parting the more difficult to bear. Every christian knows something of the truth of the poet's words,

"When Jesus makes communion sweet
How loath we are to part."

And if christians feel thus when called to part only for a time, what must the disciples have felt when called to part with their beloved Master, and, as they thought, for ever. The disciples appear also at this time to have had but little knowledge of a life of faith. To enjoy the presence and company of their Lord seems to have been their chief concern, and of this we have a striking proof, in the case of Peter on the mount of transfiguration, who was so pleased with the sunshine, and the beauty and glory of his Master, that he exclaimed, "Lord, let us make three tabernacles, one for thee, and one for Moses, and one for Elias." Now although this remark betrays much ignorance in Peter, it no less shows his love of good company, and of his Master's above the rest; for it must be noticed that although it was his wish to continue there, that gave rise to his exclamation, yet he asks but for three tabernacles, it being doubtless his intention to take up his abode with his beloved Lord.

But to return, another thing which endeared the Saviour to the disciples at this time, was his conduct towards them in washing their feet, John xiii. 4, 5 ;

by this, his sweet condescension and love, he no doubt drew forth their affections very powerfully towards himself, while he at the same time set them an example as to how they were to act towards each other, as he declares, "If I, then, your Lord and Master, wash your feet, ye ought also to wash one another's feet."

Viewing the conduct of the Saviour on this occasion, and throughout the whole of the period immediately preceding his sufferings and death, it appears as if he was desirous of filling every moment of his time with the sweetest words and kindest actions, as though the pent up love of his heart would burst forth in every direction, and avail itself of every mode of manifestation. Like as some affectionate, dying parent, deeply solicitous for the welfare of his children, would gather them around his bed, to receive his parting benediction and advice; so the dear Redeemer appears to have gathered his disciples around him on this solemn occasion to give them his parting instructions and the last pledges of his tenderest affection and care. Nor can we wonder that when he saw them oppressed with sorrow at the thought of his leaving them after having been so lavish in the display of his love that he should say, "Let not your heart be troubled."

Doubtless also the case of Judas must have much afflicted the minds of the disciples at this time; and the solemn words of our Saviour, as recorded in the 21st verse of the 13th chapter, must have fallen upon their ears with an electrical power: "When Jesus had said this he was trou-

bled in spirit, and testified and said, Verily, verily, I say unto you, that one of you shall betray me." We may readily imagine the effect of this declaration upon the minds of the disciples, by their anxious exclamation, "Is it I? Is it I?" The case also of Peter, and the words of our Lord to him, "Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice," must have added much to their trouble and dismay. Indeed, the situation of the disciples at this time was most trying: here is first a betraying Judas, second a denying Peter, and third a departing Lord; and all this to be borne at once by mere babes in grace. No wonder, then, that our dearest Lord, in tenderest affection should say, "Let not your hearts be troubled."

But are not these sweet and endearing words equally applicable to the Lord's people in the present day? Doubtless they are. Does this meet the eye of any, who, under a deep sense of their sinfulness, their guilty, lost and abject condition, are writing bitter things against themselves, like Jacob exclaiming, "All these things are against me;" "I shall one day fall by the hand of the enemy;" I am cut off from hope, "My iniquities prevail against me, they are all gone over my head as a burden too heavy to bear?" Is this thy complaint, seeking soul? "Let not thine heart be troubled," if thou hast forsaken the sins thou dost mourn over, and for which thou desirest pardon; for still is there balm in Gilead, and still a physician there, who is able and willing to heal all thy diseases, to remove all thy sins,

and purge away all thy guilt from thy conscience. His language to all seeking souls is still, "Let not your hearts be troubled;" for however filthy you may feel yourselves to be, my blood hath still power to cleanse; and however naked, I have a comely robe wherewith to adorn you. "I came not to call the righteous, but sinners to repentance." "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Listen to these inviting words, poor sinner, seek unto him by faith and prayer, and ye shall find rest for your soul.

Perhaps also this may meet the eye of some one upon whom the Lord has laid heavily his afflicting hand, and such an one may have great difficulty in reading a "let not your heart be troubled" in the dispensation; but beloved, be not hasty with thy lips to utter any thing against God, for he is of one mind and none can turn him, and he trieth the righteous. Job had to exclaim, "that wearisome nights were appointed him." Jacob protested that all was against him, and the disciples thought it very hard that their Lord should leave them; but could they have seen the design of the Lord's dealings with them, they would have seen a "let not your heart be troubled" written upon every movement of his providence towards them, and upon every trial through which they were called to pass. "Let not your heart be troubled" then; "For whom the Lord loveth he chastens;" and "if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." "Darkness may

endure for a night, but joy cometh in the morning."

Are not these words also applicable to a bereaved church? What means this doleful lamentation? Ah! the Lord has taken away our dear pastor, and where shall we get another like him? Where? From the Lord. "Let not your heart be troubled;" though the under shepherd is gone, the Great Shepherd still lives, as loving as ever, as all-sufficient as ever, and his promise like himself, changes not.

Has he not said he will give pastors after his own heart, to feed his people with knowledge and understanding? and does not the history of some of his most distinguished servants prove his faithfulness to his word. O then, hasten to his footstool, and plead the promise upon which he has made you to watch his hand, wait his time, and cease not to hope while he liveth who has said, "I will never leave thee, no never, no never forsake thee."

Burgh.

NATHAN.

Correspondence.

BALM FOR THE WOUNDS MADE BY BEREAVEMENT.

*A Letter to a Sister left a Widow with
Nine Children.*

My Dear Sister,

I trust you will believe me when I say that I truly sympathize with you under the present afflictive providence that has made you a widow, and left you with all the care, and solicitude, that a young and numerous family must involve; this I am sure is a situation that calls for our sympathy, and demands our christian solicitude. And while I look at your case, and see a wife deprived of her partner amid life's chequered, and oft-trying scenes, and a young family left in a world of trials, temptations, and dangers, without a father to watch over, to direct, and to provide for them, I do truly sympathize with you, knowing yours to be truly a trying situation; such I know you feel it to be, and this you will have to feel should you be spared when the sympathy of others will probably have grown cold. The present is, and will be a trying furnace for you, but you must not forget that it is one into which a kind and gracious Father has put you, and having put you there, will assuredly be with you therein; he was with Daniel in the lion's

den: with Shadrach Meshach and Abednego in the fiery furnace: and with those widows in the church of which the apostle speaks; and he could, and did comfort them there; to him I commend you, he is able to succour you, and can and will supply all your need; true he has taken away your partner, but while he remains you have in him a father, an husband, and an unfailing friend; he is a friend for sympathy, a father for support, and an husband for unchangeable affection and comfort; yes, my sister, he who has said "let your widows trust in me," has said so in the greatest sincerity and truth, and will be sure to reward that confidence; the cloud may be, and is dark, but he is in the cloud; the stroke may be severe, but it is that of a Father's rod guided and laid on by the hand of love; love to your departed husband whom he has taken to himself, love to you who he has left here to mourn, and in which he claims your whole heart, and bids you try, and will make you prove his faithfulness by casting you entirely upon him; you may, my dear sister, safely trust him; he has, and will take care of you; he is the best of friends, and an unfailing source of comfort to the objects of his friendship; all that is human may, and will

sooner or later fail ; springs of human comfort sooner or later will dry up, but, Jesus's love and support will last for ever ; here cast your cares, you will find it sure and firm ground to anchor on ; he will sweeten the bitter waters, and make them sweet and wholesome ; "in all their afflictions," here is sympathy that can never fail ; "all things work together for good," here is information the most satisfactory, all things, all your trials, crosses, and losses ; your present bereavement is one of all things that infinite wisdom, and unmeasurable kindness has lain upon you ; do my dear sister bear this in mind, it may be a means of preserving you from that over-much sorrow which otherwise you might be induced to give way to : "we sorrow not," said the apostle, "as those without hope ;" the separation is but for a season, the pain and affliction its occasions will soon be over, and then all, all sorrow, and sighing, and bereaving providences will have passed away for ever ; the sea may be rough, but, ere long you will enter that harbour where all will be peace, and happiness, and joy ; yea, even now your captain knows your situation, and will take care to steer the vessel right ; may you be constrained to cast yourself upon him and all will be well ; the night may be dark, and the clouds may to you appear fearful through blackness, but the word and promise of God, and the sovereign wisdom with which he directs and over-rules all events for the good of his own children, assures us that all is well. The three persecuted Israelites never saw so much of God before, or enjoyed such signal marks of his power and love as in the furnace ; he is the same now, you are within his power, beneath his care, and under the direction of his providence ; the fire is the fire of love, and the storm the prelude to delightful calm ; bow to the stroke with calm resignation, drop the tear of sorrow with hope, wait the passing cloud with patience, and pass on

through this day of trial with prayerful solicitude ; build your hopes upon Christ the rock of ages, he is an all-sufficient friend in trouble, to him look, on him cast your cares, and unto him let your petitions ascend, make him your all and you will find him to be the best of friends, and the wisest of counsellors ; to him I direct you, may he bless you with grace according to your day, and sanctify this affliction to you for his own name's sake.

Believe me, my dear sister,

Yours, affectionately in Jesus,

H. *Oxfordshire*.

WILLIAM.

MONOPOLY.

Messrs. Editors,

It is, dear sirs, a lamentable thing, that so much of the world is found in the christian church ; I mean so much of the spirit and disposition of the world. The monopolist, move where he may, in whatever sphere, cannot clear himself of covetousness ; there is something so akin to covetousness in monopoly, that for my own part I cannot, nor do I hope I ever shall approve the spirit of monopoly. I know but of one place in all the scriptures where any thing like coveting has divine sanction, 1 Cor. xii. 31, "But covet earnestly the best gifts : " there is no danger of monopoly here ; there are actions performed ; spoken of in the scriptures, the actions of creatures, the performances of christians that would appear to have a patent from royal authority, but not for monopoly, but rather for pattern, for example ; not meritoriously viewed in connection with salvation, but designed to be influential ; one scripture of this nature is Mark xiv, first part of the 8th verse, "She hath done what she could." Here is the thing done, highly commended ; yea it is crowned with the highest authority in the 9th verse, and from this it is plain no spirit of monopoly is attached to it.

But, sirs, the monopoly I more particularly allude to, and which is prin-

cipally the cause of my sending these thoughts to you, is, the *monopoly in singing*; how the singers in dissenting places and congregations are copying after "old mother church;" they are adopting such means to keep the singing, (that delightful part of public worship) in their own close boroughs, *the table pew*, or the few selected ones, somewhere else, called "the singers." One means in order to do this, is, the clerk must *read the whole verse*; whether this gratifies the clerk most, or the singers, I do not know; but I suppose *the tune—the tune*, must be sung right whether the congregation be edified or not. Sirs, I cannot approve of such a plan; to me the words are a thousand times more than the tune. I object to this monopoly because I love congregational singing; I love to hear the poor man, and the poor woman sing—(perhaps these singing-pew folk will say, so they may if they like;) I say they cannot with the four line system. Some have no books, and they cannot retain four lines in their memory; others can sing and cannot read; these two classes therefore are deprived of the pleasure of praising God, with their voice in the sweet harmony, and union of voice and spirit in congregational singing. There they sit and look at the monopolists until I think they feel as many of the starving people did a short time since, if they do not now, at the monopolist and his high prices; and what are their feelings? not in accordance with the worship of Almighty God! but quite the reverse. These monopolists little think of the great amount of mischief they do by their monopoly; if they did, as wise men, as christians, they would rather delight to hear the deliberate audible voice of the clerk, emphatically reading such words as these,

"Eternal election preserves me secure,
I live by that sovereign decree:

As much as I could remember to *sing*,
feel, and UNDERSTAND at one time—
then a short pause—then the voice,

Redeemed by my Saviour, and called by his
power,
I worship the sacred Three!

Or,

Hark! how the blood-bought hosts above,
Conspire to praise redeeming love,
In sweet harmonious strains:

Pause:

And while they strike the golden lyres,
This glorious theme my bosom fires
That grace triumphant reigns.

And why should not the poor unlearned man and woman be taught, and helped to take such soul-transporting language upon their lips, and unite to praise the Redeemer, as well as the more highly favoured who can read, &c.? I cannot bear to see the poor shut out. I had used to say when I had a good meal in those excessively dear times before alluded to, I wish every poor person had the favours I had. Well, I believe they might have had but for the monopolists; and I say and feel the same when I am at a place of worship with my book in my hand; I wish these poor people could unite with me in taking this glorious language on their lips, and their hearts and voices unite with mine to extol my exalted Christ: but monopoly stands in the way. I might also make similar remarks about tunes; I fear there is more thought about tunes than about devotion; but I will leave the subject for the present at least; I wish not to stir up the impure mind, God forbid. I wish to see the worship of God attended to for edification; and my concluding desire is, that my few feeble hints may be thought worth the notice and regard of those that are practising the four line system.

Your's sincerely,

ZUPH.

LETTER TO A FRIEND.

My dear Christian Brother,

We do both know in our judgments
that

"Tis religion that can give
Sweetest pleasures while we live;
'Tis religion must supply
Solid comforts when we die."

Life, without religion, seems to me something like a shell without a kernel. But may it be called a life? Natural life in the midst of spiritual death.—Life of very short duration.—Life at enmity with God.—Life depraved.—Life carnal; surrounded with satanic darkness, enveloped in much ignorance.—Life without a hope beyond the grave.—Life of fearful foreboding and looking for of judgment, consummating in everlasting burning. But what a different picture does the opposite character present. Religion in the heart will influence the whole course of our conduct; methinks it is not then to lie dormant, but as a living, acting principle, it gives light, liberty, joy and peace. Without it, the range of our ideas is limited to this time state. With it, we look into the glories and the delights of the upper world; taking the wings of faith and soar aloft; we look upon the things of this world with comparative disdain, and rejoice in hope of eternal glory. Sin has no more the dominion over us, but grace reigns in our hearts; no more are we dead to God, but alive through Christ; sons of God, heaven is our anticipated home, the saints in glory are to be our companions.

If we have reason to believe that our pleasures in life are derived from this source, we have an equal right to expect therefrom, stay, support and comfort in the solemn article of death. And, really, such times as these, when God appears to be visiting both the church and the world at large, by his messenger, death, more than in an ordinary way, it is calculated to make one think; to look within and see how matters really stand between God and our own souls; for to be gadding about with the mere lamp of religion, without any light, is indeed a serious thing. *Merely* to have the head rightly informed, and the heart remain destitute of the grace and Spirit of God, verily the last day will prove it to be better for Tyre and Sidon than for such.

Mr. T.... has changed time for eternity, last Lord's day, twelve o'clock at noon, calm, peaceful and serene. He has done with praying, it is turned into praise. He has done with hoping, and now possesses that for which he once hoped. Old Mr. H. is also laid aside. Last week, Mr. M. was not expected to live, but I believe he is better. My father had a letter also from the country, informing him of the sudden death of his eldest brother. He was taken ill, and died in a few minutes. In the midst of life we are in death. Let us watch and pray, for we know not what a day or an hour may bring forth.

From your's, in the Lord,
Camden Town. G. W., JUNR.

A GRATEFUL ACKNOWLEDGMENT.

Beloved Mr. Editor,

Kindly permit me, and the Deacons at Mount Zion Chapel, jointly by my pen, through the Gospel Herald, in behalf of our poor friends, to express our deep sense of christian obligation, and to return our most grateful acknowledgment to some unknown Friend for his very christian-like benevolence, in communicating to us a *Ten Pound Note* by letter enclosed, in aid of the poor of Mount Zion Chapel.

The letter enclosing and bearing to our receipt the above kind present, is signed *Ignotus*, obscure and unknown, and perhaps intentionally *Ignoror*, not to be known. But God knoweth, for he is a God of knowledge and by him actions are weighed, and graciously, or otherwise most solemnly, set down to account accordingly, 1 Sam. ii. 2. For "there is, that withholdeth more than is meet," out of over care, or covetousness, or prejudice, or some petty offence, "but it tendeth to poverty," waste, decrease, diminution, loss, and going backward, with frettings, pinings, wonderings, and in a manner of speaking,

blaming thousands of secondary causes, without being able to conceive however it can be, or whatever can be the reason for it! "And there is, that scattereth, and yet gathereth," in some peculiar and supernaturally propitious way; the fact being pleasingly clear, but the how and power concealed! Prov. xi. 24. But divine truth expounds the nature of this riddle, if not its manner, saying, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully," 2 Cor. xi. 6. "The liberal soul shall be made fat; and he that watereth shall be watered also himself," Prov. xi. 25. It must be confessed that we much more frequently hear about faith than we find it in the practical credit of those matters of truth; and also of gospel profit and comfort being wanted and desired, with little practical regard to the above truths as among God's given means of obtaining the same. But revealed truth is the way of God's pleasure with his people in all things, and the way of his pleasure is the surest way of best profit to the saints; however expensive the sowing time and process may seem; and when love doth not wax cold nor iniquity abound, Matt. xxiv. 12., and the soul is in spiritual health, John iii. 2, 5, 6, it will find and prove all this true.

No act of benevolence can be wholly concealed, but must be evident to and in the benefit of the needy; but the actor can be most prudently so from men to best future advantage, according to our Lord's words, saying, "Take heed that ye do not your alms before men. That thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly," Matt. vi. 1, 4. And our benevolent unknown friend hath acted by this rule as the law of his heart, the guide of his hand, the light of his path, and the lamp to his feet, Psalm cxix. 105. "He that hath pity upon the poor lendeth unto the Lord; and that which he hath given

will he pay him again," Prov. xix. 17. For whosoever shall give you a cup of water to drink in my name, and because ye belong to Christ, verily I say unto you he shall not lose his reward," Mark ix. 41; Matt. x. 40, 41, 42.

Divine truth can never fail; but endureth for ever, and the issues thereof are therefore certain; but evidentially, and in richest, sweetest forms of manifestation, we humbly pray that the above benevolent act may, on the holy promises of God, carry its manifold interest of most gracious returns into the bosom of our unknown friend, very long in life, and in many ways of merciful kindness. We thank our friend, and the God of our hope by his means, for this kind remembrance of the poor of this part of the Lord's flock; and we doubt not the poor will do the same as they receive the benefit, 2 Cor. ix. 12, 13. And we promise our unknown friend, that the utmost discretion in our power shall be used, so to dispose of the fruits of his benevolence as shall best accomplish his praiseworthy design, the relief of the needy. And I beg to subscribe myself, as well also on behalf of the deacons, kind Ignotus,

Very affectionately, gratefully,

And much obliged,

Yours,

London.

J. FOREMAN.

CHRIST GLOBIFIED IN HIS PEOPLE.

"The work of the divine Spirit is a glorification of Christ; he comes for that important purpose; events make way for the honour of the Saviour, and to bring the people to an acquaintance with him. He works, and the work is clothed with power; it segregates, it sets apart its own objects. Whenever ministers speak as though they were trembling for the ark; and as afraid lest the Saviour should not gain his end; and that more might be saved if that and if this only had been done; and that thousands have been eternally

lost through *this* and *that* thing, and the *other*, who *might otherwise have been everlastingly saved*; when they talk *thus*, they don't remember the *character* of *him* that died on the cross, rose from the sepulchre, and took his seat at the right hand of the throne of God! How shall he, whose *wisdom* is boundless, be *perplexed*? How shall he, whose eyes of knowledge pervade the universe, who reads the distant thoughts of human bosoms, how shall *he* be *baffled* in the execution of his eternal purposes? How, O *how* shall he be at a loss to direct the management of his *rising interest*, who has ALL events under his *control*? Who can form any *barrier* against travelling *omnipotence*? Who can *cavern* the *rising sun*, that *defies concealment*? Who can prevent the *in-coming* and *home-coming* of those for whom the Saviour *bled*? His *purposes* are in infinite wisdom formed, and his *operations* are all unpreventable. The *objects* of his *purchase* are the *subjects* of his *power*, and have been so in every age; we should never, therefore, *talk* as though there were a *loseable*, a *forfeitable*, an *uncertain*, and a *probable* salvation; as though it would be *much better* but for *this* and *that*. The fact is, man is criminal, is helpless, is *perversely* disposed. But did not the Saviour *know* this? Did he come into the world to gather a few *fine spirited* characters, who were *calculated* for conversion? Was it his errand to seek and to save those who could *half save themselves*? Let us endeavour to understand the *nature* of his kingdom, the *nature* of his reign, and *then* we shall know how to *talk* about it. The divine Spirit, God the Holy Ghost, in his official *work*, does, and will *glorify Christ*."

JOHN STEVENS.

The above is extracted from an invaluable sermon, in MS., in my possession, as preached by the late Mr.

John Stevens to his own people at Meard's Court, from John xvii. 10, "*I am glorified in them.*" I have recently carefully revised and published four other important discourses of this master in Israel in his day; they are in the "Penny Pulpit," sold by Paul, Chapter House Court, St. Paul's. The price is most truly small, but their intrinsic value to all the lovers of *sterling truth* is beyond *gold* or *rubies*. I am now enquiring *where* or *when* that one shall be found on whom the *manile* of this man of God has fallen. The Lord appears to be calling *home* his valiant ones, who were competent to "speak with the enemies in the gate." But there is no ground for despondency; though under-shepherds may *dwell in dust*, the *great Shepherd lives for ever*! He exercises unremitting care over his flock. All his saints are in his hand. The *government* is upon his shoulders, and the *keys* are in his possession. "He holdeth the *ministering* stars in his right hand, and walketh in the midst of his *churches*, even the golden candlesticks." Faithful ministers of the everlasting gospel, with all their various and varied qualifications and talents, are of *his workmanship*, with whom is "the residue of the Spirit," and who saith, "I will give you pastors according to mine heart, which shall feed you with knowledge and understanding."

When the great Dr. Owen was called *home* to his *rest* the days were *cloudy*, and so they are *now*; but he dictated a letter to a friend only two days before his death, in which he said, "I am going to *him* whom my soul has loved, or rather, who has loved *me* with an everlasting love. I am leaving the ship, the church in a storm, but *the great pilot is at the helm*, and the loss of a *poor under rower* will be inconsiderable."

After making all due allowance for human imperfection and creature frailty, I will say, that even Mr. Stevens's polemical opponents *knew* that "he was

higher than any of them from the shoulders and upward." He made *one of them* writhe and twist under his well applied castigation nearly thirty years ago. The volume is now before me. It concludes with, "If my arguments are fallacious they no doubt can be *proved* to be so: either say nothing against, solidly refute them, or *consent to their claims*. I ask nothing for my arguments that sound reasonings and sacred truth will not award to them as their undeniable *right*. Justice I demand of any one who may think himself competent to *confute* what I have

written. I hope I shall be truly grateful for the *instruction* that such a production must afford, both to *me* and my friends; but a hundred such opposers as——would have no more effect than *paper pellets* on a *well constructed fortification*."

In conclusion, the *archers* malignantly shot at him, yet his bow abode in its full strength to the very end of his days, and his arms were continued *strong* by the mighty God of Jacob. "Help, Lord," Psalm xii. 1.

Jireh, London.

ANDREW.

Obituaries.

MR. JOHN MASTERS.

John Masters, deacon of the Baptist Church, Bexley Heath, Kent, was a striking illustration of that divine truth, "*I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord.*" He had been for many years in the divine life, and was honoured to be among the first founders of the church at Crayford, and, subsequently, was mainly instrumental in raising the Baptist Church, Bexley Heath.

When he came to reside on the heath there were no means of grace; his heart burning with zeal for the divine glory, he soon obtained the countenance of a few who appeared like-minded with himself. A school room was obtained, and several preachers regularly supplied the pulpit; a considerable congregation was raised, and much good was wrought. But one of the preachers, a Pædo-Baptist, sought to shut out the other supplies, swamp the Baptists, and establish an Independent cause. John Masters, however, quietly withdrew, and, licensing his own house, invited several Baptist ministers, who preached there a considerable time. A piece of ground was taken, and after much labour, anxiety, and bitter disappointments, the good man had the felicity of witnessing the completion of a house for God, which was vested in trust for the use of the Baptists, himself being one of the trustees. The chapel was opened in 1827. Messrs. Geo. Comb, Wm.

House, and Benjamin Lewis were the preachers, on which occasion Mr. Comb formed them into a gospel church, and John Masters was chosen one of its deacons.

Here he experienced many trials and difficulties, in promoting the good of the church, while the various ministers, who supplied, found a hospitable and welcome entertainment at his homely table. A minister was at length chosen, during whose pastorate *the communion was thrown open*, when honest John, with a few others, withdrew their fellowship, continuing, however, to worship with them.

In 1842, the *writer* became minister at Bexley Heath, who, after baptizing seven disciples, (some of whom had been long waiting for the moving of the waters,) church order, was restored on *the primitive basis*, and John Masters was re-united in church-fellowship.

Often have I seen him sit under the word, with tears running down his furrowed cheeks, and yet with such a beam of delight in his countenance, as indicated the spiritual enjoyment of his soul. In prayer, he would forcibly remind one of a poor, weak, and trembling sinner at the foot of the cross, yet gazing on the crucified one, would often rise above his fears, and like a true Israelite, would plead God's promise to his face, "*Thou saidst, I will surely do thee good.*"

On Dec. 26th, his poor shattered frame gave way so much, that he took to his bed, from which he never arose.

During his brief confinement, his pastor visited him, and found him in a sweet, resigned, and waiting posture of soul, looking for that blessed hope, and the glorious appearing of his Lord and Saviour. He felt and expressed a deep concern at the depressed state of the church, and pleaded earnestly with the Lord, that he would arise and bless Zion with a little revival in her bondage. The last sentence that was heard to escape from his lips, was, "All is well!" And on the 3rd. Jan. 1848, his redeemed spirit quitted its trembling house of clay, and winged its flight to glory, honour, and immortality, in the mansions prepared for all the *called, chosen, and faithful*, aged seventy-eight years.

He was interred in the family vault, under the meeting house; and Mr. Coleman improved the solemn providence to a large number of sorrowing relatives and friends, from Luke xxiii. 28, 'Weep not for me, but weep for yourselves.'"

Sheerness. CORNELIUS SLIM.

MR. W. JAMES.

Mr. W. James, whose sudden departure was announced in the "Gospel Herald" for January, was born at Little Clacton, in the County of Essex, in the year 1796; he was married at the age of nineteen to her who is now his mourning survivor; when they removed to Great Clacton and entered into business. He lived like most young men, a careless sinner, and what is still more deplorable, a hater of religion, until the year 1817, when, in the providence of God, a cottage adjoining his father's house, at Little Clacton, was opened for preaching. His wife, who had been already taught of God to value the gospel, earnestly intreated him to accompany her there, to hear a plain countryman proclaim the good tidings of mercy to men, but he resolutely refused, and all that he would promise was to fetch her home from the place in the evening; he accordingly came, and, to her surprise, early enough to hear the text announced, which was Rom. vi. 23, "The wages of sin is death, but the gift of God is eternal life, through Jesus Christ, our Lord." This word, to his soul, was the power of God unto salvation; he, who but a few hours before, had been with several young men jesting about the preacher,

and ridiculing the gospel he had come there to preach, was now seen with rivetted attention hanging on the speaker's words, and listening to the words of life with all-absorbing interest. He heard for the first time that he was the slave of satan, the servant of sin, and that he must expect, sooner or later the wages, which he heard was *death*, eternal death. The scales fell from his eyes, and he groaned beneath the galling weight of his sins; yet, while on the one hand, he trembled on account of his awful state as a sinner, on the other a gleam of hope beamed upon his mind from the concluding sentence of those truly blessed words. The change produced by this sermon was altogether remarkable; his companions, who had been waiting for him without, expecting more sport, at the preacher's expense, were surpassingly astonished at his serious approval of what he had been listening to, and at the decided change it had produced in his conversation and sentiments; his wife, too, was equally surprised, and hardly knew, as he conversed about the sermon during the whole of his way home, whether he was in jest, (as had hitherto been his custom,) or in earnest, but it was soon evident; when they arrived at home he suggested prayer, and begged her to be mouth for him before God, and, upon her declining, he went upon his knees, and poured out his heart to God in earnest supplication for the forgiveness of his manifold sins, and for that eternal life which he had been hearing was a free gift through Jesus Christ. Thus, "he who came to scoff, returned to pray," and, from that hour, became a man of prayer. The next Thursday evening he came again to hear the preacher, but came not empty, for he brought a quantity of candles to light the little place of worship, and in the following week he might have been seen in his workshop making forms for the people to sit on, and, shortly after, a little pulpit for the preacher; his heart was full of love and zeal for his Lord, and he tried to shew it in every possible way.

About six months after the circumstance above related, he was baptized, and joined the church at Thorpe, under the pastoral care of Mr. W. Bolton. It was soon discovered that he had gifts for the ministry, and after exercising them before the church to their appre-

val, he became actively engaged in village preaching.

The work of grace which the Lord had thus begun in our brother was soon put to the test of the furnace: his former associates forsook him in disgust, his employers persecuted him by withdrawing their custom, and his little thriving business as a wheelwright was soon blasted with ruin, so that he was obliged to go to journey-work; but he bore it with cheerfulness and peace, being assured in his conscience that he had made a good exchange, having only parted with his little pearls for the pearl of price unknown. But the Lord turned his captivity in this respect, for, after working as a journeyman three years, he resumed his business, which became thriving and prosperous up to the time of his giving himself entirely to the ministry. While thus engaged in business, a little circumstance may be recorded, which will shew two things, first, how the world will try the christian's principles; and, second, how God will honour them that honour him. His best customer sent to him on a Sabbath morning to repair his gig, which Mr. James conscientiously refused to do; the enraged employer threatened to take away his work, which, for some time, he did, until one day he came and said to our departed brother, "James, I think you an honest fellow, after all; had you consented to come to work that Sunday, I should have thought you an hypocrite, but now I think you sincerely religious, and so you shall have my work again;" and the man became a better customer than ever. No man ever yet lost any thing by obeying God rather than men.

After itinerating a few years, our brother was led in the providence of God to Hadleigh, in Suffolk, where, after preaching some time to the people, he became their pastor, where he continued about five and a half years; and was eventually settled at Hartley Row, in Hants. He first visited Hartley Row in December, 1833, when collecting for the new chapel, at Hadleigh, which he had been mainly instrumental in erecting. The church at Hartley Row, who were then destitute of a pastor, heard him preach with great pleasure, and some were heard to cry, "arise, anoint him, for this is the man." This impression never wore

off until after he became their pastor. After a few other visits, our brother came in the year 1835 to supply them for two months, at the expiration of which he was unanimously invited to take the pastoral charge of them, but being anxious to see the hand of the Lord more conspicuous, and his way more apparent, he waited (still preaching to them) for twelve months longer before he consented to be their pastor.

The first few years of our brother's pastorate at Hartley Row were both pleasant and profitable, the people were gathered, the word was blessed, and peace and concord reigned. But as the first few years were pleasant and profitable, so were the last few years painful and distressing; there were some few in their little society whose spiritual taste had become vitiated and deranged; they preferred drinking the muddy waters of putrid streams, rather than the living waters from crystal fountains; and as our brother did not deal in such corrupt wares, they became dissatisfied with his ministry; nothing would suit them but a kind of *Standard* theology, which, setting aside the doctrines of grace, rooted in the heart by the Holy Ghost to be the only true basis of christian experience, insists that the only real christian experience is raking by corrupt feeling in the cesspool of human corruption and awful depravity, as though they felt a keener appetite for such carrion, than for the *balmy, blood-flowing love and refreshing righteousness* of the Son of God; if such persons could be persuaded to eat their filthy morsel alone it would be of small consequence, but to endeavour to intrude their crude and carnal notions upon others, and to condemn their christian experience, root and branch, who have not their peculiar taste, is a sure way to engender strife, and disturb the peace of the church of God.

It was, however, our brother's trial to have some few such in his church, and the consequence was, a party spirit was formed, and he was made exceedingly uncomfortable; but his kind friends (and he had not a few at Hartley Row) comforted him by their sympathy and support; but the change in the conduct of some toward him who were once heard vociferating, "Hosannah, blessed is he that cometh in the name of the Lord," but now crying as loud, "Away with him, tru-

ctfy him," affected his mind deeply, and accelerated, if not caused a disease of the heart; but he kept on preaching in the same way as he had all along, or, at least, the same sentiments, though it was evident to his friends not with the same liberty, how could he?

The uncomfortable state of the church still continuing, he was induced, at the request of his friends, to resign his pastoral office, which he did on the 27th of September, 1846.

(To be continued.)

Poetry.

THE CHRISTIAN WARFARE.

Ye faithful warriors of the cross
Gird on your swords,
Nor fear your souls can e'er be lost,
The battle is the Lord's;
With precious faith your guardian shield,
And God's own word thy sword to wield,
Go forward to the battle field,
Fear not.
Girt round with truth as with a dress,
In beauty bright;
Thy breastplate, Jesu's righteousness,
Himself thy living light;
And though the darts fall near and far,
And satan oft thy hopes debar,
Though scarred, thou shalt outlive the war.

Fear not.

Without a blemish or a spot,
Loved, cared for, blest;
Through life how happy is thy lot,
How glorious is thy rest.
Thy Captain mine, his blood my plea,
A young recruit I fain would be,
Unsheathe my sword and fight with thee,
With thee receive my crown.

LEUMAS.

EZEKIEL'S VISION OF THE CHERUBIMS.

I look'd to heaven, and lo, I saw
A mighty whirlwind come,
A cloud and fire enfolding it,
Far brighter than the sun;
And from its midst proceeded, too,
A stream of brilliant amber hue.
The son of Buzi gazed in awe,
His priestly vestments shone;
The light of heav'n illumin'd his soul,
God's work was to be done:—
"Rise son of man and prophecy,
And read my work in yonder sky."
Forth from the shining amber came
Four living forms of light;
Each had four faces and four wings,
Like burnished brass, so bright.
Each wing to each were join'd in love,
As they straight onward moved above.

Each bore the likeness of a man,
In form and face complete;
Possessing mind and intellect,
With righteousness replete:
The lion and the ox combin'd,
And eagle, such their soaring mind.

Before them moved a form of light,
Transparent as the air;
Where'er that Spirit glided to,
These glorious beings were;
Then turned with him, and went and came,
As holy followers of the same.

And as they wandered to and fro,
Like burning lamps they seem'd;
Or like a glowing fire from whence
Bright lightning flashes gleam'd.
I looked and saw four wheels again,
Which with these spirits went and came.

A spirit dwelling in these wheels,
Raised them from earth to heaven;
Where'er they went these also were,
With matchless ardor driven.
And the good cherubims to view,
Shone brighter than the crystal's hue.

I heard the wafting of their wings,
Like the great waters sound;
Or when the voice of God begins
To make the heavens resound.
They stood, and lo, I heard above,
The gentle murmur of God's love,

And o'er their heads a throne appear'd,
Formed of one precious stone,
O'er which a bright effulgence fell,
And golden sunbeams shone;
And on it sat a form, whose word
Proclaim'd him Zion's King and God.

Revive thy work, great God, again,
Raise us from earth to heaven;
Life to the dead, and to the wheels
Thy Spirit, Lord, be given.
And fill our hearts with truth and love,
Till we behold thy face above.

JEMIMA.

A REQUEST.

To the Editor of the Gospel Herald.

Dear Sir,

I shall feel obliged if you, or some of your friends, would favour me with an opinion upon the latter part of the 48th verse of the 13th chapter of Acts, "As many as were ordained to eternal life, believed." Can the word "*ordained*" be construed so as to favour a "free agency" view of the passage? It is no uncommon thing in the present day, when arguing in favour of *unconditional election* to be met with—Ah! the translation is *incorrect*. Now, sir, if you would oblige me at your earliest convenience with the required

information, through the medium of the *Herald*, I shall feel grateful.

Your's very truly,
Aylesbury. JOHN P. R. PAYNE.

ANOTHER REQUEST.

To the Editor of the Gospel Herald.

The writer would feel obliged if your able correspondent, "John of Marylebone," would favour the readers of the "Gospel Herald" with his views on the first clause of the 16th verse in the 3rd chapter of the 2nd book or epistle of Timothy.

Can every passage, from the beginning of Genesis to the end of Revelations, be termed scripture? and if so, in what sense is it given by inspiration?

A BERRAN.

Intelligence.

On Lord's day, December 5th, 1847, three persons were baptized at Glemsford Chapel, by our much esteemed pastor, Mr. R. Barnes. He took his text in the 1 Corinthians i. 17, "For Christ sent me not to baptize, but to preach the gospel." Truly the blessed King of Zion was in both the sermons, and the ordinance; felt power and unction attended these respectively! and it is believed conviction was lodged in the minds of some, while many of the Lord's people were prostrated in adoring thankfulness before Divine Majesty, saying, and blessing the saved. Rejoice with us, dear sirs, for though we have some things to cast us down, yet we have others to lift us up. Praises crown the name of Israel's triune God, is the sentiment which inspires the heart of a poor sinner, saved wholly by grace.

A. BRABROOK.

Cavendish.

P. S. One of the above persons was but thirteen years of age, whose spiritual delights in Christ since her baptism have been almost overpowering: the Lord go on richly to bless the dear girl, and favour her with keeping and crowning mercy.

BAPTIST CHAPEL, MONKSTHORPE, NEAR SPILSBY, LINCOLNSHIRE.—This ancient place of worship, having stood for nearly a century and a half, and never having been thoroughly repaired during that time, had fallen into great dilapidation, especially inside.

The friends in connexion with the

place have made an effort to put this house of their forefathers into good repair.

This chapel was re-opened on Christmas Day, when two sermons were preached by Mr. Nathan Horsley, minister of the place, and collections made after each service, as also on the following Lord's day.

SQUIRRES STREET CHAPEL, BETHNAL GREEN ROAD.—On Lord's day evening, December 12th, 1847, three persons were immersed upon a profession of faith in the Lord Jesus, by our pastor, brother Thos. Smither, junr.

SOHO CHAPEL, LONDON.—On the last Lord's day evening in 1847, ten persons were baptized in Soho Chapel, Oxford Street, by the minister of the place, Mr. George Wyard. It was found to be a delightful opportunity, and although the chapel was crowded to excess, all was solemn and still.

On the first Lord's day, in the afternoon, of 1848, supper being ended, between two and three hundred of the Circular Letter, published by the Strict Baptist London Association, were gratuitously distributed among the members then present: the Letter is on the relative duties of church members.

The text was from the very significant word of our Lord to his disciples, "Watch," Mark xiii. 37. It was looked at in the form of an injunction; its nature, extent, necessity and manner of performance; and as binding upon all the followers of Jesus.

THE GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

MARCH, 1848.

*"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.*

Essays.

AFFLICTION.

Were christians invested with the prerogative of choosing their own inheritance, whatever might be said of the wisdom or folly of their choice, certainly they would not choose that wherein is "bread of adversity" and "water of affliction:" the present grievousness of affliction would certainly determine them to reject it, however salutary might be its future issue. But God has chosen their inheritance for them; and connected with it here, if not a constituent of it, is affliction. This affliction may be natural or circumstantial, spiritual or for the gospel's sake; it may be an affliction common to all men, or an affliction peculiar to themselves. But while God has chosen for them here an inheritance in which is affliction, it is consoling to know that himself also is the administrator of all their affliction. It may not be disguised that he is such, as the rector of the world, exercising the undoubted rights of a divine sovereignty; but it must also be enforced that he is such as their Parent and Paraclete, exercising also at the same time the merciful authority, gracious wisdom, and unspeakable compassions of a divine paternity, and faithful monitory. His ways indeed are past finding out in the administration of his people's afflictions, yet his providence, though wrapt in impenetrable obscurity, is no less minutely definite than miserably dark; no less devoutly desirable than profoundly deep; no less perfectly good than painfully galling; no less certainly and immensely merciful than inexplicably mysterious. His tender mercies are over all his works in common providence, and, surely,

a special providence will secure to his people a salutary operation, and a beneficial end of all their afflictions.

He appoints their afflictions.

"Not a single shaft can hit,
Till the God of love sees fit."

Now, a thousand fall at their side, and ten thousand at their right hand, while they escape, and they only stand unharmed the monument of a merciful sovereignty; while, at another time, judgment commences its career with them, and, while the ungodly are ungodly still, these escape, and those appear to be specially singled out as the butt of Jehovah's arrows, and prostrated in affliction, are seemingly left the weeping evidences of an inscrutable sovereignty. Now, though they are assured to the contrary of every ill-boding suspicion by the name and nature of God, by the word of his covenant, by the history of his conduct, by the truth of his promise, by the stability of his purpose, and by all that is sacred to the God-head; yet, while smarting under a keen affliction, haunted by miserable misgivings, taunted by the vaunting aha of enemies, and guided, or rather misguided by the erring decisions of sense, how are they betrayed into a questioning of the loving-kindness of the Lord! they, poor things, cannot see the goodness, mercy, wisdom, and love of their God in the affliction, nor the reason, fitness, and end of the affliction, and so they conclude there is neither the one nor the other. Unarmed with the sweet manifestations of grace, they are an easy prey. Their over vigilant adversary, the devil, now finds an opportune occasion to employ those his inborn allies, ignorance, and perverseness, inciting them to emulate in effort, and concentrate their power, to drag these objects of his hatred captive into the inquisition hall of unbelief, from whence truth is banished, and where judgment is always passed without evidence, where the poor wounded things are tortured upon the rack of a jealousy cruel as the grave. Here, how has their frailty been manifested in the transient failing of their faith! Job xxx. 21; Lam. iii. 1, 20. But how, therewithal has the faithfulness of their God been exemplified! Luke xxii. 32, 61.

He also determines their afflictions.

There is not a pang without a purpose, a purpose of love. For every hour's suffering there is doubtless an intention; an intention worthy of God, of good-will to the sufferer, and of glory to the inflicter. Affliction cometh not forth of the dust, neither doth trouble spring out of the ground, nor therefore shall it fall to the ground, but shall accomplish his pleasure who sent it, and promote the well-being of him to whom it is sent. The pains of believers are not the day-

ment of penalties, but the receiving a reward ; they are not poisons, but antidotes, peptics, and perfectives. Be not dismayed, therefore, ye afflicted ones in Zion, as though some strange thing had happened to you, though you be but hoppers in the covenant mercy of God, and the feeblest of the feeble followers of Jesus Christ ; for your affliction, be it what it may, is not unto death, at least in a bad sense, but a mean under God to promote your best interests. Affliction, yea many afflictions, have been the lot of the righteous in all ages ; and, moreover, they have given to them as a legacy by the will of Jesus Christ, which is furthermore assured to them by the policy of a renewed mind, and a sanctified behaviour, tribulation in the world. But whoever or whatever may be the instruments of your affliction, they are but God's hand, Psalm xvii. 14 ; and though he strikes in sovereignty, yet he does not in tyranny, or in power ; still he remembers mercy ; and he always tempers his sovereign authority, in great kindness with the riches of his mercy ; yea, the compassions of his love moderate the power of his arm, to proportion its strokes in all your afflictions, that it should strike no longer nor harder, no oftener nor heavier, than he determines necessary, to the effecting only the kind intentions of his heart ; so that an end should be attained more desirable than the means to it should be dreadful. Moreover, in all your afflictions he is your God ; your God engaged in covenant to you, and your God engaged in covenant for you under an oath as inviolable as his throne is immutable, or as his nature is indestructible. The only pleasure he takes in your affliction is in its final issue ; and this is your profit, Heb. xii. 10. This he graciously designs, infallibly determines, and perfectly effects.

ISRAEL.

THE FULNESS OF CHRIST.

There is in Christ all fulness. It has pleased the Father that it should dwell in him, Col. i. 19. All the fulness of the Godhead is in him, which is incommunicable, Col. ii. 9. He is Jehovah, the true God, the great God, the blessed God, the mighty God, the eternal God, the self-existing God, the independent God, the omnipresent God, the all-wise God, the unchanging God, the all-creating God, the gracious God, the incarnate God, the sovereign God, and the adorable God. The word of God declares all this and much more. Christ has a relative fulness, including all the elect members of his church, Eph. i. 22 ; Eph. iv. 12. But it is his dispensatory or com-

municable fulness we wish now more particularly to notice ; the fulness of his grace and truth, of which all his people are said to receive, John i. 14, 16. And this is well adapted to all their emptiness and need.

As the fulness of the earth comes from Christ to all men, so the fulness of his special grace flows to all the elect among them. It is a fulness of *redeeming* grace to sinners in captivity to sin, satan and the law, through the atoning blood he shed. To all who feel this galling yoke, these painful fetters, and their captive condition, who long for liberty, and look for it in the Lamb that was slain, this grace is given in full degree. It is a fulness of *adopting* grace : thus the stranger is taken into Jehovah's house and family, the enemy is treated as a friend, the prodigal is clothed with a costly dress, and favoured with the richest food ; the sons of darkness are changed into children of light, alienated sinners are made sons and daughters of God, and such as deserve hell become the heirs of heaven. *Pardoning* grace, in endless plenty, flows from the fulness of Christ ; it is the pardon of all manner of sin, to many of the worst of-sinners, such as idolaters, adulterers, murderers, thieves, liars, swearers, drunkards, debauchees, and others of a crimson colour, who are cleansed by the blood of the cross. But be it observed it is not the hardened sinner, who loves his sins and lives in them, but he who is humbled to hate and forsake them, that may hope for pardoning mercy. The fulness of Christ is not sufficient to pardon the finally impenitent. And so we further observe it is a *sanctifying* fulness. It not only pardons the guilty but also purifies the filthy. The grace and blood and spirit of Christ are not to encourage us in sin, but to cleanse us from it. All that really comes from Christ is sure to make us like himself, who was holy, harmless, undefiled, and separate from sinners. This work however is not done all at once ; it is begun in regeneration and goes on progressively until complete in death, when sin shall no more annoy the sanctified soul.

It is a fulness of *justifying* grace that the saints receive from Christ. Grace was given us in Christ as the head and fountain before the world began, and we receive it from him when brought into a spiritual existence by faith. Grace reigns through the righteousness of Christ to justify the real believer freely and fully. Who shall lay any thing to the charge of such ? in this way the law is fulfilled, justice is satisfied, God is glorified, the curse is removed, sin is subdued, the devil is dethroned, and the soul is comforted in feeling there is now no condemnation to them that are in Christ Jesus. Here is no deficiency in the grace and righteousness of Christ, and fulness either is or shall be found in every blessing flowing from him. In

ourselves we are empty, but in him we are full. Being justified thus, we have peace with God, and rejoice in the hope of glory. There is also a fulness of *persevering* grace in Christ. Our own insufficiency and weakness, with the many hinderances we meet, may suggest we cannot hold on in the way to heaven ; but we must remember the fulness of Christ is all-sufficient, is inexhaustible, and contains enough for all who seek supplies from thence. In the fulness of Christ there is *quicken*ing grace, not only in the first work on the soul but in after times, when its thoughts, feelings, affections and desires, are liable to be weak and low, and need enlivening to the Lord ; and when faith, fellowship, hope, joy and comfort are revived in their exercise ; and when forwardness and fruitfulness in christian duties are increased. It is a fulness of *comforting* grace when we are cast down, discouraged because of the way, tempted by the devil, pained in the body, persecuted by the world, crossed in circumstances, afflicted in the family, and tried by troublesome professors in the church. Paul could say he was exceeding joyful in all his tribulations ; and so can we when walking in the fear of God, and the comforts of the Holy Ghost. This comfort is promised to them that mourn. Further, it is a fulness of *strengthening* grace, to the weak in faith, to such as may be ready to sink under their burden, to those that fear their enemies, to such as faint in duty, to such as are called to fight against sin and satan, in all which strength is necessary. O Lord, we can do nothing without thee, but can do all things through thy strengthening grace, grant it then in great degree. So shall we find it is a fulness of *confirming* grace, that we may neither wander from thy word, nor waver in our profession, but be steadfast in thy work unto the end.

The fulness of Christ is conveyed to his people, when, where, and as the Spirit pleases ; in the time, place, and means appointed of God ; in the hour of need, in the best manner and measure ; in a way that may teach us our entire dependance on the fountain in him for every fresh supply we need, to save us from broken cisterns, and lead us to live upon the Lord alone. What then is the further evidence we have received, are receiving, and shall yet receive of the fulness of Christ ? a lively and lasting exercise of divine faith in him, for to this the blessings of grace are often promised ; gospel liberty in the soul, a freedom from the spirit of bondage to slavish fear, as the fruit and effect of redemption by price and power, through the spirit of life and liberty within ; the spirit of adoption whereby we cry Abba, Father, and feel we are in the family of the first-born ; Rom. viii. 15. The forgiveness of sin so applied as to give peace and assurance that guilt

and deserved punishment is gone for ever; the love of Holiness in heart and life, with earnest prayer, that it may increase, is an evidence of grace received; a firm reliance on the righteousness of Christ alone for justification to life eternal, a spiritual and practical continuance in the ways of God and rejoicing in hope of his glory, shew we are the blessed recipients of a Saviour's fulness. Whatever is deficient in creatures, the fulness of Christ remains for ever undiminished. Come then, my soul, to this, that all thy emptiness may be well supplied, in time and to eternity.

The Fulness of Christ.

The fulness of grace, in Jesus my Lord,
I gladly embrace, through Calvary's blood;
It brings me a healing, and helps me to sing,
With sanctified feeling, my Saviour and King.

A fulness for all who feel they are bad,
Who constantly call, though sinful and sad;
Who feel it in measure, and wishing for more,
Obtain the rich treasure prepared for the poor.

Thy fulness we thus will gladly receive.

As vailed to us, and all that believe;

By Jesus the Saviour, it comes from on high,

A fulness of favour for all that apply.

Little Gransden

THOS. ROW, A Labourer.

Exposition.

"Let the sighing of the prisoner come before thee," Psalm lxxix. 1b.

Various are the characters by which the Lord's family are described in his revealed word, in order to find them in their doubting and desponding frames of mind, and to bring them forth from the dark cells of the prison in which they are often held in heavy bondage, that they may put off their sackcloth, arise from the dust, and come forth under that anointing which destroyeth the yoke, dressed in the royal garments of righteousness, salvation, and praise, to receive those rich provisions at Zion's table, which their Redeemer hath provided for them.

In the passage above quoted,

the child of God is regarded in a twofold character.—1st. A *prisoner*; 2nd. A *sighing prisoner*. No christian, I presume, is a prisoner from choice, but from necessity. Who would stay in the prison house, wear the prison dress, and live on prison fare if they could come forth into the glorious liberty of the gospel. But, here is the dear sighing one, shut up through unbelief; every avenue appears closed against him, and every door barred to prevent his escape; but nothing can prevent the escape of some longing desires which will, even while he is held a prisoner, enter into the gracious ears of his God; but still the christian feels that he is a prisoner; his faith is too feeble to effect his escape, it can *cry*, but cannot break through until the Holy

Spirit is pleased to loose his chains, and apply the "blood of the covenant, by which the prisoners go forth from the pit wherein there is no water." But while this blessed privilege is withheld, he remains in much darkness, sighing for the enlightening and healing rays of the "Sun of Righteousness" to shine upon him; bondage is oft his trying lot while here below; but liberty in the path of truth, and freedom with boldness at the mercy-seat, are still the burden of his deep fetched sighs; his soul also hungers for the bread of life, but here he has the bread of adversity, mingled with the waters of affliction, and is perplexed with many fears lest his hope must be given up, and that he should after all prove a cast-away. But he is a *sighing* prisoner, which is a sign that deliverance is nigh at hand. God gives the sighing heart, as well as the nimble feet. He sighs also beneath the weight of accumulated sorrows; God has given him that nobility of mind which belongs to the family of heaven; he feels how ill it becomes a child of light to be in this dark cell. What a disparagement to an heir of glory to be in a prison under the appointment of death; he sighs to come forth, but God must come down himself to deliver him, or no deliverance can be effected; hence the christian cries out in the language of the Psalmist, "Bring my soul out of prison, that I may praise thee," that he may not only enjoy his liberty, but honour his deliverer.

It appears from the context, that one who has been under the arrest of justice is meant, and has had the fiery law with all its

claims brought home to his conscience, as a killing letter which has destroyed all his hopes of life from the works of the law. Sinai's fire has burned down every false refuge, so that he has no hope but in a Saviour's pardoning blood. But, notwithstanding all his sighing, he is interested in the counsel of peace, and has been bought with the precious blood of Christ, and shall live in his presence for ever. But his kind, gracious, and wise disposing God has some great end to answer in thus dealing with him. It is here he must be stripped of all creature comeliness, to fit him for the robe of righteousness; here he must be emptied from vessel to vessel, that he may be filled from the fulness of God; it is here, also, he must learn what real bitterness of soul is, that he may appreciate gospel consolation, and rightly use gospel ordinances.

How often, while in this dark dungeon, does the christian sigh and mourn over the deceitful workings of his desperately wicked heart; his depraved nature, likewise, becomes a great burden to him. How often would he employ all the energies of his mind in contemplating the all-absorbing subject of God's eternal love, displayed in the grand scheme of redemption by Christ, and the ministry of the Holy Spirit to apply it; but, alas! his affections and thoughts are all diverted from these heart-cheering truths, by the griefs and sorrows that oppress his soul. He has likewise a principle of holiness planted within him, therefore all he sees in others, or feels in himself contrary to it, makes him sigh deeply. He loves the precious truths of the gospel, those truths which lay the founda-

dation for all holy actions towards God, therefore the least departure from the simplicity that is in Christ, makes him sigh, nor can any of those precious truths be withheld, but he feels an aching void which nothing else can supply, and he looks upon their being kept back as a painful sign of the times, that ere long *Ichabod* will be written on the doors of the sanctuary. He sighs also for an earnest and foretaste of his eternal

home, nor shall he sigh in vain, for the exaltation of Christ at the right hand of God is a sure pledge of all the sighing ones being there too, where "They shall obtain joy and gladness, and where sorrow and sighing shall for ever flee away." That we may be kept waiting until the message comes, is the sincere desire of your companion in tribulation,

Willingham. R. ALLDIS

Spiritual Things Illustrated by Outward Objects.

THE LAST OF THE SERIES.

THE MYSTERY FINISHED.

"At the time appointed shall the end be," *Daniel viii. 19.*

During the last session of Parliament, I strayed one day, through the committee rooms of the House of Commons. As I passed along the extended lobbies of this vast structure, I could not avoid remarking the amazing bustle, struggle, and activity, which pervaded each floor, and every step and stair of ascent. There were the clerks with their rolls of papers; the counsellors waiting for admission at the different doors; the officials with authoritative faces; and promoters and opponents with interested ones; all earnest and eager for the hour of twelve. What a scene! there was abundant food for reflection, but this was not the place to make the best use of it; so I laid up a few facts in my mind, to think of afterwards. I therefore now propose to relate the train of thoughts which have since floated through my mind; and I invoke the

divine blessing, that I may be enabled to turn them to a gracious account.

And thus I began: why all this astonishing anxiety, about the things of a world which must end in a short time! for death is absolutely the end of the world to those who leave it, and when they leave it. We need, really, but a very little of this world, even while we are in it; for, as Doctor Cotton says, "nature's calls are few." Yet, witness those who are called men of business, if an employé of a great man make but a small mistake, or be guilty of a trifling dereliction of duty, what an account awaits him! though God, in many cases, may be defrauded of his own day, with impunity, yet, there, a mistake in a figure is reckoned of more consequence than the breach of half the laws of the decalogue; with the exception of "thou shalt not steal."

But farther: I began to think, if so small an oversight of duty be accounted as the small seeds from which ultimate ruin may be expected to follow and to flow, what must ruin itself be estimated

to be ; not merely individual, but general ; and not merely general, but universal ! What must destruction be, material, mental, moral, spiritual ; even absolute end and universal ruin, when all things shall decay and pass away ; and all the divisions of creation be huddled up irremediably together, in the decreed dissolution, and second chaos of nature ! It must come. God has promised it, and threatened it ; when a mighty angel clothed with a cloud, and a rainbow upon his head, shall stand upon the sea, and upon the land ; and shall lift up his hand to heaven, and swear by him that liveth for ever and ever, that time shall be no longer.

Farther, and deeper still : I contemplated the wondrous havoc of each of the different parts of this mighty whole, considering them "one by one to find out the account ;" as they lay in their desperate state of everlasting incapability of restoration.

And must the complicated stock and store of experimental wisdom, amassed together by thousands of years, and millions of lives—must they all pass away into the bottomless pit of oblivion ! It must be so ; for the end is come !

The word has gone forth that human wisdom shall die ; and the awful fiat is fulfilled. Talent and genius, having compassed the whole circle of science and art ; scoured heaven, earth, and sea, for new wonders ; and wearied the world with strange discoveries ; finish, alas ! just where they began ; leaving man as they found him, poor and needy.

The abstracted mind of the elaborate mathematician drops,

aghast, the chain of demonstration ; problem and theorem disappear at the burning touch of eternity. History and historian alike are blotted out for ever from terrene existence. The crowded page and the trusty parchment moulder and fade in the damp record office of time ; and writer and reader have closed the post of correspondence. The poet's tuneful numbers have sung their own requiem ; and the muse has taken her last farewell. Literature has "shut up the words and sealed the book ;" and language, mute and dead, has nothing more to say. What saith the scripture ! "The wisdom of this world is foolishness with God."

But what has become of the world of gain ! Behold ! Mammon dead in despair, for lack of votaries ! All the schemes of economy, political and social, are become abortive in a moment. Stocks, funds, and consols, the borrowed dress of a prodigal exchequer, no longer hide the nakedness of state finance ; capital has found a new investment ; and credit, the child of necessity, no longer shuts its door in the face of the debtor. England hath eased itself of its war-earned burden, the national debt, without an equitable adjustment, and no pale claimant stands forth for a dividend. The dislocated bank, the pride of Britain, needs no wall to guard its envied treasure. Its stores lay open for any hand to seize on ; but Desolation has become the chief cashier, and Silence hath no temptation. As with the miser, so with his gold, "Dust thou art, and unto dust shalt thou return." The mer-

chant no longer awaits the return of his oriental freighted vessel; nor hastes to balance the book that flatters his talents and his avarice.

As it is written, "Your gold and your silver is become cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped together treasure for the last days."

The gigantic masses, raised by human industry and architectural skill, hasten downward, to hide themselves in their antediluvian quarries. The line of desolation has made level the unequal surface of the tenanted earth, and set the foundation to mock at the superstructure. No modern Babel tempts, with its lofty pinnacles, the settling clouds, or the forked lightning. The proud monuments of engineering prow-

ess, that sets the iron road upon the tordly viaduct, or drives an aperture through the mountain, no longer remains. No more the boiling chariot awaits the swift feet of the eager messenger, who hurries onward under the mighty auspices of steam and fire. Black night shuts in the disarranged elements of balance and equilibrium. The laws of nature having broken loose from the constitution of the universe, relinquish their mysterious hold upon matter; and creation's versatile agents, life, light and motion, cut off from the great First Cause, die the common death.

For thus saith the Lord concerning man: "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord."

(To be continued.)

Correspondence.

LETTER TO A FRIEND,

My Dear Friend,

You have put into my hand some good remarks respecting a true friend. Such were the lady's ideas; you will allow me to have my own thoughts as well; and excuse my weakness in presenting them. A true friend is only to be found in the path laid down in the holy scriptures, which "are able to make us wise unto salvation." Jonathan and David were true friends; and Solomon said, "a friend loveth at all times," not only in prosperity, but in adversity: then here is constancy and sincerity acted by a good principle.

Christ is "a friend that loveth at all times;" for "having loved his own which were in the world, he loved them unto the end," John xiii. 1, and if so, what is to separate from the love of

Christ? shall times of trouble? no, for this friend's voice is, "call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me." Shall times of distress? David says, "In my distress I cried unto the Lord, and he heard me." And again, Psalm iv., "Thou hast enlarged me when I was in distress." Shall times of persecution separate from this friend's love? no, if it is for righteousness' sake:—he says, "Blessed are they—their's is the kingdom of heaven." "Rejoice, and be exceeding glad, for great is your reward in heaven." Shall time of famine? "He giveth food to the hungry." "In the days of famine they shall be satisfied." "Behold, the eye of the Lord is upon them that fear him, that hope in his mercy, to keep them alive in famine." "At destruction and famine thou shalt laugh," Job. v. 22.

Shall nakedness? "Naked came I out of my mother's womb, and naked shall I return thither." "Take no thought for your life, nor yet for your body what ye shall put on; the life is more than meat, and the body is more than raiment." "He shall much more clothe you, O ye of little faith: therefore do not say, what shall we eat, or drink, or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things." Shall peril, or sword? Paul was in perils, but he was delivered out. "Thou shalt not fall by the sword, because thou hast put thy trust in me, saith the Lord." Behold, God himself is with us for our Captain. Shall times of mourning separate us? "There is a time to weep, and a time to mourn." This friend's love is shewn in a wonderful way to his own people, "Blessed are ye that mourn, for ye shall be comforted." "Your sorrow shall be turned into joy." "Appoint unto them that mourn in Zion, give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness," that I may be glorified. Shall affliction? "I have chosen thee in the furnace of affliction." "This shall turn to my salvation, through your prayer, and the supply of the spirit of Jesus Christ." "This affliction is not unto death, but for the glory of God, that the love of God might be glorified hereby." "I will lay thy stones with fair colours, and make thy borders of pleasant stones." "Things present nor things to come, nor any creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." For he hath said, "I will never leave thee, nor forsake thee; so that we may boldly say the Lord is my helper, and I will not fear what man shall do unto me."

Now we should reduce this to practice, and aim to follow the example of Christ our best friend, as much as in us lies. This appears hard work; but if

the love of Christ be in our hearts, hard things become easy enough, when that love constrains us to follow him; without that, I am nothing. Now in order to have "friends, we must shew ourselves friendly;" we must love them, and make our love appear by all expressions that are endearing; be free with them, please them, visit them, and bid them welcome; do all the good offices we can for them, and serve them in every thing that lies in our power; this is shewing ourselves friendly. Christ is a friend to all believers, to him therefore let us shew ourselves friendly. It is good to be told of our faults by our friends, if it arises from true love in the heart; this is better than "secret love," which does not shew itself in this good fruit. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

Our friends are faithful, if in love to our souls they will not suffer sin upon us, nor let us alone in it: we have need to stand upon our guard, that we be not deluded by false friends. Judas's kiss was deceitful. The Lord deliver us from an enemy's kisses, "from lying lips, and from a deceitful tongue." Why should we value true friendship? because of the advantages and pleasures derived from it.

It is sweet to converse with a real friend, "it is like ointment and perfume, it rejoiceth the heart." It eases the burden of care. It satisfies us to know his mind about our affairs. "Heartly counsel," and faithful advice, sincerely given without flattery, is sweet friendship. We are commanded not to forsake our "own friend, nor our father's friend." Jesus Christ gives a free entertainment to his friends; he says, "Eat, O friends, drink abundantly, O beloved." Only Christ's friends are welcome to his table. His enemies have "neither part, nor lot in the matter;" they will not have "him to reign over them." Christ "fillet the hungry with good things." He has plenty of

provision in the gospel, and he bids them to be filled with the Spirit." When Jesus fed five thousand, "they did all eat, and were filled." And the church sums it up and says, "he is altogether lovely."

This is my beloved, and this is my friend. This is the triumph of her faith. None but Christ for me, this is he whom I have chosen, I have given up myself to him, for his "love conquered even me;" my heart is on him, my trust is in him, "my expectation is from him." This is my friend. He is my special friend. He has been and will be. He loves those that love him, and they that have him for their friend, have reason to glory in him, and speak of him with delight. "My soul shall make her boast in the Lord, the humble shall hear thereof and be glad;" and, with Mary, "my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour; for he hath regarded the low estate of his hand-maiden." Let others be governed by the love of the world, they may do as they please, and seek their happiness in its friendship, this will not do for me. Christ is my "beloved," my friend, my life, my joy, my all. I desire to live and die with him. Once more, here is some more advice which we must not forget. "Trust ye not a friend, put ye not confidence in a guide, keep the doors of thy mouth from her that lieth in thy bosom:" "The best of men are as a brier, and the most upright is sharper than a thorn hedge;" dangerous to have any thing to do with them, sure to be scratched and have our clothes torn; and if this is the character of the best and most upright, what is the worst? If you trust in him, you will find him false. If you put confidence in him as your guide, he will surely lead you wrong: he was called friend, who "had not on a wedding garment," and "he was speechless." Our Saviour called Judas the traitor "friend." "Friend, where-

fore art thou come?" but it left a sting in his conscience, he knew he was the reverse.

Then let us look unto the Lord, and "wait for the God of our salvation." If men be false, this is our comfort, "God is faithful, who will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way for our escape." Then, blessed for ever be our glorious friend above, all glory to his name. May the Spirit of love be sent down into our hearts, that we may pursue the narrow path laid down in his holy word, and thus walk "worthy of the high vocation wherewith we are called," with all lowliness, and meekness of mind, "Esteeming one another, better than ourselves," to the honour of God, who hath said, "if ye know these things, happy are ye if ye do them." Read that hymn beginning with,

"A friend there is—your voices join,
Ye saints, to praise his name!
Whose truth and kindness are divine,
Whose love's a constant flame."

Your's affectionately,

A HOPER IN DIVINE MERCY.

LETTER TO A PARENT.

My Dear Father,

I have never addressed you before upon such a subject, under such circumstances, and with such feelings as I now desire to do. I can wait no longer. I wish to unbosom my feelings, my thoughts, my desires, and to make known to you my mind. For some time I have been labouring under considerable darkness of mind, and depression of spirits, and, indeed, have been, comparatively, entirely ignorant of my state and condition, as a fallen, depraved sinner, a great sinner against God's most holy law, and of the awful consequences and final end that must inevitably ensue remaining in that unregenerate state; it is true, I had some little idea that I had sinned as all others have, but still I thought I should

come off pretty easily. I had not been so bad as some, and that there were many ten times worse than myself. Thus the devil tempted me, and with these thoughts and imaginations I propped myself up, and in this state I should have lived and died, but for the merciful interposition of the boundless love of God. At times I had deeper convictions of sin than at others; sometimes I felt a little of my own weakness and insufficiency, and seemed to want a something that I really did not possess, with all my imagined good qualities. Ah, here was a something I could not get over, I could not do without; I was as a ship without a pilot; I was seldom at ease, always being annoyed with a continual slavish fear; I could find no resting place, my sins continually rising before mine eyes, would almost frighten me to despair. Thus I was brought to see and feel more and more my own weakness, and insufficiency in the great matter of salvation, and while I continued in this state of mind I was truly wretched. Sometimes I had a little confidence, and was enabled in some small measure to cast my burden upon Jesus Christ; for I was brought at last plainly to see that, was I saved at all, it would be by the blood and righteousness of Christ alone; but then I had no claim upon him; I could not call him mine; it was a fountain shut up to me. Much in this frame of mind, dear father, unsettled, uneasy, I entered Soho last Lord's day evening, little knowing, and little expecting what the Lord, in his infinite wisdom, love and mercy, had laid up for me. As soon as you gave out the words of your text, "Prepare to meet thy God, O Israel," they sank deeply into my heart, made an impression I trust never to be forgotten, never to be erased. Every word that followed seemed to be intended for me, and then the happy moment came. I heard, I saw, I felt as I never did before. My soul was

set at a happy liberty; my eyes were opened; love, faith, hope, and joy were imparted; my mind was enlightened, my heart was animated, good and godly feelings were generated; the word was sealed home with divine power to my conscience, those slavish fears were banished from my mind, an assurance of a full, free, and gracious pardon of all my sins by the blood and righteousness of Jesus Christ was given, I renounced all confidence in the flesh, and was thus brought willingly and cheerfully to put my whole hope and trust in the Lord of life and glory, and desire to be found obeying his precepts and commands, embracing his doctrines, walking in his footsteps, and observing his ordinances.

"Sweet was the hour I freedom felt
To call my Jesus mine;
To see his smiling face, and melt
In pleasures all divine."

Oh! the love and delight I now experienced in a precious Jesus! I saw him by faith, as crucified for me, as wounded for my transgressions, as bruised for my sins.

"Then give all the glory to his holy name,
To him all the glory belongs;
Be mine the high joy still to sound forth his
fame,
And crown him in each of my songs."

You see, my dear father, what my heavenly Father has done for me in his inexhaustible love, and uncontrollable grace.

Hoping you will excuse the liberty I have taken, I beg leave to remain,
Your affectionate and obedient son,

GEORGE WYARD.

Camden Road, Camden Town.

GOOD NEWS FROM SALEM.

To the Editor of the Gospel Herald.

DEAR SIR,

Having been told the Churches in Suffolk, Cambridge, Huntingdon, &c. are desirous of learning our affairs at Salem, the death of our late pastor, Mr. John Stevens, having created a deep sympathy in their minds. For

their information allow me to say, the church at Meard's Court exhibits a spirit of unity which even her best friends could scarcely anticipate. The death of our late pastor is most evidently sanctified to the good of the body. Our attendance is quite as good as it was prior to that event; we have been supplied by men of God and truth; none but such as are sound in the faith, being Strict Baptists, are admitted into the pulpit. The duties devolving upon our deacons are performed with one heart and one mind, each striving for the best interests of the church; they are always in their places, and at their posts, never leave the obtaining of supplies to others, but acting under the direction of the church, or of their own personal knowledge, are anxious to maintain the honour of their "One Lord," by the "One Faith" and "One Baptism." We doubt not the hearts of many saints are lifted up in prayer for us as a church, and we are praying the good Lord of the harvest to send us another "pastor after his own heart," who will not only be able to speak of the Lord's doings amongst his people, and on their behalf, but one who is also enabled to speak of his glorious person as of old, laying in the bosom of the Father, as his first and only begotten, the true Melchizedec, King of Salem, and so King of Righteousness, and Peace. This is a high point of theology, but very necessary to the duly honouring the Son of God. Yes, sir, the complex person of our Lord lays the foundation of headship, and all his mediatorial acts. "Dear Saviour, may the churches know thee more, then will they love and serve thee better."

You may very readily suppose we have had some *kind offers* of ministerial assistance which have not been regarded. According to the trust deeds of the chapel, the debt, £500, remaining on the building, has been called in, allowing six months for payment; this has been responded to by the church,

and a voluntary subscription entered upon by the members; this, with a legacy of one hundred pounds, left by our late sister Jackson, of Hackney, will bring us within the last hundred, so that without troubling any other church; at any time, the whole debt, about £5000, exclusive of interest, will be paid by our own people. By the trust deeds the building is restricted to *Calvinistic Strict Communion Baptists*, and I wish this to stand as matter of fact and history, when this generation has passed away.

We have been supplied by Messrs. Murrell, Cooper, Wright; Collins, Smeeton, Woodward, of Hilford, Page, Reynolds, Austin, Moyll, Sedgwick, of Brighton.—We have also had Wyard, Felton, Newborn, Levermore, Stringer, and Foreman, men we have good confidence in. Mr. Murrell has supplied us two Lord's days, February.

Thus, dear sir, I have endeavoured to say something of our affairs; we are without any outbreak of moral evil, and, I trust, are living on those glorious truths which have been so long and very ably published amongst us. He, dear man, has gone to his rest, but the truth remains; his work, as a minister, stands, and lives in the consciences of many; grace made him what he was. He who made him will raise up others equally great when he needs them, although neither you nor myself may be favoured to witness them; here is our main stay, and solid basis of support; to him, with the Father, and Holy Spirit, be endless praises. Amen.

P....

To the Editor of the Gospel Herald.

Among the varied articles in your valuable periodical, I seldom see one on Baptism; this appears to me rather peculiar. I suppose it is a subject on which we are all so well agreed, that it seems unnecessary to write on it. But are we not agreed on other great sub-

jects of the gospel! and yet we write on them; I therefore send you the following letter from a friend of mine, who did not write it for publication; however, I take the liberty of sending it you for insertion, if you approve of it, and hope, if so, that the Lord will make it a blessing.

A CORRESPONDENT.

ON THE SPIRITUAL IMPORT OF BAPTISM.

Addressed to a Friend.

Dear —,

In complying with your request, I will attempt, as the Lord shall help me, the prosecution of a subject of no small importance, but one of the highest interest, and one on which the minds of all who stand thereto should be clearly informed, that they may enter into that which is prefigured thereby. Without faith, the spiritual import of baptism cannot be received, but the partaking thereof is a partaking unworthily, not discerning the thing signified.

Baptism is one of the most significant ordinances enjoined upon all believers by the great Head of the church, though some walk not in it, because of unbelief. Baptism preaches out to us the lovingness of Christ's heart, and shews us to what a depth of depravity we were sunk by nature, as in our Adam fall transgression. More fully to comprehend this, I would lead your mind to Gethsemane's garden, then to Calvary's mount; there see Christ sweating, as it were, great drops of blood, through the agony of his soul, when he three times put up that pathetic cry, "Father, if it be possible, let this cup pass from me." Being in an agony he prayed the more earnestly, when an angel from heaven appeared unto him, strengthening him. Human nature was writhing, while justice claimed of him the most mite for all the ponderous load of guilt that was laid upon his soul, that sin which was incurred by his guilty

spouse, in whose room and place he was now suffering divine indignation. Here is an exhibition of Christ's penal sufferings, in the punishment that was enacted on him: vindictive wrath! Small revenge would not do. The law was injured, and since Christ stood as the law fulfiller, it must be revenged on him. Vengeance was poured forth. The sins of the church were avenged on him, and he was punished for their crimes. This was the bitter cup of which Christ was to drink. And, oh! if we would see the heinous nature of sin, we must turn our eye to the garden, and there see what it cost the innocent; then to Calvary, to see the debt paid. This is Christ's baptism, to which he referred, when he said, "I have a baptism to be baptized with, and how am I straitened (shut up) until it be accomplished." Referring to that cup of sorrow which he drank to the very dregs.

You will remember, (for it is a memorable circumstance,) that when the mother of James and John came to ask that they might sit the one on Christ's right hand, and the other on his left, he answered by this pithy question, "Can ye drink of the cup that I shall drink of, and be baptized with the baptism that I shall be baptized with?" They replied; "We are able;" but they knew not to what they replied, for in this sense they could not drink of the cup. God's wrath would have sunk a guilty world to hell; yet they were, in another sense, to be baptized with this baptism, as he said, "Ye shall indeed be baptised with the baptism I am baptized with." And, virtually considering them, they were so, for he bore every elect vessel in his body when he suffered. They were all represented in him, yet he himself suffered the whole weight of the punishment, while they partook of the fruits. Christ was deluged in suffering. There was not a part of him, body or soul, but what agonized. He was as much over-

whelmed with the curse as the church would have endured had she been eternally damned! He descended into hell. Christ's sufferings were hell, and that was the punishment due to the church.

Now let us turn to Calvary: there the sword of justice was unsheathed; hell was opened with all its fury; the Father had withdrawn; stern justice frowned from the throne; the last mite must be paid; there was no gleam of consolation; midnight darkness prevailed from the sixth until the ninth hour, when Christ uttered that bitter lamentation, "Eloi, eloi, lama, sabachthani?" Oh! none but the Son of God could have borne the stroke! but, blessings on his name, he did bear it, and paid a just equivalent. He bore it unassisted; "His own arm brought salvation." The Father had withdrawn; the Son would not go back. It was for the very purpose of removing sin that he came. In the garden an angel appeared unto him, strengthening him; but here the whole vials of God's wrath were poured forth, and he was plunged into the same depth of suffering, enduring to the full extent God's vengeance, as the whole elect would have endured had Christ not died in their stead. "Vengeance is mine, saith the Lord!"

Then it is not so much Christ's corporeal sufferings which are here referred to as the vengeance that was poured upon his soul for sin; "He was made sin for us, (he) who knew no sin." Here Deity stooped to bear the curse; and was it not, think you, overwhelming? Hell gaping beneath; justice burning above. The broken law on one side, with a full demand; not one tittle of it could fail; the church involved on the other. Pause! and reflect for one moment on the situation of our Surety. What a sight of God, as a consuming fire! Here we see, more fully, the import of that scripture, "His own arm brought salvation unto him," a deliver-

ance from eternal death, "And his righteousness it sustained him." A perfect righteousness which he himself wrought out, and the only righteousness which could meet the demands of the law, when it said, "Pay me what thou owest." It is in this righteousness we stand complete, for, "we are complete in him." It was his own perfection that fulfilled every particle of the law; had there been the shadow of a flaw the whole would have been marred, and (with reverence I speak it) Christ could not have been perfect, neither could the church have been saved. The Holy Ghost beautifully expresses it in this emphatic language, "He put on righteousness as a breastplate," to protect the heart, the seat of life, and we are arrayed with it, "And a helmet of salvation upon his head:" we receive salvation from our Head. "And he put on the garments of vengeance for clothing." Oh! was it not vengeance? Yes, might and strength were his. "And he was clad with zeal, as a cloak." Yes, he had sworn, and his love was too strong for any sufferings to make him revoke. "I will redeem thee;" and that scripture must be fulfilled. "Tell her that her warfare is accomplished, that her iniquity is pardoned, and that she hath received at the Lord's hand double for all her sins." This was fully accomplished by Christ's bearing, as he did, "our sins in his own body on the tree." There he was immersed in the bitter gall. He stooped to death and the grave, that death might be destroyed, and immortality brought to life. The body yielded to the demands of justice, then emerged from the grave, and rose superior to all; it burst the bonds asunder and ascended with his church, who had died and risen with him, as it is expressed in Rom. vi. 6, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." Destroyed it was, for it was hung upon the cross; what for!

"That henceforth we should not serve sin." "For he that is dead is freed from sin;" freed from sin by the death of Christ; since he died unto sin once, we are also dead to sin, having died with him. We are dead with him, as it follows, "Now, if we be dead with Christ, we shall also live with him." Since all the elect died with him, they must of necessity live with him, knowing that their great High Priest, who was made after the power of an endless life, being raised from the dead, dieth no more. "I am he that liveth, and was dead, and behold I am alive for evermore." "For, in that he died, he died unto sin once." Once done, for ever done. "But in that he liveth, he liveth unto God." So we, "The life that we live is by the faith of the Son of God." "Likewise reckon ye yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." Then sin hath no more dominion over us, and our life is in him.

Mark the union that is kept up. In the preceding verses, baptism is spoken of in the most lively figures, and does not certainly mean water baptism, as some represent it, but faith's apprehension of Christ in his baptismal sufferings. We are partakers of his sufferings, and we indeed largely partake, since it was for us he suffered. We also were baptized into his death; we were in it; he died for us. Oh! how full the expression, "buried with him;" with him while in his baptismal sufferings, for his people were never separated from him.

By this baptism into death, (the death of the Lord Jesus Christ,) we die with him! so that like as Christ was raised from the dead by the glory of the Father, we also should walk in newness

of life; shewing thereby that we have risen with him, and that since our old man was crucified with him, we no longer live unto ourselves, but unto God. We can only have fellowship with Christ's sufferings as these things are entered into and received by faith.

In Philippians iii. 10, 13, we find these scriptures, which may be coupled with those in Rom. vi. :—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death." First, "That I may know Christ" more perfectly, have a more intimate acquaintance with him, feel the power of his resurrection in my soul; that, being quickened from dead works, I may rise above, and keep under the lusts of the flesh. Secondly, "That I may have fellowship with his sufferings;" have communion with, an entering into, and a partaking of their blessedness; realize my interest in them, see how I was one with him when he suffered, that he bore them in my room and stead, that they were put to my account, and considered the same as if I had suffered them, and that I am joint with him. Thus I have fellowship with his sufferings, realizing myself included in them. Thirdly, "Being made conformable unto his death," like unto his death; dying unto sin as he died for it. "If, by any means, I might attain" (arrive) to that glory while here for which I am apprehended of God, and desire to lay hold of, and taste of the powers of the world to come. The apostle knew that he was not perfect, nor had already attained; but he was pressing forward, and blessing God for the light already received. Let us follow his example.

(To be continued.)

Obituaries.

MR. W. JAMES,

Late of Hartley Row.

(Continued from page 51.)

After the resignation of our brother's

pastorate, he still continued to reside at Hartley Row, anxious to see what the Lord would do concerning him. He had several invitations to preach at other places, some of which he accepted; but nothing appeared perma-

ment. He could hear no voice say, "this is the spot in my vineyard where you are to work for a season;" and no effectual door being opened to him, he became much depressed in mind. He observed to a friend about this time, "I had hoped to have finished my course at Hartley Row, and to have had a lasting resting place there," referring to the grave yard belonging to the chapel; "but now I see I must leave it." But still he lingered, for he loved the spot and the people, whom he found he must leave behind. He came up to London, to consult the writer of these lines as to his position. "Brother C.," said he, "I feel in the midst of impenetrable darkness, as it regards providential things. I know not which way to take. I think the Lord has done with me as a minister, and I must do something to support myself and wife. I think of going into some way of business. What would you advise?" The writer confesses that he never felt more distressed at a brother's situation, or perplexed to know how to advise; the idea of a minister, after years of service, to be forced into secular employment, seemed distressing in the highest degree, all he could offer was, "Wait—God will appear;" and so he did, as the sequel proved. He had marked out the way, though we could not read it.

"With feeble light and half obscure,
Poor mortals they arrangements view,
Forgetting that the least is sure,
And the mysterious just and true."

The state of our brother's mind at this time will be best seen by presenting our readers with a few extracts from his letters. In a letter to his wife a few months before his death, he writes:—

"Dear E.—I am quite as well as usual. Bless the Lord for his mercies to me and you, for they are truly great and constant, as the day and hour. The Lord be with you still in all good things. You may safely trust his wisdom to manage all for the best for you, and for me too; and you may safely trust his goodness too, to provide what we shall need. And surely we have strong reasons to trust and praise the Lord, because of what he hath done for us in past days.

"Our God saith he will work in his own way and time, and by his own

means and instruments he will accomplish all his own pleasure, and supply all his people's needs. We must look for nothing but misery in ourselves, and in all other fallen creatures; if we expect any permanent good here we shall not find it; for all creature and creature things are but one general wreck, the substance of this fallen world is little else than a heap of ruins.

"But when we look at Jesus, we see in him all love—all life—all goodness—all solid and lasting comfort. God help us, dear wife, to be looking to him until we arrive in safety where he now reigns in glory. Accept my best desires for your present and spiritual peace, through the pardoning blood of the cross.

"Your's, &c.,
"W. JAMES."

In another he says,

"Dear E.—I write to you again, to tell you, it is, through mercy, well with me; the tender mercies of the Lord are great toward us, for our rebellious hearts are often rising against his sovereign will. O what a sink of evil is every heart in every bosom; but God's forgiving love is wonderful, and we hope for the day when we shall be freed from all sin and sorrow for ever.

"Nothing seems to open for me here at present, but surely the Lord will deliver us, and lead us by the right way, so when he hath tried us, we shall come forth as gold; the night will pass away, and the morning of the day of gladness and joy will arise. I sometimes feel the hope that after awhile we shall live and spend out some of our best and most pleasant days. Who can tell but the good hand of our covenant God may grant us this favour. If not, I trust we shall be led to say, all our trials and chastenings were just and right. And then, after all, there is victory over all our sins and sorrows, and heavenly glory at the end of our trying path. In the meanwhile the promise is, "My grace is sufficient for thee. The Lord be with thee."

Your's, &c.,
W. JAMES."

To a brother in the ministry he writes about the same time:—

"Dear Brother George,

"I am indebted to you an epistle, and I desire to owe you and your's

nothing save *love* in the Spirit, and that you know is an heavenly debt which we both owe, first to our ever-loving Lord, and in him to each other and all his household; and to feel, confess, and exemplify this divine affection is the richest and sweetest ingredient of true spiritual experience, and shews the fairest likeness of true saintship; such love I take to be the solid basis of all our acquaintance and fellowship in the gospel of peace from the first day of our meeting until now. But we hope by and by to drop the things of the flesh, and meet and commune on-holy ground; and what that rare union and communion will be, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

I am still at sea, and the winds are contrary; but there is a shore as well as good anchorage, whilst we are tossed upon the face of the deep the Lord may be near, when the night is most dark, and the storm most threatening, and the seamen most alarmed. This was the case, you know, with Paul the captive; and he who ruled the raging of the seas then, is the very God of the seas and the dry land now, the same God of Israel, and to Israel for ever. This is the chief prop of good hope in most imminent dangers and dreary deserts, a solid ground of confidence that can never fail. Things wear a gloomy aspect indeed: spiritual things are ebbing, the springs are low; what will be the end God knoweth; ruin seems to threaten, but our Lord is on his throne, and is Israel's "all in all" still; still this is a wonderful help to a trembling faith. Brother Gooding is here. I hope he will do at Hartley Row. Bless the fellow! I love him; he is one of the right sort; but I fear he is a little too fast. The Lord be with thee and all thine.

"Your's, &c.

"W. JAMES."

Thus while our brother was tossed on the stormy sea of doubt and vicissitude, he felt an holy confidence in the God of Israel. He indeed did not know which way to take, but God did; for he went before him, although he gave him no intimation of what that course should be, his doubts and perplexity increased down to the end of his earthly career. And although we

have no death bed scene to picture to our readers, we can see the state of his mind by the following quotations from two letters, written but a few days before his sudden decease; they are addressed to two dear young friends, whom he tenderly loved:—

"Dear M. and W.,

"I had written before this, but a somewhat perplexed heartlessness, with other hinderances, seemed to be in the way.

"But heartfelt intentions, though long silent and suppressed, are far better than a mass of heartless flattery; because the principal is good and remains, where the practice may be often cramped. When our own burdens press rather weighty, we can hardly find shoulder or time to aid our best neighbours or companions, even where sympathy and every awakened affection demand it. I remember the case of Paul's journey to Rome, that when the sea was most tempestuous, dangers and death most near, the night the most dark, and the ship's crew most alarmed, *salvation was then very nigh*; for when the sweet light of the morning arose, they saw they were nearly on the land. Such divine arrangements have frequently been illustrious in the trying affairs of human life to many of the chosen family of God,—and *why not to us!* Well, spiritual desire must apply for help, and patience must wait the time appointed, and the answer promised. However, I find it hard work at times to be still under all circumstances; I am much too prone to be looking out first, rather than looking up. My knowledge, will and creed stand pretty well on the ground of God's fixed intentions; but my affections too much resemble the shifting weather-cock, seldom at the true point—"God-ward," Christ-ward and heaven-ward; a fluctuating state of soul, touching eternal things, seems to drain almost dry the brooks of our present spiritual comforts. But the sun-flower will open and flourish again, when that all cheering luminary shines upon the dull and drooping plant; so the undiminishable fountain will in due time yield to heaven-born desire, a satisfying and delicious supply.

"But we can only *talk* of his goodness, our God can only *give*, and work it both in us and for us; it is very

clear we need it. May a spiritual sense of such need be granted, that we may aspire to the chief good of all, 'the salvation of our God.'

"To love spiritually the Saviour's glorious name, is simply to understand love in the saving office and redeeming work of our Lord Jesus Christ, who is the whole name of the Lord; and to love the wonderful name of the Lord is to run into it, as into a strong tower and be safe, though much endangered by the way, and often faint, fearful and miserable.

"Remember me with the great High Priest when you are favoured to commune with him; but only ask or entreat *wisdom*—dictate nothing—leave all in his powerful hands.

"May grace enable us in all things.

"Your's, dear M. and W.,

"W. JAMES."

A few days before his death, our brother had occasion to go to London on business for a friend; on this occasion he wrote him a letter, (most probably the last he ever wrote in this world,) which was cheerfully occupied about business; but he subjoined a sort of postscript, which at once shews his feelings and sentiments; he had evidently done with the things of sense and time.

"Dear Brother,

"Trade appears very bad in London * * * * *

"*How uncertain is our mortal life*; how cumbered we are with its concerns; how trifling are its pleasures and best profits, compared to the anxiety, travails of mind and labour of body we are compelled to endure. Surely, my brother, one grain of real religion is of more worth to us than a thousand worlds. We may say, yea, we *must* say, "Earth is a tiresome place indeed;" but Christ now, and heaven in the end, is the sweet earnest and endless fulness of an infinitely delightful rest. May that free grace be ours, with all the dear family of God for ever. With kind regards to brother Gooding,

"Your's, &c.,

"W. JAMES."

After our brother's return to Hartley Row, his concern and anxiety for the future continued. Brother Gooding

had come to Hartley Row, and his ministry was blessed, and our brother found he must leave.

On the 29th of November, he had been employed in disposing and packing of his goods, with a view of coming to London. In the midst of his employments abruptly said to his wife,—“My dear, I cannot even now see our way clear to London.” His wife expostulated with him, reminding him the house was let, and the goods packed,—and where else were they to go? But his impressions were right, he was not bound to the metropolis of England, but to the metropolis of heaven. For in the evening of the same day he had occasion to go into the garden; he had not been there but a few moments, when some friend wanted him; his wife opened the door and called him, she was answered by a deep stifled groan—“it was his last.” He had fallen down in the path-way, and his spirit had fled to God, and all his anxious cares for the future swallowed up in the permanent bliss of heaven.

“One gentle sigh each fetter breaks,
We scarce can say, ‘they’re gone,’
Before the willing spirit takes
Her mansion near the throne.”

Thus our brother's career was ended, and instead of toiling any longer in the vineyard of time, he was at once called to the paradise of eternity, to feast for ever off the tree of life, and to slake his anxious thirst at the river of the water of clear, unsullied bliss.

William James was not a perfect character. We should be very sorry to commit ourselves by setting him forth as such. But he was a warm lover of the truth of God, and an unflinching advocate of the sentiments set forth and maintained in the pages of this Magazine. He was sincere and constant in his friendships, and generous to a fault. But he is gone, and while there are many living who can testify to the integrity of his character, he has got beyond the malice of those who would blast it. No longer will he agonize beneath the biting venom of slander, and in vain shall the finger of scorn be pointed at him.

Now they may fight, and rage, and rave,
He will perceive their noise no more;
Than we can hear a falling leaf,
While rattling thunders round us roar.

Hemerton. D. C.

MR. JOHN SAUNDERS,

Baptist Minister, Hadleigh Heath.

The value of a true man of God is constituted by the constancy in which he walks blamelessly out the precepts, commands, and ordinances of the Most High God. Such was John Saunders for a long, *unusually* long series of years, during which he was enabled, by grace, to sing of the goodness and mercy of a sovereign and ever-mindful God. Convinced at an early age of the knowledge of the truth, of the awful results of sin, and his unprepared state if called to the bar of God, under a heavy affliction, during which he formed the resolution (if spared to recover) of immediately endeavouring to procure a religion by *works*. For this purpose he attended church regularly, said its prayers earnestly, and believed its doctrines fully; yet his soul still remained in bondage. After being permitted to be in this dearth of soul for some little while, the Lord mercifully delivered him. After all his *endeavourings* he could say,

"There's not a blot will stir a jot
For all that I could do;
There was no hope in fuller's soap.
Though I put nitre too."

The Lord mercifully led him to hear that excellent man of God, the late Mr. Trivet, of Langham, in Essex, by whom he was favoured to be baptized, at the early age of eighteen. Here he enjoyed a freedom of soul which was a happy contrast to his former miserable state.

In those days of Christianity meetings were held at which each member belonging to this little church of God was expected in his turn to give his thoughts upon a passage of scripture; at length it came to friend Saunders's *turn*; with fear and trembling he arose, gave his honest thoughts, then sat down. A good old man of God, long since numbered with the righteous dead, arose and gave his thoughts, which entirely contradicted what our departed friend had just delivered; this made friend Saunders with much more carefulness deliver his thoughts for the future. With gratefulness did he remember this kindness of the good old man, till he bid an everlasting adieu to fluctuating time and scenes.

It was however soon discovered by many worshippers at this little hill of

Zion, that our friend, (now no more in this world,) had an ability to speak in the name of the Lord, consequently a few friends at Bergholt, inconveniently situated from Langham Meeting House, determined to invite him to minister unto them the word of life; this invitation he accepted, though he never consented to become their settled pastor. Here he continued some years, preaching in the neighbouring dark villages, the Lord working with him. God blessed him, saints were built up, and many, many persecutors were brought to acknowledge the only true God. The Lord in his own time was pleased to direct him into the dark village of Hadleigh, and its surrounding neighbourhood. Near Stoke he had a house licensed to preach in; here many souls were comforted, and many sinners of the darkest dye converted.

"Cheer'd by an earnest so divine"

He continued, though stones, missiles, and other formidable instruments of destruction were continually hurled at him by the enemies of the cross whilst he was engaged in preaching the everlasting gospel. After a while our deceased friend was enabled to bless God for bringing him into this strange land; he was enabled to see,

"God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

A little church being formed, they obtained a small place of worship, on Hadleigh Heath, where the gospel has been preached in its purity, (would to God I could say so of surrounding villages,) God's ordinances observed, many thieves brought to a sense of their sin, and many souls built up, whilst the dark villages around has been morally and socially improved through our deceased friend's instrumentality, for, till he entered the village, gross darkness, much persecution, and incessant pillage was carried on to an outrageous extent. Here he remained till the day of his death.

Having brought up a large family in the fear of the Lord, at the advanced age of eighty years he retired from business, and removed from the village of Langham to close by Hadleigh Heath. Up to this time he ministered in holy things unto this poor people free of expence. When this took

place they endeavoured, as the Lord should help them, to raise a small sum for him, which, with the help of *very, very many* kind friends in town and country, he was comfortably provided for, in regard to the necessities of this life. The last six months of his up-hill pilgrimage here below he was enabled with his bodily strength, and the Lord's help, constantly to preach to his people. His strength then began to fail, though still he occasionally sat in his pulpit to declare the wonders of his Lord's goodness, love, and mercy. His friends, during the last two months, however, perceived that that spirit which had been so long imbued with a great degree of knowledge, and lofty conceptions of the love of Jehovah, that had so long preached a Christ and him crucified, that he who had so long walked out what he preached, that that spirit who delighted to tell of the glories of a covenant God, must waft its way back to its adorable Creator.

His last hours were painful to bear—his sufferings being very great; but there was not a murmur, though many a groan; no rejoicings, though a strong, unshaken confidence in him on whom he had so long depended. At last his happy spirit (longing to be gone) bid farewell, without a sigh or groan, to all terrestrial scenes, after having been a faithful minister, and a devoted servant of Christ's cause upwards of seventy years.

"His woes their period have found,
They cannot now enslave;
Nor come where endless joys abound,
Nor haunt his happy soul beyond
The limits of the grave."

"O may we, too, maintain our ground,
From faith to faith go on;
At the last day in Christ be found,
And join the circles that surround
His everlasting throne."

As a minister he was not a great one, but what is far preferable, he was a practical one, and lived out what he preached. His soul in the pulpit was enwrapped in pleasure, and gave expression to sublime thoughts; when discoursing on the redemption of the cross, no lightness; firm, yet cheerful; steady, yet animating.

As a christian, truly might we call him a *model* christian. Liberal in his heart, earnest in his desires, frequent in prayer; he was a lover of prayer and prayer meetings, a lover of God's ordinances, a lover of his house; for whom he could not preach, you always saw John Saunders there. A lover of

God's servants, truly was he devoted to their cause and interests. But above all, he was a lover of his God. He esteemed and *knew well* the privileges of prayer and supplication. And many still remain as witnesses that he was a bold champion for "the truth as it is in Jesus," cost him what it might—the loss of friends, of pecuniary means, and of many other earthly advantages,—he still kept firm and steadfast, from first to last, in "the faith once delivered to the saints." Many of his dear friends in the ministry went before him, whom he little thought he should outlive, a *Stevens*, an *Upton*, a *Keeble*, and many others he saw go home before he was called hence. The Lord's ways are not our ways, nor his thoughts our thoughts.

Thus died good old John Saunders, on the 6th of January, 1848, aged ninety-one, a man of estimable qualities, though not without faults.

According to his desire, he was buried in the graveyard adjoining Langham Meeting House, on the 13th, where God had first revealed his face in his early days. He was followed by a large number of individuals, consisting of his aged widow, now eighty-six years old, his bereaved family and church, together with many of his congregation. Mr. Peachey, the minister of Langham Meeting House, delivered a very suitable address over the corpse, and on Lord's day afternoon, the 23rd of the same month, his *very highly esteemed* friend, Mr. Cooper, of Watisham preached the funeral sermon to his bereaved church and family, from the words of the apostle Paul, chosen by the deceased, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am the chief." It was a weighty and encouraging discourse, the Lord indeed was there, the place was crowded to excess, many persons being unable to obtain entrance.

The village has lost a great friend, whilst the church's loss is great indeed; the under shepherd is gone, no more will he there rehearse the goodness of the Lord, no more tell of the glories of the Lamb. His work was done, Lord, resign us to thy will; Lord, raise up other under shepherds to feed the flock of Christ.

So prays, christian pilgrim.

Your's in Christ Jesus,

Valley of Achor.

IVAN.

Varieties.

THE NIGHT.

1. The night of unregeneracy. This was very dark, not a mere resemblance of, but darkness itself; the blackness of midnight. We loved this darkness; our notions and deeds were in unison with it—wore the darkness of ignorance, prejudice, and guilt; Satan, the prince of darkness triumphed, and we were groping our way to hell. But we rejoice to add, the darkness is past, the true light now shines: the light that shows our sinfulness, that leads to Jesus.

2. The night of trouble. In this night often the clouds are thick, the darkness intense, so that the friendly moon and stars are not able to cheer us; we must use prayer, and wait for the rising sun.

"Prayer makes the darkened clouds withdraw."

Let us not forget that wisdom and love appoints and measures this night; that love supports, and wisdom instructs therein.

"His love in time past forbids me to think
He'll leave me at last in trouble to sink."

And "whoso is wise, and will observe these things, even he shall understand the loving-kindness of the Lord."

3. The night of spiritual desertion. This is a trying night, it causes grief, yet it tends to good; to a solemn searching of hearts, to a looking again to him who shines forth, and giveth songs in the night. He may still withhold the light of his countenance, but sends forth the voice of his promise—the precursor of his return. Soon will he turn thy night to day, thy darkness to light, thy sorrow to joy. "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

4. The night of death. We fear this night; yet, why should we? Jesus promises victory. It may look dark at a distance, but the gospel lamp illumines

it; Jesus's presence dispels its gloomy shades, and it tends to a day without a night—an eternal day.

"Fast as ye bring the night of death
Ye bring eternal day."

Fear not, believer, to enter on this night, for Jesus will be thy light and thy salvation. "The Lord will be unto thee an everlasting light, and thy God thy glory."

R....

W. A.

THE DAWN.

1. The dawn of spiritual light. "The Day-spring from on high hath visited us;" the Comforter, by the gospel, illumined our minds with kind and quickening rays. It shines not on all, it is sovereign in its visits. It is not our merit, but the divine mercy that it shines on us. It has dawned gradually, yet effectually. We may not be able to tell the precise time of its visit, but that it has visited is plain—plain from the discoveries made of the guilt and danger, of the remedy and refuge.

2. The dawn of deliverance. In the day of trouble the believer is privileged with a resort, Psalm lxxi, 3; the still small voice dings "hope thou in God," and, also declares, "God shall help, and that right early"—at the morning's dawn. Hope has an eye to pierce through the cloud of trouble, and by the help of the promise describes brightness at a distance. What is it? the Father's smiling countenance.

"Behind a frowning providence
He hides a smiling face."

3. The dawn of spiritual manifestation. The believer, in enumerating the several trying things occasioning his tears, says, "and Jesus hides his face." Does he cease to love then? no; thus he tries us; it does not harm, but benefits us as we prize his presence more; for it is his presence that now

makes our happy day, as well as our bright eternity.

"In darkest shades, if he appear,
My dawning is begun ;
He is my soul's bright morning star,
And he, my rising sun."

4. The dawn of glory. Glory is a bright word, and directs to a bright world. A message from glory has reached us, the Prince of glory has visited us, the hope of glory lives within us, and glory itself is ours ; ours in reversion ; for the Comforter has blest us with the earnest, and the earnest is the certainty of possession. With the dawn we are now cheered, and in its full orb'd glories we shall finally and for ever triumph. The dawn of glory is Jesus smiling on us :—

"He shews his heart is mine,
And whispers I am his."

These make happy—are the love tokens—

"The young dawn of heaven below."

R. W. A.

SOME GLEANINGS

From Sermons preached by the late much esteemed and greatly lamented John Stevens.

1. The Epistle to the Hebrews is a golden key to unlock the Mosaic cabinet. It is a bright sun, shining in the face of Moses, and throws an extraordinary light upon the ceremonial law.

2. A lie is a false sign, hung out at the door of the lips.

3. The faults and failings of the saints, as noted in the holy scriptures, are not set down as landmarks for us to aim at approaching, but as a sea buoy to warn us off the dangerous rocks and quicksands upon which the ancient saints struck and foundered.

4. Hope is the midnight nurse in the town of Mansoul. So I call it, because she is always awake, even when the other graces of the Holy Spirit are all asleep.

5. The sense called taste is in nature as it is in grace, or in spiritual things. It sits in the entrance gate to introduce all that enters to the will and affections.

6. Truth well understood is liberty secured. He that hath God's truth, and conscience on his side, has nothing to fear.

7. It is well when we do nothing which we cannot consistently ask God's blessing upon, and when we go no where but where we can consistently expect God to go with us.

8. The work or operations of the Holy Trinity in the economy of man's redemption, may be considered of in a figure : suppose an over-flowing spring giving rise to an ever-flowing river, the gravity of whose waters works upon the cog wheels of a mill below, and thereby sets all the works of the mill in motion. In the spring we see the Father's everlasting love, and in the river the Son's redeeming work and blood, and in the gravity or effects of the water, we see the Holy Spirit's power operating upon the will and affections of the regenerated sinner's soul.

Intelligence.

Mr. W. Carpenter, late of Mitchel Street, St. Luke's, having accepted a twelvemonth's call over the church meeting for worship in the Old Baptist Meeting House, Dunstable, commences his ministerial labours the first Sabbath in March, (D. V.)

January 25th, a Tea Meeting was held at Mount Zion Chapel, Dorset Square, being the ninth Annual Meet-

ing of the Infants' Friends Society. Mr. J. Foreman in the chair. Messrs. Wyard, Bonner, Milner, Curtis, Wella, Moyl and Thornley, took part in advocating the claims of the society.

The report stated that one hundred and eleven poor women had been benefited by the kindness of the friends, thereby carrying out the apostolic injunction, "Do good to all men, especially to the household of faith."

Notice of Books.

A Tract on Submission: to the Will of God, being the Substance of a Sermon BY MR. G. WYARD, delivered at Soho Chapel, Oxford Street, on Sabbath Morning, January 4th, 1846. Published by request.

A plain and simple discourse on divine sovereignty and gracious submission.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

APRIL, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

NOTES OF A SERMON BY THE LATE MR. STEVENS.

"Being rooted and grounded in love," Ephesians iii. 17.

These words form part of one of the most copious prayers that was ever offered up to the Most High. The apostle was seeking in the name of the great High Priest for strength in the inner man, through the Spirit, and especially wished these saints that Christ dwell in their hearts by faith, that they might be "rooted and grounded in love." These words are figurative, they express the same sentiments under two different ideas—that of a basis of a building, and a plant well rooted: it expresses a people stationed, fixed, constant, privileged, grounded, rooted. The grand subject is love. Some would be disposed to say, it is the love of God towards the church; others, that it is the church's love towards the Lord; while others think it refers to the church's love in herself to her individual members. These may all be included, for where God hath loved any, there will always be an effect produced, in a return of love for him:—"We love him because he first loved us." Grace knits the gracious to the source of all favour; but it seems to me that the love of Jehovah towards his church in Christ is principally intended here. The church is grounded in the love of God, and is made acquainted with it alone by revelation; for if God himself had not told the tale we should never have conceived of it, nor, indeed, desired to know anything about it, for the language of our degenerate hearts was, "Depart from us, we desire not the knowledge of thy words." The question

naturally arising here is, of what is the love of God a ground work? The church is bottomed in this love; this is the basis on which stands that noble structure, which shall remain a temple for the Lord our God, when all other edifices are done away, a monument of amazing goodness. This work of God deserves the christian's contemplation; and when God would point you to the source of all, he says, "Yes, 'I have loved you with an everlasting love.'"

"Herein is love," says John, not that "we loved God, but that he loved us." While, then, we find that he hath so loved us as to give his best gift, even his only begotten Son, we ask, what is meant by being grounded in this love. The love of God is his divine will, or sovereign determination to do his people good with infinite delight; to glorify his attributes in the elevation of them to that state of glory and blessedness he has prepared for them; where himself shall be the centre of their glory and transport for ever, so that it will be happiness to come, happiness advancing throughout eternity. We find this love is the fundamental ground of salvation, for it is founded in it; but this is not without a chain of connecting truth. The foundation of a grace union is found here in the hanging together of two different natures in the Son of God. This must have arisen from causality, for humanity in him is no mere self-existent than in us; it is an effect therefore. He is called the Son of Jehovah's love, the Son of the Father in truth and love. Nothing but grace and sovereign favour can account for the constitution of the person of our Lord; nothing but the love of God to man's nature. So glorious is he in his complex person that there are no titles too magnificent for him to wear, no honours held back, or which he can resign. The mighty God, the everlasting Father, God over all, blessed for ever; the Lord who laid the foundations of the earth; the Word that was with God. When we have divinity and humanity united in the person of Christ we want no more. We have, then, one able to people the heavens, to shut the gates of hell against his ransomed church, to snatch his darling from the power of the dog, to conduct his people safe to their heavenly rest; one able to maintain the rights of God, while he brought salvation to man; weak enough to suffer and die, but strong enough to conquer death and hell, and open a way for his church to ascend to heaven after him. This is the foundation stone laid in Zion; and if this foundation be destroyed, what can the righteous do?

The Lord be praised, not all our blunders and mistakes about his truth can alter its reality. The person of Christ is the foundation of all his offices; and his love flows out to us through his offices. Peter

calls him a living stone, disallowed indeed of men, but chosen of God and precious. Here, then, appears to be the peculiar basis of the church, in the relative character of the Son of God, which leads to observe, that the love of God is the basis and foundation of the inseparable union of all the church of God with Christ. It is a oneness bottomed in boundless good pleasure. "Thou hast loved them as thou hast loved me." "As the Father hath loved me, so have I loved you." The love of the Father towards the Son is the foundation; this love runs down to us through the cross, but is above it in the provision of one who should die on it. It is love that joins together the whole family of God; the church is grounded in it in Christ her Lord. Built thus in love everlasting, we have a firm standing, for till he forget his first beloved, he must remember the whole family of his love. We here see also the foundation for the covenant of our redemption. For what was the basis of that holy contract? Not the death of Christ, that was included in it, but was not the basis of it. The highest interest the church has is in the love of God. Her being loved, being adopted, being taken into love union did not prevent her fall, but prevented her from remaining under it. God could and did suffer the object of his love to go hence, but not so as never to come back; to come under the curse, but never to suffer it; to fall, so as to become children of wrath, even as others, but never to endure that wrath. Out of love's great interest the person of our Lord was called forth, and a covenant agreement entered into between the Father and the Son; for, the church being loved, must not be left or lost; being adopted, must be recovered; equity would not resign its demands, therefore, in the person of our Mediator the affair was settled. Here grace all victorious reigns, grace which shall congregate the whole family together at last around their Father's throne, to give him thanks as the author of their bliss for ever. If we be grounded in this love, it will be by having our minds directed to it, as the cause of our spiritual deliverance; for we here trace salvation up to the highest point. There is nothing more ancient than this love; it has no cause, being itself the cause of all; but may be summed up in the self love of God. "God is love," and will bring his people to know and enjoy it. The redemption of the church, then, was provided for in that holy contract; satisfaction was demanded, the Son of God stood the representative of his people, whose faults were called forward and placed to the account of this contracting bondman, transferred to him in covenant, and found on him when he appeared to put away sin by the sacrifice of himself; but in all this we are it was love's

vast influence that moved the whole ; it was this tied him fast to the work, it was this bound him fast to the cross, nails were used ; hell united with earth in the engagement, but all would have been but as a puff of wind to him had there been no other bonds than what they used. It was the twisted cord of triune love that held him fast ; it was because he was after love's redeeming work. This then is the ground work on which the church is founded, the love of God opening in the covenant of our redemption, executed in our covenant 'day'sman', who appeared the surety of a better testament, to compensate the injury done ; thus happily laying a ground work, which can never be displaced or mislaid, for other foundation can no man lay than that which is laid, which is Jesus Christ ; the moving cause in redemption work is the love of God ; the meritorious cause is the blood shedding of our Lord ; the efficient cause is the Holy Ghost's work, and the instrumental cause is the gospel of God's grace. We observe also, that the love of God is the ground work of interest in all spiritual blessings : there is not one favour that we cannot trace from it. He that goes to Calvary and expects to find the cause of all his blessings there, does but meet a current running from a higher fountain. There is a cause that gave that cause. Jesus did not die that God might love us or adopt us. These are benefits above his redemption. It is the love of God that is the well head : here we find the spring that feeds every current : for as before said there is nothing more ancient, more exalted, greater or more commanding in its operations. It was love that fixed the choice, that numbered the persons ; it was love moved wisdom to contract for our redemption, and engaged omnipotence to make the applications of it. Love is the reigning principle in God enthroned, and in those who surround his footstool. Love in the Father runs to the family through the blood of the cross, falling with its all powerful influence on millions of praise-singing worshippers, who rejoice in singing the sacred song, "To him that loved us and washed us from our sins in his own blood, to him be glory." Here is love above washing, coming out to cleanse from all sin through the atoning blood of our Lord. Here we have our ground both in a passive sense, as God's will and choice built our interests in his own love before the world began, and in an active sense by a spiritual knowledge of it, by discovering the nature of it, believing the sentiment respecting it, being made acquainted with it, if it be love everflowing, outflowing, overflowing, and we be founded in the knowledge of it, we shall have some conceptions of its antiquity, immutability, omnipotence, and the uniting power it has. If God has loved you like himself, and has made you acquainted with it,

you will find it love that may be trusted. As the Holy Spirit lets it down into the heart, it kindles a disposition to venture all on the sacred foundation. Thus we are grounded in it by the knowledge of it, being brought to treat it as a basis, and place our dependence alone on it, under the openings of it in the gospel. When brought to this point we shall place no dependence on ourselves, we shall pray on the immutability of this love, we shall depend on its reigning influence, and take our support from it, we shall make use of it against all the suggestions of the enemy, never doubting the faithfulness of our God, but shall expect all on the ground of his loving-kindness. The other idea in the text is that of a plant well rooted. The earth holds the root, and the root holds the earth, so that there is a mutual cleaving. We are thus planted in the love of God, as a tree by the rivers of waters, when it is brought into our minds as electing love, adopting love, redeeming love, justifying love, converting love, contenting love, establishing love, preserving and conducting love, we may be said to be rooted in it. The christian mind is satisfied with its principles, it desires not a better Christ, and though the believer often prays for more strength, he never wishes the source of his righteousness and strength to improve. He is satisfied with God's love, and is rooted in the believing knowledge thereof. He walks in the light of the Sun of Righteousness, and knows that there are no beams so warming, so enlightening. The Lord grant us to know more of his love that we may see it in all that he does, and believe that nothing but love moves his heart or his hand, for his loving-kindness changeth not. Amen.

Reported by Miss Warren

SUPERNATURAL, OR, ABOVE-NATURE RELIGION.

We like supernatural religion say many would-be-thought very deep and experimental christians in the present day, who can only hear one or two men of a class who embody in themselves every thing that is perfect according to their ideas: well, let us enquire what is implied in the epithet in a gospel sense. I suppose by the term supernatural, we are to understand that which is *above nature*, for, this is the literal meaning of the word; keeping this in view, let us enquire what is above nature. 1st. Internally or experimentally. 2nd. Externally or practically.

1st. Internally or experimentally. "Wherefore I abhor myself and repent in dust and ashes," Job iv. 26. "I wait on the Lord; my soul doth wait, and in his word do I hope," Psalm cxxx. 5.

"God forbid that I should glory, save in the cross of our Lord

Jesus Christ, by whom the world is crucified unto me and I unto the world; Gal. v. 14. I can do all things through Christ who strengtheneth me" Phil. iv. 13.

"Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth to those things which are before; I press towards the mark for the prize of the high calling of God in Christ Jesus" Phil. iii. 12, 13, 14. "The just shall live by faith." "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord and stay upon his God." "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labour of the olive shall fail, and the field shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation." Here we have, 1st. Self-aborrence and repentance. 2nd. A waiting on the Lord and hoping in his word. 3rd. A glorying in Christ and a doing all things in his strength. 4th. Progress in the divine life and a pressing towards the prize. 5th. A declaration that the just or godly shall live by faith. 6th. An exhortation to trust in the Lord in darkness. 7th. A rejoicing in the Lord in adversity, and in the midst of trying dispensations. Now these seven passages it is thought may be taken as a fair definition of internal, experimental, supernatural, above-nature religion, as set forth by the prophets and apostles in holy writ. 2nd. Supernatural religion, external, or practical. "Be not overcome with evil, but overcome evil with good," Rom. xii. 19. For all the law is fulfilled in one word, even this, "thou shalt love thy neighbour as thyself." Gal. v. 14. "Judge not that ye be not judged." Ye have heard that it hath been said, "thou shalt love thy neighbour and hate thine enemy." But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise upon the evil and good, and sendeth rain upon the just and unjust."

"Wherefore lay apart all filthiness and superfluity of naughtiness; and receive with meekness the engrafted word which is able to save your souls."

"Finally, brethren, whatsoever things are true, whatsoever things

are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace be with you, Phil. iv. 8, 9.

Here, then, we have supernatural religion, experimental, and practical. How far it agrees with that which in many instances is contended for under that name in the present day let those who love the whole truth judge. Those who preach thus would doubtless be called by many "letter men," but well would it be for Zion if all her children were thus *letter* children, and could thus say with David, "I have stuck unto thy testimonies, behold I have longed after thy precepts. Thou hast commanded us to keep thy precepts diligently. O that my ways were directed to keep thy statutes! then shall I not be ashamed when I have respect unto *all* thy commandments." Here we have the prayer of a man after God's own heart, and if to preach the precepts as they are found in the word of God upon gospel premises, constitutes "letter preaching," then we must term David's prayer letter praying, for it runs mostly upon precepts, and is expressive of the longing of his soul for an influential and practical conformity to the commands of his heavenly Father in heart, lip, and life. "But who can act up to the letter of truth?" will it not be more profitable to enquire if this is our aim? if it is, we shall not want Christ's yoke to be made lighter, nor quarrel with his servants for preaching the truth as *it is*. If you really love "supernatural religion," you will aim after that which is *above nature*, though you feel yourself to be but the least of saints, the vilest of the vile; yea, a poor crawling worm upon a dunghill. You will wish to know the worst and not the best of yourself, nor think him your enemy, who smites your conscience. Like David, you will cry, "let my heart be sound in thy precepts, that I be not ashamed."

W. P. B.

Spiritual Things Illustrated by Outward Objects.

THE LAST OF THE SERIES.
THE MYSTERY FINISHED.

"At the time appointed shall the end be." Daniel viii. 19.

(Continued from page 62.)

Kingdoms have ceased upon earth; for there are none to reign

over. Monarchy and Republicanism, having each betrayed their trust and left more than a suspicion, that pride lies at the foundation of all human power, resign the long disputed question of precedence; and retire, amidst the diminished shadows of abolished

distinctions. No more shall political contention set friend against friend, and brother against brother; nor the excitement of party tempt the christian from his hal-
lowed quietude, to swell the public din of corruption and ambition. No more shall the enlightened statesman suit his measures to the times; nor the placeman sue for patronage. No long debates shall again disappoint the expectations of the waiting petitioner; but the kingdoms of this world shall become the kingdoms of our God and of his Christ, and he shall reign for ever and ever.

For God hath spoken: "The lofty looks of man shall be brought down, and the haughtiness of man shall be brought low, and the Lord alone shall be exalted in that day."

The lover and the friend are gone; social ties are broken; and the links that conjoined humanity disrupted, by a universal divorce. Beauty has become food for worms; and comeliness is turned into corruption. The grave has become the general landlord of mankind; and holds a ground-lease of the soil, until the second resurrection. The sighs of poverty, and the cries of the oppressed, ask not pity from those, to whom they may say, "Art thou also become as one of us?" The parent no longer lays up his gold for his offspring; while he scarcely allows the dogs of the poor man's cabin, to lick up the crumbs that fall from his children's table. No more shall moral merit sigh over its inspired rights; or inflated profession triumph over the claims of modesty. The seldier has met a foe more grim

than the bloody sword of war; and will now see false honour and glory shamed, at the stripping-room of eternity.

For thus saith the Lord God: "The heart of the sons of men is full of evil, and madness is in their heart while they live; and after that, they go to the dead."

The world of sin, having run out the full length of its expenditure, has become bankrupt, and can gain no longer credit. No more shall the drunkard drown his conscience in the juice of the vine; or see, with sottish apathy, his wife's and children's bread melt away in the fermenting bowl. No more shall the liar stamp his attestations with the pretended seal of truth; nor the adulterer and the fornicator turn the bolt of virtue's sacred lock, with the skeleton key of lust. No more shall the fraudulent make appropriation of his neighbour's goods; or levy tribute on the misplaced confidence of his bosom friend. The tyrant and the avaricious master shall no more grind the face of the poor; nor force unnatural sweat from double labour. Deceit lies bare; as the heart hath rotted that encased the speckled viper. The mountain and the hill have fled out of their place, and matter, vitrified by fire, is too transparent to conceal the disembodied soul.

For hear the word of the Lord: "He shall burn up the chaff with unquenchable fire."

No more shall the philosopher, the moralist, and the socialist, attempt to substitute carnal reason in place of the word of God: and boast their ability to bring back the golden age of mankind, by lessons of carnal wisdom. No

more shall the persecutor put the christian to the blush, by his profane ribaldry ; nor seek to crush the profession of the faith of Jesus, by imprisonment, or intimidation. The silver trumpet of the gospel shall sound no more the news of peace on earth ; good will toward men. Its work all done in the field, it is now laid in the heavenly armoury ; among the spoils and trophies of the triumphs of the cross. Prayer disperses, as a thin mist, in the sunshine of praise ; and faith, having laid her hand upon the promised crown, melts into open vision, and stands in wonder at the dazzling blaze of heaven, brighter than the lightning, and purer than the driven snow. "The accepted time, and the day of salvation," made known by the means of grace, and the preached word, have completed their labours of love. The flame goes out, in the seven golden candlesticks. No more on boards and broken pieces of the ship of providence, shall God's people escape safe to land. Providence and grace, having carried up the last elect vessel to the gates of the new Jerusalem, and thus finished their pilgrimage on earth, retire back into the focus of divine love, from whence they had emanated. Salvation shuts up the pearly gates of heaven, and turns the key on the "finished mystery," Rev. x. 7. Alas, poor sinner ! thou hast retired with thy crimes and thy conscience. Awful companionship ! thou hast lost both worlds ; and proved the truth of the word of God, by becoming a burning witness to its condemnation.

For hear the word of the Lord :
 "The wicked shall be turned into

hell, and all the nations that forget God."

But let us look within the gates of the heavenly city. Lo, here, the day-star hath arisen on the heirs of glory. The rich and the poor have changed places ; and thrones are set for new occupants. The despised children of Zion receive the recognition of royal kindred ; and enter their Father's kingdom, arrayed in the purple and white of blood and righteousness. Old age, having sown the seed of faith in the blood of Jesus, reaps the harvest of angelic youth and beauty. Deformity and disease find here no weak sinners, nor polluted fluids, where life and pain may plant the fulcrum of contention. Matter, having passed through the chymical fire of the resurrection, rises a spiritual body, meet for the inheritance of the saints in light. Joy prepares crowns and harps for the heavenly orchestra ; and the triumphs of wisdom, sanctification, and redemption, swell the full bars of the heavenly chorus ; the song of Moses and the Lamb. Time passes away from the face of eternity ; as an atom carried off, by friction, from a towering mountain, that displays no diminution. Futurity unfolds the mystery of abstract continuance ; and sets the rolling globe of glory in circling motion round the Sun of Righteousness. No tongue of praise falters with weariness ; no eye of delight cowers at the lustre of the great white throne. The full family of the redeemed, gathered home from the four winds, meet on the banks of Canaan's crystal river, and keep the feast of Easter, to their risen Lord.

For thus saith the first and the last : "God shall wipe away tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

Thus cometh the end, when all these things shall be fulfilled; but the time is not yet. But it will surely come; it will not tarry. Happy he who waiteth for it. Hapless he for whom it waits! and upon whom it shall come, as

a snare, to catch the feet of the unwary. How important to remember, that the end of time is the beginning of eternity. The world consider this a mere truism, that needs no enforcement; but the careless sleep; and "precept upon precept" becomes the perseverance of truth, to awaken the attention of the ungodly sinner.

What saith the scripture! "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

FRATER IN FIDE.

Exposition.

"HE SHALL BE GREAT,"
Luke i. 32.

There have been many great men since the world has had a beginning; but all great men have not been good men, neither have all good men been great men. Adam was a great man, and when he came out of his Maker's hands, he was good in the strictest sense of the word; for it was morally impossible that God should make any thing but what was good. He was great as the progenitor of the human family; great in being favoured to talk with God face to face, as a man talketh with his friend. He was also great in being "the figure of him that was to come;" but Adam was not infallibly great, for when tempted to disobey the commands of God, he discovered his weak points; fell from his state of innocence; became a sinner, and thereby involved all his posterity in ruin and misery. Noah, the patriarchs, and the prophets were great men, but not infallibly so, for by nature

they were great sinners, which manifested itself on all occasions, when left to their own strength, and when unrestrained by the grace of God; for they fell into sin, and had it not been for the promise made to Adam after he fell, that "the seed of the woman should bruise the serpent's head," they must have perished eternally. "But God who is rich in mercy, for the great love wherewith he hath loved us, even when we were dead in sins hath quickened us together with Christ." All these looked forward to the time when "He should come whose right it was to reign," of whom they prophesied; and they all concurred in the language spoken by the angel to Mary, "He shall be great," it is not said he shall be called great, otherwise we might infer, he was only called so, and was not in reality great, but the words speak in the positive, "He shall be great." It behoves us then to enquire, how he was great!

1st. He was great as the

eternal God. "The word was with God, and the word was God," not as a created God, or a God by sufferance; but truly and properly God, dwelling in his own eternity, happy in the love he had with the Father. He was great in the antiquity of his person, as the beginning of the creation of God. His divinity had no beginning, and will never have an end; his existence is underived and not like ours, dependent on another; as God he is unchangeable in his being, holiness and goodness, worthy of our highest esteem and confidence; if Christ was not the eternal God, it would be a gross act of idolatry to worship him; for christianity was to do away with idolatry; and it is said of Jesus, 'Let all the angels of God worship him.' He was great in the glory he had before all worlds as one in the Godhead, knowing the mind and will of Jehovah; great in the knowledge he possessed, looking forward and viewing all things as subservient to his own great purpose, having not only the will, but possessing also the power to perform all his pleasure. But he was not only great as the eternal God, but,

2nd. He was great in the wisdom he manifested in the creation; and here is a subject too deep for our finite minds fully to comprehend; all the works of creation speak forth the glory and the wisdom of their great author; every leaf and every blade of grass, contain so much beauty and wisdom in it, that we are at once struck with the idea that some wise being must have formed it. Why was the sky made blue? or the grass green? but to shew the foresight and wisdom of the

eternal God, in forming objects, at which we are constantly looking, of such colours that will not weary our eyes in beholding. What wisdom is displayed in the revolution of the seasons, they all come round in their proper order; spring follows winter, and summer, spring; verifying the promise made by God, Gen. viii. 22, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." But when we look at the creature man, what wisdom, skill and design are here seen: the eye for seeing, which, although so small an object, what a vast circumference does it grasp: and what a wonderful piece of mechanism is the ear; well might the Psalmist exclaim "We are fearfully and wonderfully made." All nature; the hills and vales, the sea and the dry land, every thing, whether animate or inanimate, reflect the great wisdom of the great God. "O Lord how manifold are thy works, in wisdom thou hast made them all."

3rd. He was great in his power and goodness. As extensive as is the wisdom of God, so also is his power and goodness; and as the wisdom of Jehovah was displayed in the planning and creating of the earth, so also is his power made known in the regulating, governing, and upholding of all things. "He holdeth the winds in his fists, and the waters in the hollow of his hand." The power of God is exalted in the defence of his creatures; for as our governor and creator, he protects us from all the harm that would otherwise befall us. His watchful eye never slumbers nor

sleeps; his omnipotent arm he extends in defending all men, but how much more is his almighty power displayed, toward the objects of his special love. He is to them a refuge in the storm and a covert from the tempest; how great has he made known his power and goodness to be, in breaking down and subduing the hard, stubborn and rebellious hearts of his people; if the power of God had not been infinite, verily our hearts had remained unconquered; but he who said let there be light and there was light, at the appointed time broke in upon our minds with a light so powerful and a voice so mighty, that we fell at his feet and yielded up ourselves to "Him who is able to save to the uttermost all that come unto God by him."

4th. He is *great* in his love; having loved us with an everlasting love, without foreseeing any merit or goodness in us, that should move him to love. It is a principle that exists in Jehovah, not as a passion, but as a perfection; it was love, therefore, that moved the Eternal to make the revelation of himself that he has done, and in consequence of which, all the actions performed by God must necessarily be in love: however much he may be pleased to try us, with losses or crosses, tribulations or afflictions on the right hand or on the left, and however difficult it may be to reconcile the cross providences of God, with the assertion made by the beloved John, "God is love," we may rest assured that we are in the hands of a gracious Father, who loves us too tenderly and regards us with too much compassion ever to do us aught but good.

"Too wise to be mistaken
Too good to be unkind."

He is great in his love as a God of providence, in providing for the necessities and temporal wants of all his creatures; but how much more so, in his acts of grace towards the objects of his paternal affection. "Like as a father pitieth his children, so the Lord pitieth them that fear him." It is for their sakes that the world is kept in being; and it will remain so, till every object of the Father's love and the Son's redemption are brought in, "When the last stone shall be brought home, with shoutings of grace, grace unto it."

5th. He is great in his condescension and humiliation. Had the Lord Jesus Christ assumed the nature of angels it would have been a great act of condescension; but the work he came to perform must be wrought by man, for man had sinned and broken the law of God; therefore *by* man that law must be honoured ere justice could be satisfied; then, behold! the great and eternal God, taking upon himself the form of a servant, coming in the likeness of sinful man, laying aside his glory, and thus mysteriously uniting the two natures, becoming subject to all the poverty and misery connected with this life; who, while he was providing holes for the foxes, and nests for the birds, he himself was destitute of a place whereon to lay his head. Here was condescension and humiliation unparalleled; there was never such an instance of condescension known since the world has had a being, and there will never be another while the world shall stand. He was great in his condescension in

becoming the companion and associate of the poor; he passed by the rich, and behold a few poor fisherman are his attendants during his shortstay in this vale of tears; he sympathized with the distressed, and was always about doing good; rejoicing with those that rejoiced and weeping with those that wept. He was not ashamed to be called the friend of *publicans* and *sinners*, for he says, "I came not to call the righteous but sinners to repentance."

"How condescending and how kind,
Was God's eternal Son;
Our misery reached his heavenly mind,
And pity brought him down."

6th. He was great in the object for which he came, as the Saviour of sinners. Sin had thrown up a barrier between God and man; and unless satisfaction was made to God's righteous law, justice demanded the sinner's blood; but Christ having engaged as the surety of his people to answer all the demands of law and justice, therefore in the fulness of time, came, and in his own person paid the whole debt of all his elect family, who were *great* sinners, had contracted a *great* debt, and needed a *great* Saviour. He was great in that he came to save them from the love, power, practice and dominion of sin. He also saved them from the service of satan; they had long been his willing slaves, but Jesus came to put an end to their slavery and make them free born

sons of the living God. He came to make reconciliation for us, by his offering up of himself a *willing* sacrifice. He gave his life a ransom for his people; "He died for our sins and rose again for our justification." Could the dear Saviour give us a greater proof of his love? "Greater love hath no man than this, that a man lay down his life for his friends." Jesus came to make friends of enemies, for by nature we were far off from God by wicked works, but now we are brought nigh by the blood of his cross. The object for which he came was great and merciful; it was indeed an infinite display of the love and compassion felt by God toward us. In the gift of the Lord Jesus Christ the whole contents of God's loving heart seemed emptied in behalf of the objects of his love. O how great then was the object for which he came, it being to save the worst, the vilest, the most wretched and depraved of sinners; all kinds, and all classes of sinners; let none think themselves too bad to be saved by Jesus while it is written "He is able to save to the uttermost all that come unto God by him." Who can tell the *utmost* of God's mercy! here is hope and encouragement for every sinner who feels their need of Jesus; and none but sensible, penitent sinners, will ever prize the greatness of the object for which Christ came.

(To be continued.)

Correspondence.

THE SPIRITUAL IMPORT OF BAPTISM.

(Continued from page 69)

These, then, are some of the great things that are shown out by water baptism. Could sprinkling set it forth?

Having said thus much upon the substance of baptism; that baptism which Christ was baptized; that baptism in which all believers are interested and baptized into; and without

all other baptisms are vain; (since it is the thing signified you want to enter into,) it will be unnecessary to say much upon the sign, though the sign must be read out in the substance. Therefore the mind will revert to that, while I treat a little upon the mode.

Water baptism, by immersion, is the only sign that could set forth Christ's sufferings. That water baptism is the sign which God appointed to set forth Christ's sufferings, is unquestionable. That it was of divine institution, and sanctioned by the great Head of the church is certain; for, it is confirmed by his own word. John the baptist, who was called, "The prophet of the highest," came as the forerunner of Christ, to prepare the way. We find that the Jews rejected the baptism of John against themselves, and when they came to Christ to ask him by what authority he did those miracles, he replied by asking this question, "the baptism of John, whence was it; from heaven, or of men?" Was it of divine institution; a command from heaven; or was it the invention of man? they knew it was by divine authority, therefore they held their peace; or rather denied their conscience, to suit their own purposes. It was from heaven; and was submitted to by him who came down from heaven; saying, "thus it becometh us to fulfil all righteousness." This baptism is also a righteous command, and it was entered into by the Righteous One. Not that he needed any washing for sin, neither did he submit to it for himself, but as the church's representative he stood forth, and said, (for thus it speaks,) "I go through this sign, which shows out my baptism for your sins and the vindictive wrath of God, with which I am to be overwhelmed." This ordinance I enjoin upon all my followers; and, in attending thereto, I would have you read out, in me, your death unto sin, and your resurrection unto life." Baptism is a divine command, and it is imperative upon all the followers of

the Lamb; and those who disregard it cannot follow Christ in this particular. They are calling him "Lord, Lord," and do not the things that he says.

John was first appointed to the office; after which Christ ordained the apostles, and commanded them, saying, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It was, then, of divine origin; as many more portions of sacred writ might be adduced to prove. That baptism is symbolical of Christ's sufferings, is unquestionable, as it is fully expressed in the type itself; for, were it not, it would not be a type at all. Baptism is an ablution of the body, which denotes an internal ablution, or washing of the soul from sin; without which, it is not baptism at all; for, I may be immersed in water, yet not baptized. Then, it is not the water alone, that constitutes baptism, but faith in the thing signified; and, unless I enter, by faith, into the great antitype, I am not baptized, though I be laid under the liquid element. This will be sufficient to show that baptism is the sign, or type of Christ's sufferings; but, take them away, and it is no longer baptism; then, it is Christ's baptism into death, that constitutes immersion in water baptism; neither can it be received, except by those who are baptized into his death. No more can the bread and wine constitute the body and blood of Christ, except as we apprehend, or lay hold of the substance. We take bread and wine at other times; but are they a sacrament? dare we, or do we call them so? No more is immersion in water, baptism, when we use it for bathing, or washing. The word "baptism" would be altogether misapplied. Christ's sufferings, and our having fellowship in them, alone constitute baptism, in the substance; yet, the overwhelming in water is indispensable to set it forth; since, it is in this we read out our sin, the ablution from sin. Only for this.

baptism would be an empty sound; and no longer sacred, since the element is nothing, but what is reflected in it. The shadow is the representation of a body, and shadoweth forth the substance; but, take away the substance, and there will be no shadow at all. A likeness can only be considered such, as it bears resemblance to the object; if otherwise, the name falls, as the meaning is not conveyed in the word; nor is it a likeness at all. So, in types, they can only be such, as they bear a resemblance to the anti-type, and figure it out. They are terms altogether without meaning, unless we keep up their signification.

You will see, therefore, that faith in the baptismal sufferings of Christ, as mentioned above, makes immersion in water, baptism, as I have proved. It is a subject, indeed, big with importance, and essential for us to enter into the "plantation" of his death.

I shall now pass on to say a few words upon the mode, and but a few will be requisite, since the substance shews out the sign, as much as the sign shews out the substance; and, from the substance, it is plain that nothing short of plunging, immersing, and an entire overwhelming in the liquid element, could set forth what is intended thereby. I know it is much set at nought, in this God-dishonouring day; but, as Christ was overwhelmed with suffering, even so must the sign bear some resemblance thereto. It is not possible that sprinkling could set forth Christ's sufferings. Oh, no, it is too scanty a measure! he was not sprinkled with suffering from head to foot; he agonized. Neither will pouring do; for he was covered with, and plunged into the bitter flood of divine vengeance. "As many as were baptized, were baptized into his death." And, such as are quarrelling with this ordinance, cannot fully and consistently have fellowship with his sufferings; since they do not, by faith, embrace that which

sets it forth. That baptism is immersion, and immersion the only mode for baptism, none who reads the word of God, being taught by God the Holy Ghost, dare dispute. All other substitutes are but mere inventions of men, and not God's ordinance; therefore they cannot have the divine sanction.

A few scriptures in proof of the above shall suffice. "They were baptized of John *in* Jordan," Matt. iii. 6; "Jesus was baptized of John *in* Jordan, and when he was baptized, *straightway coming up out of* the water," &c. Mark i. 9, 10; "Arise, and be baptized, and wash away thy sins," Acts xxi. 16: "And they went down both into the water, both Philip and the eunuch, and when they were come up out of the water," Acts viii. 38, 39.

I thank God that you are not quarrelling with the mode; I shall therefore, pass on to the subjects of baptism.

That believers are the only proper subjects for this baptism, is self-evident; and, it is arrogance in the extreme to question it; since, it cannot be baptism to any others. Administer the ordinance to those who are ignorant of Christ, and it is not baptism. Infants cannot, either by sprinkling, pouring, or plunging, be baptized; as they cannot enter by faith into the substance; and believing is indispensably connected with baptism; neither can adults, unless they believe in Christ; being the children of believing parents will not do. It is not an ordinance to such, neither are they baptized, though they be plunged into the water. But, to the word and to the testimony. Away with that which does not agree thereto. "What doth hinder me to be baptized?" "If thou believest with all thine heart, thou mayest," Acts viii. 36, 37. Evidently implying, that, if the eunuch *did not believe*, Philip dared not administer the ordinance. It must be a belief in the Son of God, as he is, and a belief of our own interest in that which the sign shadoweth forth; "as many as be-

lieved were baptized." "Believing in the Lord with all his house," &c. "Believed and were baptized," Acts xviii. 8. Let these suffice.

We, then, as believers, attend to this ordinance, as symbolical of what Christ hath done for us. So then, if any should ask, "what mean ye by this sign?" we answer, "the baptism of Christ's sufferings and burial." He was immersed in sorrow for our sins; so we are laid under, covered with, and immersed in the liquid element, to set it forth. By this we show that we have been planted together in the likeness of his death. He arose for our justification. So, we emerge from the water, and arise to walk in newness of life. "Planted together in the likeness of his death, that we should be also in the likeness of his resurrection." Not that the water is any thing, in itself; it is what is reflected from it, as from a mirror. It is an ordinance, in which Christ shows to the soul, who embraces it by faith, his entire ablution from sin, Christ having died unto sin once; and his resurrection unto life, Christ being made after the power of an endless life.

It is clear then, from what has been said, that the only subjects for baptism, are those for whom Christ died; those, to whom God the Holy Ghost hath revealed the same; and, that they must first make a profession of their faith in the Lord Jesus. That the person baptized must be plunged into, and covered with water; and, that without faith, it is not truly baptism. While it is the duty of all believers to attend to it, because Christ hath enjoined it, yet it can only be entered into, as a privilege, by such as receive it in faith, that faith, by which we apprehend, seize, and take hold of. Christ hath suffered; but by believing we enter into rest.

May God the Holy Ghost clothe these remarks with power; and the praise shall redound to a triune Lord.

Yours to serve in the everlasting bonds,

SOROR IN FIDE.

A LETTER FROM THE LATE MR. JAMES TO A FRIEND.

Hartley Row, Hartford Bridge,
Hampshire, Nov. 8, 1844.

My dear friend, Mrs. Russell,

I have often purposed to write you a word since I saw you last, but being full-handed I have been let till now. And now, is it well with the desolate widow *trusting* in God? I think you must answer—it is well, and must be so for ever.

It is well when troubles come—it is well while they last, though best of all, when grace and glory sweeps them all away, never to return. But for this we must wait till the vision of all is made plain. When we gaze on the stately mansions, fruitful fields, wealthy treasures, and all the worldly pomp of the Nimrods, the Pharaohs, and the Esaus of this fallen world,—let us think what Benjamin's portion shall be. For if the children of the harlot church, and the offspring of the concubines have such large portions, what seven-fold possessions shall be given to the heirs of promise, when their minor days of education and spiritual childhood are ended.

I believe that many of the signal mercies of this present life to the saints, are dressed in mourning, so that when they do come, we are often tempted to expect the funeral of our dearest hopes, when they are only sent in a sort of disguise to stir up our drooping spirits and set us a wondering after God's favours to our weary souls, in the desert of many pressing trials and wasting cares which are necessary and inseparable in our present lot; our outward temporal mercies are like the Brighton sea tides; they ebb to flow, and flow again to fall. Or, like the sun-flower, our present comforts open in the sunshine of our prosperity, and close up in the night of adversity. But our life, hope and peace in the Lord Jesus, are like the fixed sun and stars in the firmament, far above the reach of fluctuation and change. It is always in love that our

gracious Lord removes any outward mercies from us; in an even tide of temporal prosperity, we are prone to slumber and sleep. But under winds of adversity and successive waves of trouble, the various graces of God in our souls become awakened and active, like sailors on board above-deck in a heavy storm; we are apt to be afraid that God is cutting down the tree for the fire, when he is only cutting off some wild or luxuriant branches.

I can sometimes bury all my earthly creature comforts beneath the Redeemer's cross, and when I can thus bury all creatures alive (as it were,) I am persuaded then that were God to take away the temporal desire of mine eyes with a stroke, having by faith attended the funeral of all before hand, it very greatly, and graciously assuages my mourning tears.

Wherever the Lord permits this world's goods to possess the whole heart of dying sinners, depend upon it, when the world departs from them for ever, it will leave all such with broken and despairing souls for ever. May our precious Mediator grant us enough to suffice for our short journey, and withhold what would surfeit us with care. Perhaps the constant motion of the sea is one thing that keeps the water sweet; and I have no doubt but that the shifting scenes of providence, and the moving winds and waves of trouble which sometimes greatly toss about many of God's saints in this life, are ordered as a very merciful means to sour the leaven of evil in their minds, and sweeten to their very souls the all precious things of Christ and his cross. Oh the settled goodness, patience, and superlative love of our Lord Jesus Christ to our sinful and sinning souls; how sweet the refreshing memory of his grace. But I must not run now any further, for the subject is endless.

Accept my best wishes for your well being in the Lord Jesus. Remember kindly to Mr. Curtis, and any who

may enquire after me in the love and faith of Jesus.

Commending you to God and the sure word of his grace, I subscribe myself your companion in tribulation and in the kingdom and patience of Christ Jesus.

WILLIAM JAMES.

P. S.—As to bodily health, &c., through much mercy we are as well as usual. I intend, God willing, to write to brother Sedgwick and Gilman.

TO THE EDITOR OF THE GOSPEL HERALD.

Sir,

Having lent the January number to an old afflicted friend, one of Zion's pilgrims for many years, to read the article on the "Bridge of Sighs," he returned it to me, with the enclosed note; and if you think it will be of any benefit to other pilgrims, you are at liberty to publish it, with the initials only of the name. It is addressed to me, referring also to my dear partner in joys and sorrows, who has lost her sight for near four years; but I hope the Lord has been graciously pleased to grant the light of life in our souls, so that we can walk together in the fear of the Lord, and the comforts of the Holy Ghost.

Your's in the bonds of the gospel,
Kingsland. J. H.

January 12th, 1848.

My dear friends,

I was much interested in reading "The Bridge of Sighs," indeed I have found it a long sigh, and a life sigh, as is there observed. I fall in with that number. I well remember Mr. Cockell, late of Dalston, more than thirty years ago, (he was our family apothecary,) he said to me, you, sir, have had more than your share of affliction; and well also do I remember my reply, viz., not more, sir, than is appointed for me. I feel fully persuaded that with me there remains now not very many more sighs; the period is not far distant, when I shall enter that land where there is no sigh-

ing for sin; the cause of all sighing and sorrow will be done away with. Believe me in the best, and indeed in every good sense of the word, I wish you and yours a happy new year; for, although the first week is ended, and the second week commenced, still the year is in its infant state; with me the far greater proportion of the year will be happy, happy indeed, for I shall be gone over "The Bridge of Sighs," and be where there is no sighing, but singing. O the blissful, rapturous idea; as the immortal Watts says,

"The thought of such appearing bliss
Should constant joys create."

Then we shall for ever sing, not sigh. "He hath done all things well." Let my dear friend and your beloved wife take the comforts which the thought is calculated to inspire; that she will eventually be introduced into the inheritance of the saints in *light*, where all is light and no darkness at all. While she remains here, I feel for her, I sympathize with her, for this world is all darkness and no light to her. Oh! what a glorious exchange it will be for her. The good Lord be her guide, till that happy day arrives, then the day of sighing will be for ever, ever ended. Before I fold up this scrawl allow me to say, every good that you possibly wish or desire, believe me, with the greatest sincerity I wish for you both; and do often remind her what she already knows, but it cannot be repeated to her too often, viz., "The Lord himself will be her everlasting light," and the days of her sighing will be for ever, ever ended.

Yours, sincerely,

C. Abbott.

Kind respects to Mr. and Mrs. A.

A. REPLY TO THE REQUEST OF JOHN P. R. PAYNE,

As stated on Page 52 of the Gospel Herald.

DEAR SIR,

That same, in religion, must surely be in a most deplorable, yea, desperate

condition, which requires to be supported by miserable evasions of truth; full, tried, and time-honoured conclusions; by breaking up evident analogies, and by perverting the plainest declarations, and impugning solid translations of the sacred scriptures. Precisely in this condition is the cause of *free-will*; and, one is almost ready to conclude that, if its votaries were not shameless, they would not attempt to advocate their cause from premises to which they have, no, not the shadow of a claim. Surely honesty would not need to be told twice, it held an article not its own. But you are it seems brought into contact with the advocates of this wretched system, and, being in a strait laudably ask aid. There is however a little darkness in your question, and you will pardon me if I suppose it should run thus: can the word *translated, ordained*, Acts xiii, 48, be explained so as to favour a free agency view of the passage? To this I answer,

There is nothing in the word, nothing in the text, but which eminently exhibits the awful, holy, and reverend Jehovah in his absolute sovereignty, manifesting his eternal purpose to have mercy upon whom he would have mercy, by giving faith to the idolatrous Gentiles through the word preached, that they might thereby lay hold on that eternal life to which they were ordained; while the self-righteous Jews are left to stand in their covenant with death, and agreement with hell, unbelieving, contradicting, blaspheming and blind.

Nothing in the word. It is true, indeed, a silly conceit has arisen, as fantastical as it is false, that the words may be rendered, and as many as were disposed, (that is, inwardly in their minds) unto eternal life, believed. This, as far as we can learn, arose with Socinus, who was followed by the Dutch Remonstrants, then it was taken up by Dr. Whitby, and has frequently been received by all of the

school, but the simplicity and falsehood of it has been exposed again and again. Chrysostom, who, according to Dr. Ames, it must be acknowledged well understood the Greek word, interpreted it by *Aphorismos* in the place, thus; "*Aphorismos* to *Theo*;" which interpretation is translated by Erasmus thus; "*Præfinito à Deo*;" that is, *fore-appointed by God*. Erasmus also paraphrased the place in question thus; "Those of the Gentiles, not all, but every one divine mercy had destined unto eternal life; believed; unto which no man attains, except chosen and called by God." Dr. Ames says, "This word (*ἀπορρισμός*) is no-where throughout the whole sacred scriptures, nor in any Greek author, so used as that it can denote an internal quality; any one who is only acquainted with the rudiments of the Greek language may plainly perceive a vast difference between *ἀπορρισμός* and *ἀπορρισμός*." He says, moreover, "The usual sense of this word in the New Testament, is to note an ultimate appointment or divine election," Leigh's Crit. Sac. in verb. In which useful book there is more to the same purpose. Now that such as Dr. Ames says, is the usual sense of the word in the New Testament shall be demonstrated to the plain English reader by the simplest process. Take the following instances of its occurrences with its connections:—"Where Jesus had appointed them," Matt. xxviii. 16. "For I also am a man set under authority," Luke vii. 8. "They determined that Paul and Barnabas," Acts xv. 2. "And there it shall be told thee of all things which are appointed for thee to do," Acts xiii. 10. "And when they had appointed him a day," Acts xviii. 23. "The powers that be, are ordained of God," Rom. xiii. 1. Comparisons are highly useful in illustrations, and mightily assist us in our conclusions; and that the plainest English reader, without troubling himself about Greek,

may attain for himself satisfactory evidence of the truthfulness of the translation in question, let him substitute the word *disposed*, or any other analogous thereto, in the places of those words in italics in the above quotations; and in this way he will easily and at once see the fallaciousness of the arguments for free-will from hence, and what must be the true sense of the word. How idolatrously prostrated, and abandoned to prejudice are the opposers of Jehovah's sovereignty!

Nothing in the text; as the words read they bear an evident analogy to the whole revelation of God's will, and the operation of his power, in the salvation of a sinner: invert them, (as some do) and you weaken that analogy; alter them, and you destroy it. It is worse than idle to talk about good dispositions before believing, in the scripture sense of the word; for as unbelief is taken as the most prominent feature of the unregenerate and lost man, so faith is taken as the fundamental characteristic of the regenerate and saved man, Mark xvi. 16. And all before regenerate faith (so to speak) is unregenerate unbelief, hardness of heart, impenitence, pride, covetousness, rebellion, hatred of God, and carnal-minded enmity against God, all which operate in one way or another, to a greater or less degree, and are so discovered in all men. "That which is born of the flesh is flesh," and "the mingling of the flesh" is indicated by the "works of the flesh" which are plentifully set down by the apostle in Gal. v. 19—21; but where is the goodness? perhaps the brightest scripture example of moral amiability, or goodness of disposition that can be adduced before faith (that is, without faith), is the rich ruler in the gospels; yet he was so blinded with pharisaic blameworthiness that he would rather be an independent self-saviour, than a dependent saved one,

and was so greedy of his gold that he would rather go to hell with it, than follow Christ to heaven without it. What wretched anomalies will men countenance to uphold a favourite notion, even though they may affect the sovereignty of God! how blessed is it upon an experience of the exceeding

sinfulness of sin so to realize the sweets of divine mercy, as to be enabled to cede to God the rights of sovereignty! Should these lines meet your eye, and be a help to your joy, none will be more glad than, dear sir,

Your willing servant,

ISRAEL.

Obituaries.

ELIZABETH CLARKE.

"Invidious grave! how dost thou rend asunder
Whom love has knit, and sympathy made one?
A tie more stubborn far than nature's bond."

"Ah! how dark."

Elizabeth, the beloved wife of William Clarke, was born at Colchester, December 3rd, 1814. At a very early period of life the fear of the Lord in some measure seem to have been implanted in her breast, so that as she grew up, she was kept from many acts of vice which otherwise she would have fallen into; and from a child she was of a mild, quiet turn of mind, and of an affectionate disposition, which gained the esteem of those who knew her. She was remarkably fond of plainness of dress, and disliked any thing like outward show, and had a great desire, though a stranger to religion, to unite with the Society of Friends. But though thus moral, serious and industrious, she was a stranger to religion—felt nothing of the depravity of her heart—and, of course, felt no necessity of the regenerating influence of the Holy Spirit. In this state she continued until the nineteenth year of her age, when, under the ministry of Mr. Hordle, of Harwich, she was led to see and feel herself depraved, guilty, and deserving everlasting punishment; all her supposed righteousness was as filthy rags, and without an interest in a Saviour's death, she must be lost for ever. This led her to cry earnestly to him that is able to save, who in his own time (and this was not long) bound up her wounds, poured into her heart the oil of joy, so that she could say, "there is no condemnation to them that are in Christ Jesus." She continued to rejoice in God her Saviour for some time, and had much communion with him whom her soul loved, especially

in retirement, which she ever loved; I have often heard her talk of the sweet communion with her God, when no mortal eye beheld her. But unhappily, at an unguarded hour, she fell into sin, and lost the sweet savour of the experimental "knowledge of God." But finding no happiness in the world, and sensible of the loss she had sustained, she was enabled to go again to him that has said, "Return ye backsliding children; I will heal your backslidings;" and found the Lord to be according to his promise. After this she was much sought after by the Methodists; but having an objection to class meetings, she did not for some time after unite with any denomination.

Hitherto her life had not been marked with any particular trial, and being comfortably circumstanced in this world, there did not appear to be any human prospect. But how little do we know what a day or an hour may bring forth. Suddenly a dark cloud arose, and as suddenly burst upon her head; but the Lord was her support, and brought her safe through. In this fiery trial (for so it might be called) she was enabled to glorify God, and could say, "all things work together for good to them that love God, to them that are called according to his purpose."

After this, being removed by providence to Bocking, in Essex, she did unite with the Wesleyans; but still objecting to class meetings, seldom attended. In the year 1839 I first became acquainted with her, and found her then what I have ever found her since, a serious, steady, sedate, devoted christian; she appeared like one coming up out of the wilderness, leaning upon the arm of her beloved. After some little acquaintance we were married, March 13th, 1840, and I ever

found her a help-meet indeed. Shortly after our marriage, however, she was afflicted with inflammation, but by the prompt attendance of the surgeon, attended by the blessing of God, it was soon removed. But this did not continue long; in a few weeks after this she was brought very low by affliction, insomuch that we despaired even of life; in it, however, her soul was very happy, and she was resigned to the divine will; but it pleased the Lord to raise her up again, but was soon again brought low; indeed, I may say, she was seldom long without affliction, but she ever bore it with patience and resignation—it might be said of her, "In patience she possessed her soul," and could say with the poet,

"Since all that I meet shall work for my good
The bitter is sweet—the medicine is food;
Though painful at present, 'twill cease before
long,
And then O how pleasant the conqueror's song."

"These light afflictions are only for a moment." She had now for a long time been united with the Methodists, but in the latter part of the year 1842, hearing a discourse delivered upon the subject of baptism, she at once saw the scriptural mode, and the proper subjects for baptism; and, after appearing before the church, and giving satisfactory evidence of a work of grace in her heart, was approved; and on the first Lord's day, January, 1843, she followed her once suffering, but now exalted Lord, in the holy ordinance of believers' baptism, and I have heard her repeatedly say, it was one of the happiest days that ever she lived. Many remarked upon her serene appearance; and it might truly be said, she "went on her way rejoicing." On February 27th, 1845, she was delivered of her last child, and, for the first four days, I never knew her so well, but, on the fifth day, she was seized with inflammation in the womb, and her medical attendant gave me no hopes of her recovery; but still I indulged a hope that she would recover, which, by the blessing of God, she did, after some weeks' severe affliction, but was never after to say well.

In this affliction she "suffered, being tempted," but the Lord was with her in the furnace, and she found that "around her was the everlasting arms," and, at times, her confidence in Jesus

was very strong. Several friends, visiting her, she gave a good description of the hope that was in her, with reverence and godly fear; she could bear this testimony, that she knew "if the earthly house of this tabernacle were dissolved, she had a building above, a house not made with hands, eternal in the heavens." Her disorder, however, seemed to defy human skill, till all hopes of recovery was lost, and though the struggle was hard, I was obliged to yield her back to God, and was waiting, as I expected, till she should

"Escape to the mansions of light,
And be lodged in the Eden of love."

When my attention was suddenly arrested by hearing her break out singing, but I could not understand one word; thinking her delirious, I said, My dear, what is the matter! "Oh," said she, "I am helping the angels to sing." And do you see angels! "Oh! yes, there are six of them, they come singing so beautifully, and are now at my bed's feet, and my dear boy is among them;* each of them has a parchment roll in their hands, but his has writing upon it, and he is telling me to read it, but I cannot." I said, then my dear, you are happy. "Yes, very happy; I have no fear of death, death to me has lost his sting." She continued in this happy frame of mind for some time, and, at times, longed to be gone; for, she said, "I shall be with Jesus, which is far better." But, contrary to all expectation, she was raised up again, but was never fully able to see after her domestic concerns. Since we have lived at Sutton she has been much afflicted. In the autumn of 1845, she was again afflicted with inflammation, and was brought very low, and feeling much inward depravity, attended by powerful temptations; her mind was dark, and was sometimes led to think she was only an hypocrite; this led her to her closet again, where the Lord burst the cloud, and visited her with his former loving-kindness, and she could say, come welcome death, I'd gladly go with thee. But again the Lord raised her up, and, in the spring of 1846, she again appeared at the sanctuary, for which she was very

*A child, three years of age, that had died a few months previous.

thankful; but this did not last long; for, on September 12th, same year, her complaint returned; medical aid was resorted to, and some relief obtained, but it was only temporary, for she was kept a prisoner at home until May 23rd, 1847, when she again appeared at the house of God; I shall not forget her thankfulness on that occasion, while at the chapel, and after she returned home; she said, "The word is sweet to my taste, sweeter than honey or the honey comb." "I am glad," she said, "to see the congregation continue so large; oh! that it would please the Lord to pour out his Holy Spirit upon sinners, this would gladden my heart, but his time is best." She still continuing very weak, it was thought a change of air might be of service; and, in August, I took her into Essex, to see her friends; and, after staying a short time, she appeared to gain strength, and came home expressing her thanks that she had had the pleasure once more seeing her relations in the flesh; and I myself was encouraged to hope that she was getting strength; but, alas! my hopes were vain, for on September 12th, the same month and the same day of the month that she was taken last year, she was again seized with inflammation; the surgeon was again called in, and some relief obtained, and I was led to hope surely the bitterness of death is past. But "God's ways are not our ways, nor his thoughts our thoughts." My dear wife did not think as I did, but, from the first, said, "I think this affliction is unto death; oh! that I might be ready when the Bridegroom cometh; I do not know that I have any particular desire to live, but for you and my poor babes; I hope the Lord will spare me a little longer for their sakes, but his will be done." Finding that she grew weaker, I frequently asked her the state of her mind, and, all the first part of the time, never before knew her to be so dark; she would say, "my way seems hedged up; I know not what the Lord is about to do with me; the disease seems altogether different to what I have had before, and my poor body is so weak, I think I cannot live long, but still I hope I can say that 'God is my rock, and the high God my salvation.' Should the Lord take me, do you take care of my poor babes; in this affliction she was

deprived of the privilege of reading, as her eyes were too weak to see the print; this she greatly lamented. She would sometimes say, "All the privilege I have is being in your company; O that I did not think so much of you; I do not know how to bear you out of my sight." Being at times much tempted by the enemy, and not feeling so much of the divine presence as she desired, the affliction very painful, with the thoughts of leaving the dear children all crowding upon her mind, the thoughts of death sometimes made her afraid.

A few days before she changed for the worse, I said, My dear, how is it with you now? what prospect have you for an eternity of happiness? "Well," she said, "I never made a blazing profession, as some have done, I never liked a blazing profession." I answered, No, my dear, I do not like a blazing profession; but I want to know what ground you stand upon. "Well, not upon my own merits, I have no righteousness of my own, nothing that I can trust to; it must be all of grace from first to last; Christ is the foundation of his church, all others are useless; my mind is still dark, but my hope is in him." Shortly after this the cloud broke, and she could say,

"Fearless of hell and ghastly death,
I'd break through every foe;
The wings of love, and arms of faith
Would bear me conqueror through."

(To be continued.)

MRS. KETURAH MARTIN.

At Wetherden, Suffolk, February 1st, 1848, died in the joy and hope of the gospel, in her 20th year, Mrs. Keturah Martin. On Lord's day afternoon, the 12th, a funeral discourse was delivered at the chapel, founded on Prov. viii, 17, "I love them that love me, and those that seek me early shall find me." The congregation was large, attentive, and many were deeply affected. It is expected that the sermon, in the more acceptable shape of an essay, with a memoir of the deceased, will shortly be published in a neat and cheap form.

W. A.

MR. JOHN WOODROW,

Of Carlton Road, Norfolk, ended his appointed days of mourning, and entered the rest of those who die in the Lord, January 7th, 1848, aged 74 years. He was chosen to the office of deacon, in connexion with the Particular Baptist Church, of Carlton, at the time of its formation, in the year 1811, which he sustained with honour and usefulness. His exemplary character, liberality and kindness, his devotion, christian affection and peaceful disposition, shewed the sincerity of his faith in Christ, and the divine source of the truths he was attached to; by which he was influenced; obtained for him universal respect—caused his death to be felt as a loss around the locality of his residence, and will perpetuate his memory in the hearts of many. He had been a long but cheerful sufferer, (hoping for “that eternal life which God that cannot lie promised before the world began”) from asthma and dropsy, but the fatal blow was given, by an attack of paralysis, which deprived him of the power of articulation, and terminated his existence in four days.

His body was deposited in the burial ground of Carlton chapel, January 12th, followed by his sorrowful widow and other mourning relations, in the presence of many whose sympathy and respect induced to attend on the mournful occasion. “The memory of the just is blessed.”

ANN FROMOW,
Of Thurnham Green.

When the Lord of Zion is pleased to take to himself a member of the mystic body from the church militant to the church triumphant, the event causes a mixture of pleasure and pain; there is, however, true cause for holy joy; we may then say of them—what would seem out of place whilst they sojourn below? Our departed Ann Fromow was a real lover of the gospel of God's grace, and warmly attached to those ministers who preached the whole truth; both her heart and house were open to those servants of the living God whom providence directed to her locality. Her Adam birth was at Amlborough, in the County of Norfolk; she was the youngest child of six; her father, Wm. Harley, and his wife, both departed in the faith of Christ, in

the year 1823. One of her brothers died in the Lord at the age of sixty. Ann Harley, the subject of this narration, was, it appears, arrested by divine truth at the early age of six years, whilst bending with her father at the domestic altar; she was convinced that she was a sinner in the sight of a holy God, and that she needed salvation from on high. It does not appear that she ever arrived to any firm assurance of her interest in divine favour, but her walk and spirit in the church and the world evinced that she reposed her only hope upon the merit of the Son of God. In the year 1814 she was united to Mr. William Fromow, after which a variety of movements in the order of divine providence brought her under the ministry of several of the Lord's servants, whose labours it was evident were much blessed to her, in enlarging her mind in the things of God. Our friend resided at different periods of her earthly career at Wandsworth, then again at Dulwich, afterwards she removed to Isleworth, and finally to Thurnham Green. In these movements the goodness of the Lord towards our sister was very clearly seen, as the ministry of our brother Joseph Irons, and that of Mr. Palmer, late of Richmond, were greatly blessed to her soul, and which tended to establish her mind in the truth as it is in Jesus. It appears, from a statement of a relative, that the ministry of the late Mr. John Stevens was made a blessing to Mr. Fromow, under the first sermon which he heard from Mr. S. at York Street. Thus William and Ann Fromow travelled together united in the Lord about fifteen years, as in the year 1831 the Most High called the husband to his eternal rest, in a joyful hope, leaving his widow, with her son, a cripple, and in very great difficulty; but herein the promise was made good to her. The Lord did truly establish the border of the widow, Prov. xv. 25. Very many kind friends were raised up, by which our late friend's needs were supplied, and she was enabled to wade through, notwithstanding her son William, who now survives her, was a cripple for eight years. This heavy trial was sanctified to show our friend her dependence upon the bounty of heaven. It was one extremely painful exercise of our late sister's mind, which she groaned for years in bondage;

through fear of death; but here again the promise was realized, "As thy day so shall be thy strength," for when the conflict came, those fears were mercifully removed. The very short and trying affliction, which ended in our sister's translation, precluded, in a great measure, the possibility of knowing the state of her mind; but it is of more importance to know how we live before God, since those who live in Christ must die in him. Our friend was taken for death on Thursday, January 13th, 1848, and she left her earthly house on the following day, Friday, the 14th, leaving an only son, who is hopefully following to the same heavenly rest; he has been truly a dutiful child, an affectionate companion, and devoted helper to his mother. The Lord was pleased to call him by grace in 1839, under the ministry of Mr. Robinson, then pastor of the Baptist

church at Brentford, and whose labours were also much blessed to the departed mother, so much so that she was constrained to unite with the church of Christ, under the ministry of our valued brother Robinson, and truly did she evidence a warm regard towards that part of the household of faith. Thus has ended the toils and cares of one who loved Zion for Jesu's sake, and who rejoiced in the prosperity of the living church, for, in truth, she was glad to see believers united and happy. The church at Brentford has lost a warmly attached friend, but the church above has received an accession to its heavenly ranks. Holy Spirit, thou life-reviving Comforter, move powerfully upon survivors, that we may follow those who through faith and patience have inherited the promises.

So prays a member of the Mystic Body.

Varieties.

HYPOCRISY.

He who has a false hope has not that sight of his own corruptions which a saint has. A true Christian has ten times more to do with his heart, and its corruptions, than a hypocrite: and the sins of his heart and practice appear to him in their blackness; they look dreadful; and it often appears a very mysterious thing, that any grace can be consistent with such corruption, or should be in such a heart. But a

false hope hides corruption, covers it all over; and the hypocrite looks clean and bright in his own eyes.

JONATHAN EDWARDS.

DIRECTIONS.

Three things are to be done by a minister:—1. To read the Bible over and over. 2. To pray earnestly. 3. Always to be a learner at the feet of Christ the fountain of wisdom.

LUTHER.

Intelligence.

A few months back, a very neat place of worship called Trinity Chapel, situate in Philipps Street, Kingsland Road, London, which had formerly been occupied by an Independent congregation, (who removed elsewhere,) was opened for the preaching of the gospel, and the administration of our Lord's ordinances, according to the order as laid down in the New Testament; and, on Friday, March 3rd, a very interesting service was held.—A church of Christ, holding particular redemption and strict communion, was formed in the above place, and Mr. T. Pepper was ordained to the pastoral office over them. The services were commenced in reading and prayer, by Mr. J. A. Jones. Mr. G. Wyard delivered the introductory address, on the nature of a gospel church. Mr. P. Dickerson

asked the questions, and received the pastor's very satisfactory confession of faith, &c. &c. Mr. T. Eason gave the minister and members, the right hand of fellowship, with a suited word to each. Mr. C. Woollacott delivered an important charge. And Mr. B. Lewis gave some very solemn and scriptural advice to the newly formed church, when the whole was closed with administering the ordinance of the Lord's supper, at which Mr. J. A. Jones presided. Several other ministers were present, and engaged in parts of the service, which was throughout truly interesting. May that portion of Holy Writ with which Ezekiel's prophesy closes, be realized in the case of this infant cause, "And the name of the city from that day shall be, *The Lord is there.*"

THE GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

MAY, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

THE LORD'S TABERNACLE.

The outlines of a Sermon preached by the late Mr. John Stevens, on Lord's Day, Sep. 23rd, 1832, being the eighth Anniversary of Salem Chapel, Meard's Court.

"IN SALEM ALSO IS HIS TABERNACLE," Psalm lxxvi. 2.

This suggests that God has his places where he will erect his Tabernacle. He does not limit *himself* to places, but, his *people* want those places to worship the Lord in. *Salem* denotes a *City of Peace*; and refers to where God's Tabernacle was set up. *Jeru-salem* was the City. Eight years back, I was induced to build this place, and also to place "*Salem*" as an inscription on it; that I might look back, look forward, and look around. I found a breach of peace, and wished it not to be entirely forgotten; and, I hoped and longed for a *future* peace. If we would have *confusion*, we must take down the inscribed *name Salem*, and put up *Meribah*." (implying, *strife* and *contention*, Exodus xvii. 7; and Num. xx. 13.) The bounds of our habitation are fixed; and God has made choice of a place where his praises should be sung, or this *sink-hole*, as it *once* was, would not have had an erection. The Lord directs and over-rules *changes*. This is the *third* place that I have been in, in this city: *the next place perhaps will be more secret!* Some of old were for hills, and others for *dales*; and some are now so weak, that they must have their particular place or seat. God's providences always have a *meaning*, if we could but understand them. There are some *ministers*, who are frequently changing their *situations*, without eying the

Pillar of Cloud preceding them. We hope *this* erection is the place where the Tabernacle of God was to be pitched in peace. We accommodate the *Term* to our own case; to the glory and praise of his great name.

We look, 1. To the signification, *Salem*. 2. To the situation of God's Tabernacle, connected with the signification.

God's *Tabernacle*, means, a fixed outside covering, devoted to a sacred purpose. You learn the import from Moses. There was the Tabernacle of old, and God's tent was in the centre. God said, I will walk among you; and, "I will dwell in the midst of *Jeru-salem*: and *Jeru-salem* shall be called a *City of Truth*." Zec. viii. 3. The spiritual *Church* of God in union with Christ, is the true Tabernacle which God has pitched. This, I trust, is somewhat applicable to us in *Salem*. I have put *two ideas* together, the spiritual Church, and that Church in *union* with Christ. The Church cannot do without Christ; neither would God permit it: and so he published the Banns between Christ and the Church. Christ the Bridegroom, and the Church the Bride, the Lamb's wife, Rev. xxi. 9. Places on earth, are needful for the people of God to meet in; and the Lord saith, "Where two or three are gathered together *in my name*, there am I in the midst of them," Matt. xviii. 20. The Church of Christ is according, not to Acts of Parliament, but according to the pattern of heaven, as recorded in the new Testament: and must be constituted and fashioned in *order*, exactly as God would have it. The Lord shewed to Moses, in vision, the Tabernacle, as *he* would have it, in every particular; the curtains, and the loops, in short *every thing* was particularized; the Tabernacle, the form of the Ark, and the mercy-seat above upon the ark of the testimony. "Let them make me a sanctuary; that I may dwell among them. According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof: *even so shall ye make it*," Exodus xxv. 9; "And Moses did look upon all the work, and behold, *they had done it as the Lord had commanded*," Exodus xxxix. 43. So the church of Christ must be builded, according to the heavenly pattern, according to the pattern in the eternal mind, and the sovereign decrees of God, as shewn to Christ, God-man, before the world was. God's *Tent* we trust is here; and His *truth* is here; and he will come here as long as his *truth remains here*. There is a sacred connexion between the *Holy*, and the *Most Holy One*. Christ is the *Most Holy One*; and, his people are called *Saints*; they are holy in *Him*. The Lord's people should be as a *Picture of Christ*; to shew forth what *Christ* is. The Church and Christ being united; He is the

sanctifier, and *they* are the *sanctified*. "In Salem is God's Tabernacle." God is there. It is his *low-land habitation*; and He manifests himself therein, as he does not to the *world*. But, it is in and by Christ, the holiest of all. God's throne is in Christ, and *there* he reveals himself as *the God of all grace*. The Tabernacle is filled with glory from the *Sanctum Sanctorum*. The Lord dwells in his church and among his people; we know not *how*, but we believe the fact, we are sure of it; Christ dwells in the hearts of believers, by faith. Where God dwells, *there* is he worshipped. His *presence* generates and creates *reverence*. We meet here, in *Salem*, to worship God: not to *see* God, but to *worship* him, to pray to him, to praise his name. *Prayer is conversing with God*; and our praises include a grateful *acknowledgment* before him of the *mercies* which we have received. "In Salem is his tabernacle." Here the *Atonement* is applied, the sprinkling of the blood of Jesus. There is a great diversity in ministers, in their preaching; but O let us have Christ preached *here*; let us have the atoning blood of Christ fully proclaimed *here*! This place cannot be a *Salem of peace*, without the blood of the Lamb. The *Shew-bread* must be exhibited here every day in the week, always, and at all times. The priests were to *live* on it, of old; and *priest and people* must *live* on it *now*. God *keeps house* where his *bread* is; and he gives his people an appetite to partake of Zion's provisions; and he says, he will satisfy Zion's poor with *bread*, Psalm cxxxii. 15. The Lord boards them, as it were, upon daily bread, the bread of heaven. And in the administration of the gospel of Christ, he feeds them with knowledge and understanding. Jesus Christ *is*, and he *must be* all, and in all. The Holy Ghost will only "*glorify him*," John xvi. 14. The sting of death cannot be taken away, but by Christ's death. There is nothing without *him*. He is the ointment poured forth, that fills the whole house with its fragrancy. It is holiness to enjoy him in his tabernacle; *Salem* becomes *then* the habitation of *Peace*. We may, I trust, accommodate the words in this humble way, for our encouragement *in this our Salem*.

2. The *situation*, as connected with the signification: "*Salem*." The situation and existence connects itself with the things *done* therein. A place which is *called* "*Salem*" should possess *that* which it is intended to designate. Let us then all watch and pray, that so we may not be obliged to take those *letters* down from our front—S. A. L. E. M. But, if the "*things which make for peace*" are pursued here, who would not give a trifle to support it? We shall do well also to remember the words over my head, "*Thou God ~~seest~~ me*." The city, then, is *sheltered*: it is "*Salem, the tabernacle of*

God." And a congregation of serious, God-fearing persons I trust will find a covering and a shelter *here*: and may the *Wild Boar* never be permitted here to rush in. There was sufficient *reason* why this place should be called "*Salem*." And where the preaching of "Peace by Jesus Christ" is proclaimed, the place may suitably be called "*Salem*." Where the *Sons of Peace* dwell, there the *Prince of Peace* reigns. In the Tabernacle of old no uncleanness was suffered to enter. Guards were appointed to prevent the unholy intruder. Draw not hither, for God is here; holiness is here; yea, "holiness becometh the house of the Lord for ever!" Psalm xciii. 5. Be then concerned for "*Salem*;" pray for the peace of *Jeru-salem*; they shall prosper that love thee. "*Peace* be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake I will now say, "*Peace* be within thee," Psalm cxix. 165, 176.

Those who feel an interest in what we have been *saying* and *doing*, I trust will help us. I have not been from church to church to trouble other people; nor have any of my friends been so employed. There was a necessity for erecting this place of worship. I was saddled with a rent of £200 a year *elsewhere*, and we had therein no place suited to administer the Lord's Ordinance of Baptism. There has been a great expence incurred in erecting *this* place; and we are, generally speaking, a poor people. I stand singularly circumstanced; but the friends of the gospel are requested to assist. We have raised in *nine* years, *towards* the expence of erecting this "*Salem*," upon an average, £250 a year; but *how* it has been raised, I do not know. The hand of the Lord has been in it. And *his* name shall have the praise. Several improvements have been made in the Building. The Lord's *poor* have been here supplied liberally; the ministry has been supported, and the Interest on the remaining debt has been also paid.* We have nothing but fraternal solicitation to offer; and we *do* hope that

* Mr. Stevens preached the gospel in Salem exactly fifteen years from the date of this Anniversary; completing twenty-three years, to the very day, of his ministry in *that* place of worship, and *then* he was called home to his rest. I see by information afforded, entitled, "Good news from Salem," and inserted in the Gospel Herald of last month, (March,) page 66, that, without troubling any other church, at any time, the *whole* debt, about £5000, exclusive of interest, will be paid by our own people. By the trust deeds the building is restricted to *Calvinistic Strict-Communion Baptists*. Surely we may exclaim, "*What hath God wrought!*" And now what remains, but to heartily desire that "*Salem*" may long warrantably retain its inscription; and that the prayer of Moses for Israel may be answered on behalf of this widowed church:—"Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, that the congregation of the Lord be not as sheep, which have no shepherd," Num. xxvii. 16, 17.

those who are friendly to us will kindly assist. If all did as they could, much might be done. For you all know how we stand.

The above sketch is sent to the Gospel Herald, by
Jirch, London.

ANDREW.

Essays.

HOW TO JUDGE OF OUR FEELINGS.

Says the perplexed christian, how can I tell the difference of my sorrow, my joy, and my pleasure in connection with religion from that of the false religionist, the Mohammedan, mystic, the pagan, or the mere nominal professor of christianity, for each of these have their sorrows, their joys, and their pleasures in connection with the system each may adopt? The nature of our feelings, our joys, sorrows, or pleasures, may be known by the sources from whence they spring, and the objects in which they terminate, and also by their agreement or non-agreement with the word of God. Dost thou then, enquiring soul, mourn over thy sins? Does thy sorrow spring from a sense of their guilt and enormity as beheld in the sufferings of a bleeding Saviour? Zech. xii. 10. Art thou grieved that thou hast sinned against so much love, so much mercy, so much goodness, so much grace? Dost thou love God for his patience and long-suffering towards thee, but above all for the gift of his Son, 1 John iv. 19, to die for thy vile and damnable transgressions? Does thy joy spring from a sense of God's love through the atonement of Christ, and that alone? Rom. v. 11. Canst thou say, with Paul, that thou "delightest in the law of God after the inner man?" or with David, "I have rejoiced in the way of thy testimonies, as much as in all riches." Thy testimonies are my delight and my counsellors. Are these the sources of thy sorrows, joys and pleasures? if so, they are such as no popish priest, visionary ascetic, intellectual pagan, or formal professor however refined ever knew. And, moreover, do thy sorrows, thy joys, thy pleasures and thy pains lead thee increasingly to delight thyself in the Lord, to trust his person and his work? Is he the life of thy life, the joy of thy joys, the strength of thy strength, the hope of thy hope, yea the altogether lovely to thy faith? Is he thy food when hungry, thy clothing when naked, thy light in darkness, thy guide in perplexity, thy loving friend, thy sweet counsellor, thy living priest and reigning king? Is he indeed all this to thy soul, and more than thou canst express? then hast thou indeed sweet and certain evidence, that thy feelings are such as are possessed by none but those who are begotten from the dead, and chosen of God to a blissful immortality.

But the nature of thy feelings may be also known from their agreement, or non-agreement with the word of God. Does God say blessed are they that mourn; blessed are they that hunger and thirst after righteousness; blessed are the poor in spirit; does he take pleasure in those that fear him and hope in his mercy? Then do I thus mourn for sin, thus hunger and thirst after righteousness; am I poor in spirit; do I fear the Lord, and hope in his mercy through Christ? If so, I have scripture evidence that my feelings, joys, sorrows and hopes, are such, as spring from the teachings of his grace, and are such as heaven approves: seeing they agree with those upon which the Lord has pronounced a blessing in his word, and are possessed by none, but the quickened family of his mercy and the chosen unto salvation.

W. P. B.

THE HONOUR OF SERVING CHRIST.

This sentiment is repeatedly and frequently expressed in scripture; but not too often: as we want line upon line and precept upon precept to bring us to obedience. Men by nature are too much engaged with the service of sin and satan to be expected to serve the Saviour; and the subjects of grace are often backward to obey their best friend. Where else shall we find so great and good a master? Who beside has done and suffered so much for us as he? Who else has so great a claim to our service? What service can bring so rich a benefit as his? And what sin is so great as that committed against a crucified Christ?

His own words in John xii. 26, are remarkably encouraging. "If any man serve me, him will my Father honour." The service of Christ implies we have received grace from him, as there can be no right service without it; till grace is given we can do nothing good; it is by the grace of God we are what we are as christians. Wherefore it is written, "Let us have grace, whereby we may serve God acceptably with reverence and godly fear," Heb. xii. 28. With his grace the blood of Christ agrees to purge our conscience from dead works to serve the living God. Heb. ix. 14. Our most religious duties are but dead works, from which we need to be cleansed with his blood before any thing good can be really done. Quickening grace and cleansing blood change the heart, and turn the soul from idols to serve the living God, as revealed in his beloved Son. 1 Thes. i. 9. To the same end is our deliverance from enemies, that we might serve him in holiness and righteousness all the days of our life. Luke i. 74, 75. Thus it appears serving is the end of saving, and saving is seen

in-serving. We are not saved to sin against God. If we were saved without serving the Saviour, the chief end of our deliverance would be lost. It is true we are saved by grace, but it is also true that our service is required to glorify the grace that saves us.

Further, the service of which we write is in the newness of the spirit and not in the oldness of the letter. Rom. vii. 6. The newness produced by the Spirit of God in the spirits of his regenerated people, who serve him in spirit and in truth. It is not according to human custom, tradition and device, none of which can constitute a divine service; but according to the commandments of God, according to his law, as held in the hand of Christ, as given by him to all his subjects, as the rule of their sanctification and service; the law including all the moral precepts of the Bible, which Paul and all the righteous have delighted to serve, while they trusted in the Lord alone for life eternal. Rom. vii. 22, 25. It is serving in holiness and righteousness all the days of our life, as before observed. It is, or should be, with fervency of spirit. Rom. xii. 11. It is night and day, as Anna is said to have served in the temple, (Luke. ii. 37.) which may teach us constancy in public worship as well as private prayer, not only in the day of prosperity, but also in the night of adversity. And this is the best way to crucify the old man, that the body of sin may be destroyed, that henceforth we should not serve sin. Rom. vi. 6. Such service to Christ is acceptable to God, and approved of men. Rom. xiv. 18.

The honour of his servants will be found in the following things. They shall be honoured by the Father, who loves his Son and them that serve him. John xii. 26. The Father and the Son are one, and he who serves the Son serves the Father also, so that we cannot offend the Father in serving the Son too much; on the contrary, we are sure of being blessed with his approbation. This appears in the food and joy he gives us. He says, Behold, my servants shall eat, and drink, and rejoice, and sing; but as for sinners, they shall be hungry and thirsty, and ashamed, and sorrowful, and howl for vexation of spirit. Isa. lxv. 13, 14. "His elect shall long enjoy the work of their hands," v. 22. This promised honour is further apparent in the enjoyment of the divine presence; yes, my soul, thou hast often proved this precious promise true; and all who shew their love to Christ by keeping his commands, shall experience further manifestations of love from the Father and the Son. See John xiv. 21, 23. Deliverance from trouble is another part of the honour the servants of the Lord receive. The three faithful servants found their God was able and willing to deliver them from the fiery furnace. Dan. iii. 17,

25, 26. And so was Daniel honoured with deliverance from the lions' den, having been his servant continually. Dan. vi. 20, 23. The day is fast approaching when the Lord will come, come to reckon with the guilty and the good, when the faithful servant will hear him saying, "Enter thou into the joy of thy Lord," Matt. xxv. 21. Then shall it be seen who has served God, and who has served him not. Mal. iii. 18.

Dear Lord, since thou art so great and good, and I have so much reason to believe thou hast saved me with an everlasting salvation, and since I have found thy service so pleasant and profitable, and it is so much encouraged in thy word, I do most earnestly beseech thee to grant me grace to do it in the most acceptable manner, as much as if my salvation depended upon it, and yet trusting alone in thy doing and dying for salvation and eternal life, as much as if I had done nothing.

THE HONOUR OF SERVING CHRIST. S. M.

From our Almighty Lord,
What wondrous favours flow;
We will in joyful songs record
The debt of love we owe.
Let all the ransomed race,
In all harmonious lays,
Sing how he saves by sovereign grace,
And sound his endless praise.
To serve the sacred law
Of our immortal King,
Let every saint, with solemn awe,
The best obedience bring.
To all that serve the Son,
Howe'er they feel the rod,
Honour immortal shall be done
By our eternal God.
Let sovereign grace renew
This feeble soul of mine;
Then shall my noblest powers pursue
A service so divine.

Little Grandden.

THOMAS ROW,
A Labourer.

Expositions.

"HE SHALL BE GREAT,"
Luke i. 32.

(Continued from page 89.)

7. He was great in the conquests he achieved. Had Christ failed, 'twould have been aught that he had promised,

Satan would have mocked and death triumphed; heaven would have been hung in sombre darkness, and those who had entered its precincts on the surety-ship of Jesus, must have been eternally banished, for justice would have

said, "Pay me what thou owest;" but our dear Saviour being God as well as man, and possessing all power and wisdom, had counted the cost, and knew full well that he was able to conquer. Look at him, my dear fellow sinner, hanging on the cross, betwixt heaven and earth, as though unfit for either, yielding up himself into the arms of death, which seemed for a time to triumph; and then behold him rising in all his glory, might, and majesty, at the appointed time. As a mighty conqueror he triumphed over the world, sin and the devil, taking away the sting from death, and gaining a victory over the grave, perfuming it with his own body. Why should we, then, fear the grave, since Christ has laid there before us! and as he arose triumphant from the tomb, so must all the people for whom he suffered, bled and died. He was great in his conquest. "Who shall now lay any thing to the charge of God's elect? It is Christ that died. Who is he that condemneth?" Can satan lay any thing to our charge? we point him to Christ. Will he taunt us with our weakness and poverty? we tell him our strength and riches are all in Christ. O what consolation is here for every downcast, distressed, and fearful believer! Jesus is our brother and our friend; he has conquered sin in us, and conquered satan for us.

"Tis finished, our Immanuel cries,
The dreadful work is done;
Here shall his sovereign throne arise,
His kingdom is begun."

8. He is great in his exaltation at the right hand of God. Being now raised above all principalities and powers, as a mighty conqueror he again entered heaven,

and took his place at the Father's right hand, where he is surrounded with the hosts of angels, arch-angels, and the spirits of the just made perfect. He is the object of their highest adoration and praise; his conquests seem to fill the songs of the redeemed; heaven resounds with hallelujahs to Christ, who is "exalted to be a Prince and a Saviour;" all honour and glory is paid to the God-man; the Father's love and grace are displayed through him; redemption's work is now for ever complete, nothing more can be done in order to make it more perfect, and, blessings on his dear name, nought will ever be able to detract from its worth and value. "It is finished," and the church triumphantly cries, "Lift up your heads, ye gates, and be ye lift up ye everlasting doors, and let the king of glory in." The law of God was magnified and made honourable; all the demands of justice are satisfied. "Mercy and truth have met together, righteousness and peace have kissed each other." Who dares oppose the triumphant entry of our Lord into heaven? he had put away sin, and angels welcome him home, and saints rejoice at his exaltation. The Father says, "This is my beloved Son, in whom I am well pleased." Jesus has now taken his seat at his Father's right hand, and will remain there till the last great day, when he will come again to judge the world in righteousness.

9. He is great in his work of intercession. As a great high priest he presented the sacrifice, not for his own sins, for he had none, but for the sins of his chosen bride. He shews his hands and his

feet, and think you that his pleading will prove unavailing? O no, as in him concentrates all wisdom, he knows well how to plead his cause, and does not require that one should inform him of the whole of our case, for, as an omniscient God, he knows our hearts and our condition by nature; he also knows the weakness and infirmities that we are the subjects of, and as a merciful high priest he sympathizes with us, bears with our manners, and stands between us and God; so that it is Christ, his blood and righteousness, his dying and his doing which are presented for satisfaction. All our sins were charged upon him, while his perfect obedience is laid to our account. Poor trembling believer, what hast thou now to fear? Christ became your surety, and he is now your representative in heaven, he is pleading your cause there. O that you may have grace to trust him, faith to believe him, and courage to go to him. He is a friend that sticketh closer than a brother, and has said for our encouragement, "In my Father's house are many mansions, I go to prepare a place for you;" and as sure as Jesus spoke these words, he will be as sure to carry it out, for it is impossible that the God of truth should be guilty of falsehood or deceit; "For such an high priest became us who is harmless, undefiled, and separate from sinners."

Lastly, I would remark, he will be great in the final glorification of all the church. In the covenant engagement entered into between Father, Son and Holy Spirit in the counsels of eternity, we find the Father's declaration

of having loved a people; the Son's engagement in their redemption; and the Holy Spirit binding himself to quicken and bring the heirs of salvation to a knowledge of the past. Thus we have a contract entered into between the three:—one Jehovah to save a people out of the world, and form them for his praise; nor can we conceive for a moment that God is now seated on his throne, after having made provision for the eternal salvation of his church, and wondering whether they will ever come to him, in order to participate in the blessings contained in this salvation, O no, otherwise we must imagine God to be a God destitute of power. And if it be possible that one for whom Christ died should be lost, it also follows that others may be, and therefore the security of the rest is uncertain. But God has said, "Thy people *shall* be willing in the day of thy power." And who is he that can frustrate the designs of Jehovah; can man? no. Can devils? no. Can saints? they would not; and angels would rather forward than impede them. Our precious Jesus has declared, "They shall *never* perish, neither shall any pluck them out of my hand." Therefore, as extensive as was the redemption accomplished by Christ, so extensive will be the glorification at last. And O how great will Christ then be when he presents his *bride*, the *darling* of his heart, the *church*, for whom he became incarnate, *faultless* before his Father's face, "not having spot, wrinkle, or any such thing." "When we shall be for ever like him, for we shall see him as he is," clothed in his imputed

righteousness, washed in his precious blood, and have a harp to chant the praise of him "Who hath loved us, and made us kings and priests unto God." On his head shall be many crowns. Oh! what a precious Saviour is Jesus, in providing such a glorious mansion for his beloved bride, where there will be no night, and where sin can never enter, consequently sorrow, pain and suffering will be unknown.

"No gnawing grief, nor sad heart-rending pain,
In that blest country can admission gain;
No sorrow there, nor soul tormenting fear,
For God's own hand shall wipe the falling tear.

One distant glimpse my eager passion fires.
Jesus, to thee my longing soul aspires!
When shall I at my heavenly home arrive,
When leave this earth, and when begin to live?
For here my Saviour lives all bright and glorious,
O'er sin, and death, and hell he reigns victorious."

But, to draw this subject to a close. My dear reader, what do you know of this great Saviour? If you are not found in him when he comes as the great judge, you will hear his awful voice, "Depart, I never knew you." May God the Holy Spirit lead you to a contemplation of this important subject, and bring you to a knowledge of the truth as it is in Jesus.

I am aware that my feeble mind has but very imperfectly set forth the greatness of Jehovah Jesus; my own heart has been wound with love to him while I have been writing; and if the few scattered ideas should give rise to any holy thoughts or feelings in the bosoms of any of the Lord's

people, my best wishes will be gratified, and God, Father, Son and Holy Ghost shall have the praise.

From yours in Jesus,
West Drayton WILLIAM T..

A REPLY TO "A BEREAN,"

Requested in the Gospel Herald, page 52, on the first clause of 2 Tim. iii. 16.

"All scripture is given by inspiration of God." This is a fact stated on an authority not lawfully disputable, nor is it disputed by "A Berean," and consequently I am not here required to produce proofs of this fact; but that while we receive the whole contents of the Old and New Testaments, from the first word in Genesis to the last word in Revelations, as the "all scripture" intended in our text, not daring to venture upon any presumed selections, a more limited conclusion, the heading of chapters, and words interscribed by the translators in italic characters excepted, the enquiry is, how, and in what way and manner is it that every passage from Genesis to Revelations is given by inspiration of God?

This question appears to suppose some difficulty on the subject in "A Berean's" apprehension; and perhaps this seeming difficulty arises from some such thought as that *inspiration* and *revelation* are so near to one and the same thing, as to be inseparable. And were this really the case, we should all in truth be in a difficulty on our subject, even as we should be in calling the whole scriptures *the word of God*, if nothing but what the mouth of the Lord hath

immediately spoken could for good and just reasons be so called. *Revelation* is a divine and supernatural discovery of the hidden things of God, which are not attainable by the utmost light and power of mere reason by any given or existing common law of nature; nor in any way but immediately by the Eternal Spirit, who revealeth the secrets of heaven, and searcheth out the deep things of God, 1 Cor. ii. 10, 11; 1 Peter i. 12; Dan. ii. 22, 28, 29, 47; Eph. iii. 5. Every revelation divinely made of the hidden mysteries of the will and counsel of God, is in matter consistent with his every perfection of being, and design of his will, to the gloryfying of himself, as the God of glory, in the glorious persons in the Trinity of his being, the one eternal God. Now then we say that *revelation* and *inspiration* are, and must always be considered as in themselves distinct things; for although there is no revelation made without some power by inspiration therewith given to receive and communicate the same, as the will of God may be in the matter, yet there may be, and has been *inspiration* where *revelation* has not been required.

As *revelation* is therefore the *discovery* which God gives of himself, and of the mysteries and purposes of his will, so *inspiration* is a supernatural power, especially and personally put forth by the Lord upon particular and selected individuals, for different purposes and ways of action, such as, 1. To receive intelligently and communicate instructively supernatural mysteries revealed to those then and there to be instructed—as Elihu taught Job, and as Joseph

taught the king of Egypt, and that with personal interest, power, liberty and delight peculiar to immediate inspiration. 2. Prophetically—as the immediate prophets of God, to speak perfectly of things as they were in the mind and purposes of God, and as in distant future they should be in divine deeds on the earth. 3. To give bodily strength for extraordinary actions—as in the case of *Samson*: courage and confidence—as in the case of *David*, *Jonathan*; and the Judges, all which was by the spirit of inspiration, while there were no unknown hidden mysteries revealed, but deeds performed by inspiration's supernatural aid, empowering with wisdom, strength and courage. 4. To dispose and empower to know, collect and declare with infallible accuracy, historically the events, words, and even thoughts of persons in ages long gone by—as Moses did in the book of Genesis, beginning with, and setting forth God's creation of the world; his creation of man upright and happy; and of the introduction of sin; of man's fall, and the consequence entailed; of the forbearance of God in not at once destroying the guilty; of God's first intimation of the secret designs of his will in mercy, by the *seed of the woman*; of what is good from its least features, up to God, the fulness and first cause; and of evil in its various forms, down to satan, its father, and death, as its entailed demerit; of persons distinguished by the love, power and mercy of God, as the righteous, and as the sons of God's favour; and the distinctions of character, conduct and pursuit severally of the righteous and the

wicked, with all the events, good and bad, which forms the entire sequel of that line that at all relates to God's church, as in the world, and as a lily among thorns. And all this was done under the power, light and guidance, and in the perfection of divine inspiration, as were also by Moses and others, all other historical books, accounts and statements in the scriptures, as the books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Samuel, Kings, Chronicles, &c., with a perfection of truth in the detail, infinitely beyond the utmost accuracy of the ablest of men, uninspired by the Spirit of God. And so the *collections* were made, preserved, handed down, and are given to us by the wisdom, care, power, and kindness of *the inspiration of God*, just as truly and properly so as the immediate matters of *revelation* from heaven were. 5. And thus, whether for the perfect communication of the matters and mysteries of immediate revelation from heaven, or for the collection, record, and setting forth the varied, coloured materials of the history of men and things, or for the setting forth the works and operations of God, Jer. xxxii. 19, 20; or the character and conduct of men, great and small, good and bad; or for the shewing forth the trial of true faith and patience, by manifold and sorest afflictions, and the final triumph of the tried faith of the people of God—as in the book of *Job*; or for the setting forth the mixed and interwoven matters of history, chequered scenes of personal experience, together with many most sweet and rich matters and mysteries of immediate revelation, concerning

Jesus, the Son of God, and his church elect, by the same pen—as in the writings of *David*; or for the development of the work and wonders of God in the natural and material world, as pointing to, and setting forth the greater wonders of God in the spiritual world, his church and her salvation—as in the writings of *Solomon*; or for the recording and handing down the day break and morning events of the New Testament kingdom of our Lord Jesus Christ—as in the writings of the *Evangelists* and the *Acts* of the *Apostles*; or to explain what the mind of the Spirit is in what had been revealed in substance, and record and set forth more collective, plain and distinct the great standing principles of eternal truth contained in, and declarative of the everlasting covenant economy of eternal life and salvation, as of grace only, in, by and through our Lord Jesus Christ; or to record prophetically the revealed future dispensations of God toward, with, and over his church to the end of time, and the downfall of *Antichrist*, and all the foes of truth, as in the Revelations to *John* “in the isle that is called Patmos.” All is by the light, power, perfect and infallible direction, and superintendence of the *inspiration* of God, according to his counsel, will, and good pleasure for the use, good and benefit of his church, and is given us in fullest adaptation for every purpose of ensample, caution, instruction, and comfort—as saith the apostle, “Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures, might have hope,”

Rom. xv. 4. This appears to be the plain meaning of our text, and the sense in which "all scripture," including all the New and Old Testaments, is given by inspiration of God, as we may equally observe the word *scripture*, in its most literal sense, signifies a *writing*; but the word is not used for all writings, but in a more select, solemn, and sacred sense, to express more particularly the *whole bible*, as the sacred book and writing of God, and this because compiled under the inspiring power, and for the sacred designs of God. And so likewise we call the whole bible the *word of God*, not because the mouth of the Lord spoke it all, or did all the acts related, nor because he approved of all that is recorded to have been done and spoken, but because for the holy purposes above named, the whole were collected, recorded, and handed down to us as the given word, under the

moving and directing power of the inspiration of God, and so written and given, it is the *word of God*—the word of his gift; and by this rule we conclude, as above, that "all scripture" is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be *perfect*, have every thing and lack nothing in *word* and information, to be thoroughly furnished with means to know right from wrong, and truth from error, in the sight of God, with every shewn up and declared inducement to every good work in God's sight.

I have now affectionately given "A Berean" the best answer I can to the question proposed, and I hope it will help a little, if it do not fully satisfy. The Lord grant his blessing to make it answer some good purpose, prays

JOHN, of Marylebone.

Obituaries.

ELIZABETH CLARKE.

(Continued from page 98.)

On Friday, November 19th, she changed for worse, and suffered much pain through the day, which left her very weak and low, and apparently sinking into the arms of death; and when she thought of leaving me and the dear children she wept, but recovering herself, said, "The will of the Lord be done. I believe the Lord will take me to himself."

"Can he have taught me to trust in his name, And thus far have brought me to put me to shame."

On Tuesday, 23rd, she was much worse; and on Wednesday, 24th, she was exercised with severe temptations; the attack of the enemy was very severe, and the resistance on her

part as vigorously returned; it reminded me of two contending armies, each striving with all their power for the victory, it was a continued conflict from the Wednesday to Thursday morning, she prayed as in an agony; in broken accents she cried aloud, "Jesus show thy face, Lord have mercy upon me, show me thy salvation, surely thou wilt not cast me off. O that I had died in that affliction at Ipswich, I should have been for ever happy. But now my mind is dark. Dear Lord, do come, and have mercy upon me a sinner. William, do pray that the Lord may deliver me from the tempter's power; there is something I want to lay hold of, but I cannot; do pray for me." I attempted, and felt access to God, by Jesus, the Mediator, and encouraged her to hope in him; but still

she said, "I cannot get hold; oh! that I could but lay hold, &c." I referred to past experience; the faithfulness of God to his people; that he had said they should never perish; the certain salvation of his church. "All this I believe," she said, "but I want the evidence that I am of the number." On Thursday morning, however, judgment was brought forth to victory, and the lawful captive delivered; the enemy was routed, and her soul filled with the love of God; she could then say,

"Filled with delight, my raptured soul
Would here no longer stay;
Though Jordan's waves around me roll,
Fearless I'd launch away."

When I went up she laid hold of me and said, "My dear, I must praise my Jesus, because I love him." I said, Is the cloud broke? She said, "Yes, bless God it is; while I was speaking to Mrs. Cable, (one of the members,) there appeared as though a heavy burden rolled off me; I was instantly very happy, and glorious lights, like stars, were about my bed." I said, Then you are happy now. "Yes, very happy; I am quite willing to go, yea, I long to be gone." She now appeared to be fast sinking into the arms of death. I again said, My dear, are you still happy. She faintly articulated, "Yea." But, contrary to our expectation, she revived again, and broke out in rapturous strains, "Oh! praise my Jesus; I feel so happy; oh! bless his dear name, for ever, for what he has done for me, a poor sinner like me, hell-deserving sinner like me: oh! praise him for ever. Oh! that I had wings like a dove, I would soon be with him; how long, dear Lord, how long. Oh! that thou wouldst come and take me to thyself." I said, Then you are quite willing to go. "Yes, this moment, if he pleases." Then you have resigned me and the children. "My dear, I must resign you, but I can do it, yea, I have done it." The friends assisting her in bed, she said, "Oh! this poor carcase; but no matter, the inward part is right; God knows it is right, and I know it is right, and that is the best. Oh! how happy I am; I long to be gone. Why are his chariot wheels so long in coming? 'Come, Lord Jesus, and come quickly.' Oh! what glorious lights I behold." She then said, "Oh! that I could sing."

I said, When you get home you will sing. "Yes," she said,

'Salvation shall be all my song
Through one eternal day.'

"Oh! the pain that I feel; my sufferings are great; but what are my sufferings when compared with the sufferings of my dearest Lord?"

'My sufferings are not worth a thought,
When, Lord, compared with thine.'

I hope I do not complain; do I murmur? I hope I do not, it is the Lord's will. Oh! for patience to bear it." And again cried out, "Oh! these glorious lights." To one of the members present, she said, "My dear, when I die, I shall be happy, and I long to be gone." Then you can say with the poet,

"Dying, clasp him in your arms,
The antidote of death."

She answered with some emphasis,

"Dying, clasp him in my arms,
And triumph over death."

She continued in this happy frame through the day; ever and anon uttering short ejaculations, and longing to be gone; and once shouted aloud, "victory, victory through the blood of the Lamb; I shall soon be with my Jesus; he is come to take me home." And, beckoning with her hand to one corner of the room, said, "come a little nearer, my dear." She then said, "It will soon be over." Seeing me weep, she said, "Do not weep for me, but rather rejoice, because I am going to be better off." She then gave me instructions respecting her funeral, and said, "Let Mr. Collins preach my funeral sermon;" and again began her glorious conversation; and to one that stood by the bedside, she said, "Have you found the Lord?" My dear, was the answer, I cannot say as you do, but I hope I have—you have found him, said the person. "No," she answered, "I did not find him, he found me."

"If he had not loved me first
I had refused him still."

From six o'clock in the evening till nine she was unspeakably happy; and, being myself below, I was suddenly called up stairs, when she again cried out, "Oh! these glorious lights; my heavenly Father is come, and all his saints with him; oh! the dazzling glory of his person, brighter than ten

thousand suns, too bright for my weak eyes to behold; blessed be his glorious name for ever; oh! that I could sing," (this was a frequent desire.) But she had no voice for singing, but instantly she began, and sang delightfully, "And I'd sing victory, victory, through the skies; and I'd sing victory, victory through the skies; and I'd sing victory; and blessed be his great and glorious name; blessed be his great and glorious name. Dying, dying, why this an't dying; I am going to live for ever; all that keeps me back is this lump of clay. Oh! that this thread was cut, I should soon be home." Then taking me by the hand, she said, "Good bye, my dear, God bless you, take care of my poor babes."

Several of the members being present, she called each by name, took them by the hand, and bid them all good bye; then calling loudly for an absent member, she afterwards looked round upon us all, and again sung,

"Brothers and sisters all agree,
And go to heaven along with me"

Seeing us all in tears, she said, "Why do you weep? what! weep to see a sister going to heaven, rather rejoice." And again she waved her hand, and shouted, "Victory, victory through the blood of the Lamb." Surely we could say,

"The chamber where the good man meets
His fate, is privileged beyond the
Common walks of virtuous life—
Quite on the verge of heaven."

She continued in this happy frame through the night, at times suffering much pain, yet patient, and often said, "What, not gone yet? Oh! that my Jesus would unclog those chariot wheels, and come and take me home; come, Lord Jesus, and come quickly." On Friday she was very weak, and her speech began to falter; she however continued through the day in the same happy frame of mind, and, when unable to speak, she lifted up her hand in token of victory. At last the long prayed for hour arrived, when she should leave the cumbrous clay, and exchange mortality for life, and proved that

"Jesus can make a dying bed
Feel soft as downy pillows are."

She expired about nine o'clock on

Friday, November 26th, without a sigh, or even a struggle, aged thirty-three years.

"Death touched her, and the
Life glow fled away; and
Her spirit took its upward flight,
To sing its hallelujah with the choirs
Of sinless souls imparadised above."

Her sun set fair and bright, without a cloud; her exit was gentle as falls the morning dew, calm and unruffled as the zephyrs that fan the meadows on a summer's evening.

"Let me die the death of the righteous, and let my last end be like his." "And I heard a voice from heaven saying unto me, Write, blessed are the dead that die in the Lord, from henceforth, yea, saith the Spirit, they rest from their labours, and their works do follow them." I have sustained a loss, but

"The wintry blast of death
Kills not the buds of virtue—no, they spread
Beneath the heavenly beams of brighter suns,
Through endless ages into higher powers."

"And shall we mourn to see
A suffering sister free,
Free from doubts, and griefs, and fears,
In the haven of the stars;
Shall we mourn to see the tears
Wip'd for ever from her eyes?"

No, dear companion, no,
We gladly let thee go,
From a suffering church beneath,
To a reigning church above;
Thou hast more than conquer'd death,
Crown'd with life, and joy, and love."

I have sometimes heard professors say that biographers ought not to write so largely upon death-bed scenes; and that they thought even good people did not die so full of rapture as was sometimes stated; but truth ought to be spoken, and what I have written can be corroborated by several living witnesses, that saw and heard as well as myself.

My dear wife was a woman that thought much and talked little; a good wife, well domesticated; a tender mother, an agreeable neighbour, and a consistent member of the church of God. But our loss is her eternal gain.

SOME ACCOUNT OF THE DEATH OF A REMARKABLE CHILD.

Dear Mr. Editor,
As a constant reader of your Herald,

I take the liberty to write to you. If you think the following account, or any part of it, of a little boy, son of John and Lucy Fyson, worth recording, you are at liberty to make what use of it you may think proper. He was born February 11th, 1843. At a very early age he discovered so much precocity, as to lead his parents to fear, he would not see manhood. In his almost infantile state, before he was two years old, the other children had been saying their lessons on the Lord's day evening, he stood eying them, and without bidding or asking went to the place where they had been standing, and after bowing, he very seriously and reverentially said, "Dod;" and that lesson he said regularly on the Lord's day evening for weeks and weeks; it was said in such a way and manner as filled his father's heart with delight; I could not help saying, "*my boy this is a good lesson for the first.*" From that time hoping, and now believing that he was God's child.

His love and affection to his parents was wonderful; with an extreme delicacy, lest he should seem to pay more respect to one than the other. In their absence how often would he be inquiring about them, and when they would return. In the presence of his mother, (for he delighted to be with his mother alone) he would often with energy say, what shall we talk about now? as much as to say, talk and tell me about something, I am thirsting for knowledge, and would listen with the most devout attention and ask questions, about the employment of angels, about God and eternity, that were astonishing. At another time he would perform all manner of imitations of men and things; but when his father was approaching, would say, mother, I cannot 'tend (pretend) now; as if he thought that his mother could better bear with his childishness. As often as opportunity offered he would leap on his father's knee, almost invariably saying, I know where I love to be. And how many times when suffering under depression of mind, has his presence been like sunshine to dispel the mists and the clouds.

For his good conduct, he had been promised to see an exhibition of wild beasts. A gentleman paid us a visit, and in all the hilarity of mirthful glee he was telling him of the wild things he should see. The gentleman in

playfulness took him up in his arms and standing behind him; jumped him up before the looking glass, asking him what wild thing he saw now? he archly replied, I see you. To the same gentleman he one day said, you preach, you are going to talk about God—and how do you know what to say? what is prayer? what is salvation? Correction he needed but little. Reproof sunk deep into his heart, a look was generally sufficient. On one occasion being a little poorly and pensive, his mother reproved him, and said, is this my son Edward? He immediately fell under the rebuke, and with tears in his eyes, said, I know I do not deserve any thing, and therefore must not have any thing: *I don't deserve any thing, but you and father do.* There ever seemed to be in him a sense of unworthiness and the deepest reverence of the name of God, and he would often inquire why Balak wished Balaam to curse the people of God? which led his elder brother John to observe, I believe Edward hears to profit.

We now come to the Christmas vocation and examination, within three weeks of his departure from this world. At the examination there were several competent judges present, persons wholly devoted to instruction, who expressed their admiration and astonishment: but his father's admiration was tempered by the thought, "if this should be the last." Since his school exercises finished his mind evidently opened to enquiry about spiritual things. His inquiries were many and various—about a sinner and what it was to be a sinner? about the resurrection, and how he should be raised again at the last day; about loving the Lord; and asking the question whether I loved the Lord. Nothing appeared to give him greater pleasure than reading, 145th Psalm. After reading it one morning to his mother he said, "now we must pray to God." His elder brother John being there, he said, John, you are the oldest, you must pray. John seeming confused, said, I cannot pray. Then he said, you must go out; you will laugh, and I will. John went out; and then addressing himself to his mother, he said, when my father prays to God he does not say the Psalm. What must I say? and then, without an answer, kneeled down, and said "I will speak of the glorious

honour of thy majesty, and of thy wondrous works," and then inquired of his mother whether he had prayed to God. His mother said, well, you have professed to do so. He then said, "Does the Lord love me now?" she replied, my dear, I hope he does.

On another occasion being alone with his sister Ann, (three years older than himself,) after having read the Psalm, he said to her, if you will kneel down I will kiss you, and then both kneeling, prayed out a sweet little hymn.

LITTLE EDWARD'S PRAYER.

Lord look upon a little child,
By nature sinful, rude and wild;
O put thy gracious hands on me,
And make me all I ought to be.

Make me thy child, a child of God,
Wash'd in my Saviour's precious blood,
And my whole soul from sin set free,
A little vessel full of thee.

O Jesus take me to thy breast,
And bless me that I may be blest,
Both when I wake, and when I sleep,
Thy little lamb in safety keep.

I must here make an observation; that this little hymn is in exact accordance with his life, and his life with the hymn. Almost as soon as he began to talk, he made earnest and frequent inquiries about his being "blessed," which he used to express in the words "Am I bless me?" And nothing less than being assured of it, would satisfy him. The following Lord's day morning, he for the first time read 145th Psalm in the family. Being a little delicate in his health, we took him to Warboys for a week to see his uncle, as we hoped then to return. That morning he said, if I die, my hat is a nice hat and John shall have it, and mother shall bring it back, and Fanny shall have my red frock. When on the road he again put the question whether I wanted him to die. The same day while hearing Mr. Irish preach, he found the Psalm, and his eyes beaming with delight pointed it to his mother. In the evening remaining at Warboys, he read the Psalm to his uncle, when his questions and answers surprised him. On Monday though very poorly, the bible was again repeatedly in his hands. On Tuesday morning before daylight, nothing less than the bible would satisfy him: and the window curtains being removed he read his favourite

Psalm for the last time. He was then very ill. On Wednesday being much worse, being on a couch by the fire side, he suddenly broke out in the language of the Psalm, *I will bless his holy name for ever, and for ever*; which was said with such emphasis and especially the last words *for ever and for ever*, that his Aunt who was attending him, burst into a flood of tears, exclaiming, that it seemed the language of an established christian. During the next four last days of his life, when his lips and teeth became black with fever (which was scarlet in its worst form,) he manifested the most lamb-like disposition and patience extraordinary, with the greatest thankfulness, for every thing that was done for him, often exclaiming, oh! dear, I am so thirsty, I don't know what to do; but not a single impatient or rebellious word, and still the same sense of unworthiness; one of his expressions was "I am not fit with God to sit."

In his last moments his uncle (a God fearing man,) only was with him. The delightful, heavenly and animated expression of his last look, settled upon him for about a minute, he will never, no never forget. To use his own language, so strongly was it impressed upon him, that it seemed as if he really saw his happy soul ascend upward to heaven. Is any thing too hard for the Lord? or is it any wonder that our hearts should almost bleed at the loss of such a dear child? Thus died Edward Fyson at Warboys, aged four years and ten months, on the Lord's day afternoon, and was buried on Thursday, 6th Jan. His remains were taken into the vestry, where our friend and pastor Mr. Irish read his favourite Psalm, and a hymn was sung. Mr. Irish then gave a short address at the grave and the body deposited in the new burying ground, as we believe in sure and certain hope.

Is there not, Mr. Editor, something remarkable that he should talk about dying, and make his will before he left home? On the road also talk about dying; and when he arrived at his uncle's house, say, I am come to stop just a week with you, and then go home; and that nearly to a minute if not exactly, he should indeed depart to his long home?

Yours, in the friend of sinners,
Woodhurst. J. Fyson.

To the Editor of the Gospel Herald.

March 14th, 1848.

Dear Sir,

If you should think the little boy's death worthy of notice, there are two or three things that deserve observation. One is the great *earnestness* he manifested in his inquiries about spiritual things: it was not merely asking for talk's sake, but the tender, heartfelt concern shewn in his countenance. About the resurrection he said, "Shall I speak when I am raised again?"

On the day of his death his sufferings were so great that his mother and her friends could not witness it. The last look at his uncle he appeared quite sensible, though unable to speak; and, though I was not present, yet, from the description given of it, it was such a manifestation of glory upon his soul, it shone so vividly, that it was powerfully reflected back upon the uncle, who,

when he came down stairs to tell, seemed like a man who had largely partaken of its influence, which was indicated by the joy of his heart, and the shining of his countenance. I have no doubt if he did not see his soul as and with his bodily eyes, yet that he did by faith. And though he loved the boy with a father's fondness, yet says, his last look I shall never forget; and I cannot fret.

When I first communicated to our friend and pastor, Mr. Irish, respecting the little boy, he thought there hardly would be any thing interesting to strangers—he now says, as he entered into it, has altered his mind, and has last week drawn up an account, with his own comment upon it; but as I had then written to you, am not allowed to send it, though I have requested it.

I am, Dear Sir,

Yours, very truly,

J. FISON.

Notice of Books.

The Duties and Privileges of Church Members. An address delivered to a Gospel Church, and Published at their request. By J. A. JONES. Second Thousand. London: Briscoe, Printer, Banner Street, St. Luke's. Published by Highams, Chiswell Street. 1848.

This is the choicest, compactest, and most excellent work of its size, upon the subject treated by our veteran friend and brother, its author, which we have ever seen. MINISTERS, distribute it widely, and recommend it earnestly amongst your people. OFFICERS OF OUR CHURCHES, and members generally, read, mark, learn, and inwardly digest the counsels and admonitions contained in this invaluable Tract, and endeavour, as far as in you lies, to obey its scriptural injunctions; looking unto Jesus for all needful grace, and giving him all the praise for the energy communicated by his omnipotent and unfailing hand.

We perceive that One Penny will buy one, Tenpence a dozen, and Seven Shillings one hundred copies.

We have marked the following extracts as specimens of the work now under notice.

"It was stated by the apostle, con-

cerning the members of the church in Macedonia, that,—“They first gave their own selves unto the Lord, and then unto us, by the will of God.” 2 Cor. viii. 5.

We have here discovered to us a twofold surrender, and that of themselves. 1. To the Lord. 2. to us.—They belonged to the Lord. They were professedly *gracious* characters. The Lord had a propriety, *in them*, before they gave themselves to him. He loved them with an everlasting love, and therefore made choice of them. He chose them in Christ; he accepted them in Him. He blessed them with all spiritual blessings in heavenly places in Christ: Eph. i. 3—6. He, the God and Father of all our mercies, gave the church to Christ, his beloved Son, to be his bride, *his* peculiar property and treasure. He became their *Redeemer*. He purchased them with his own blood. They are all saved from wrath through Him. The Holy Ghost looks them up; he hieses for them, and gathers them, *because* Christ hath redeemed them; and to make good the promise of the Father to Him, that,—“He should see of the travail of his soul, and be satisfied,” Isa. liii. 11. They are

dead in trespasses and sins, but the Almighty Spirit of life, quickens, regenerates, and makes them alive. Being made alive *by* the Lord, they give themselves to the Lord. By believing on Christ, they lay hold of Christ; they rely and depend upon him. Their cry is,—“O Lord our God, other Lords beside thee *have had* dominion over us; but by thee only will we now make mention of thy name.” Isa. xxvi. 13. “One shall say, *I am the Lord's*; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel.” Isa. xlv. 5. They give themselves to the Lord *heartily*; being made willing so to do, in the day of the power of his grace in their hearts; even *by the working of his mighty power*, Eph. i. 19; whereby their minds are enlightened, their wills subdued, and their affections attracted to, and fixed upon, heavenly things. *He* hath loosed their bonds, Psa. cxvi. 16, and now *being liberated*, they say,—“Come, let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten.” Jer. i. 5. Thus they *give themselves to the Lord*; and the language of their inmost souls is,—

“That love divine, which made us thine,
Shall keep us thine for ever.”

A confederated church, united by consent and agreement, will find there are several *duties* incumbent on its *members*; which, for their own comfort, credit, and edification, as well as for the glory of God, it will be highly necessary for them constantly to observe and attend unto:—

1. The *first* is a principal one:—*To love one another*. This advice is apostolical; and it is indeed *good advice*. It is, as it were, a general universal *debt* which *man seems to owe to man*; much more is it a debt *christians* especially, and *more especially members of churches* owe to one another. Christian *love* is the great *law* of Christ, who is the churches' king and lawgiver. It is a law which he enjoins on all his *subjects*. Hear ye *him*, and receive the law from his mouth.—“A new commandment *I* give unto you,—that ye love one another;—as *I* have loved *you*, that ye also love one another.”

Again he repeats it,—“These things *I command* you, that ye love one another.” And, he says,—“If ye *keep* my commandments, ye shall abide in *my love*.” see John xiii. 34, and xv. 10, 12, 17. Oh what is that blessedness which consists in *abiding in the love of Christ*! Ponder, my brethren, on the *relationship* subsisting between members of churches; *they are brethren*. Jesus says to you, “One is your Master, even Christ; and *all ye are brethren*.” Matt. xxiii. 8. Ye have all “one God and Father of all; who is above all, and through all, and *in you all*.” Eph. iv. 6. Mutual love is an evidence of *being* the disciples of Christ. Indeed it is an *universal* evidence. “By this shall *all know*, that ye are my disciples, if ye have love one to another.” John xiii. 35. Love and unity make church fellowship most truly delightful. “Behold how *good* and how *pleasant* it is for *brethren* to dwell together in unity!” Psa. cxxxiii. 1. On the contrary, nothing is more uncomfortable and dishonourable, and surely nothing is more pernicious and ruinous to the prosperity of a church-state, than *want of love*. “If ye bite and devour one another, *take heed* that ye be not consumed one of another.” Gal. v. 15.

Love is the grace that lives and sings,
When faith and hope shall cease;
'Tis love shall strike our joyful strings
In the sweet realms of bliss.

4. There is the law of *communication*; temporally as well as spiritually. “Whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, *how dwelleth* the love of God in him?” 1 John iii. 17. The inference is—he gives no *evidence* of the indwelling residence of that precious love! There is a communication of *spiritual things* also, which will tend to mutual comfort and edification. Speak to one another about divine things; impart, as opportunity offers, your mutual experiences to *others*, of what God has done for *your* souls. If you have any valuable spiritual knowledge in divine truth, minister it one to another; and thus be found “building up yourselves on your most holy faith.” Jude 20.

5. The important duty of *watchfulness*. Personal watchfulness. “Let

him that *thinketh* he standeth, *take heed* lest he fall." 1 Cor. x. 2. Mutual watchfulness, also. O beware of bringing a reproach on the good ways of our God. Here I feel deeply. Suffer not sin to be upon a brother. Admonish him, *according to the gospel rule*; but, let all your admonitions and rebukes be in *love*; faithfully, but tenderly. Aim at your brother's spiritual *restoration*, and that in the spirit of meekness on *your* part; "considering thyself, lest *thou* also be tempted." Gal. vi. 1. How precious are the words of the Psalmist—"Let the righteous *smite* me, it shall be a *kindness*; and let him *reprove* me, it shall be an excellent oil, which shall not break my head: for yet my prayer also shall be in *their* calamities," that is—I shall *then* pray for *them*, Psa. cxli. 5.

6. Mutual forbearance. Bear *with* one another. Do not bear *hard* one upon another. Are any *strong* among you, let *them* bear the infirmities of the *weak*. The Lord exercises patience and forbearance, and He is a long-suffering God. "Put on, therefore, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, and *love*, which is the bond of perfectness," Col. iii. 12, 14. Let *forgiveness* be *never* wanting, when *repentance* is declared, and symptoms of its *genuineness* discovered. Remember our Lord's directions, yea, his commands; and extend forgiveness not merely unto seven times, but unto *seventy times seven*, Matt. xviii. 22. Our Master's revealed will, as contained in the 18th chapter of Matthew, is of the last, the greatest importance, to the *practical* consideration of church-members. O read that chapter frequently, on the knee of prayer. But let us not merely *learn* our Lord's will; let us arise and do it. "If you *know* these things, happy are ye if ye do them," John xiii. 17.

7. Mutual prayer. Dr. Owen says—"It is daily *prayer* that conquers daily *prejudice*! It is truly astonishing how *full* the apostle is, when upon the subject of prayer. "Praying *always* for you;" and, "always in *every* prayer of mine for you all." And writing to Timothy, he tells him, "I have remembrance of thee, without ceasing, in my prayers night and day," 2 Tim. i. 3. He ex-

horts the members of the church at Philippi,—“In *every* thing by prayer and supplication with thanksgiving, let your requests be made known unto God,” Phil. iv. 6. And as the apostle requested of the church at Ephesus, so do I request of *you*. He says, "Pray for *me*, that *utterance* may be given to me; that I may open my mouth boldly, to make known the mystery of the gospel," Eph. vi. 19. The Lord *has* surrounded me, from time to time, with some truly valuable praying souls. And some I have known, by painful experience, that have *lost* their *prayer-books*. No profit under the ministry of the word, when *that* is the case. Again—"Pray for the *peace* of Jerusalem," Psa. cxxii. 6. Peace-brakers are always prayer-restrainers. O the blessedness, the preciousness, the all-prevailing efficacy of prayer! "Prayer was appointed to convey—the blessings God designs to give: long as *they* live should christians pray,—for only while they pray they live."

Let us now pause, and ponder on the importance of these things. Many are too ready to think that their work *lies only in the church*; and very little, if any, *out of it*. This is a sad mistake. The *pleasure* of religion lies in the *practice* of it; not only in the church, but at home, and also abroad in the world. There are *social* and *relative* duties; *be found in them*. Be the christian at home. What said the Lord concerning Abraham?—"I *know* him, that he will command his *children*, and his *household* after him; and they shall keep the way of the Lord," Gen. xviii. 19.

Make a point of inviting *strangers*, and those who dwell around you, with whom you may have influence, to come and hear the word. Again, when you see persons that attend, and appear to be interested in the services, *notice* them, and speak with them, in order to *encourage* them; especially *young* persons.

I would *hint* at one or two more most valuable *christian* *graces*; such as kindness, gentleness, courteousness, *sterling* *honesty*, and *inflexible* *truthfulness*, at all *times*, and under all *circumstances*. O aim to cultivate all these!

In conclusion. Let us strive together, who shall *love* God *most*; who

shall *serve* him *best*. That we "walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil."

Revere the sacred word.—Live near to God.—Love the habitation of his house, *Psa. xxvi. 8.*—Let your loins be girt about with truth; and your lights constantly burning.—And, may we *all* be as those who are waiting for the bridegrooms.

May grace, mercy, and peace, be

with you; and with all that love our Lord Jesus Christ in sincerity! So prays your devoted servant, and pastor.

Once more before we part,
We'll bless the Saviour's name;
Record his mercies every heart,
Sing every tongue the same.
Hoard up his sacred word,
And feed thereon and grow;
Go on to seek to know the Lord,
And practice what we know."

Varieties.

SUNSHINE.

There is something in sunshine that is agreeable to all: hence it is frequently made use of as a figure, to represent happiness and prosperity. The christian compares his happiest, and most spiritual moments, those moments in which earth becomes a heaven to his soul, to the sunshine of the divine favour. The comparison is a beautiful one, and admits of application in a thousand instances; God is our sun, as well as our shield, and, as in the course of nature, it is not always sunshine, so in the order of grace there are nights of affliction in which the glorious Sun of Righteousness is hidden from our view. Winter succeeds to summer, but summer is not for ever gone. Heaviness may endure for a night, but joy cometh in the morning. When the sun shines brightly the face of nature wears a cheerful aspect, all looks bright, the grass appears of a livelier green, the sky of a deeper blue; not that they are in themselves brighter, or deeper; but the sun produces the appearance; so comforts seem more comfortable to the believer, and privileges become more precious when his sun shines; true, his comforts are not in themselves more excellent, nor do his privileges increase in intrinsic value, but their value to him is increased. A man may have food without the appetite necessary to enjoy it. The pillars of the promises stand for ever firm and sure; but it is only by faith that we can appropriate them to our individual use; it is only as we are enabled to grasp them, that they can

support us. Sometimes the sun is not visible to us; this may proceed from two causes. First, at night when we are on one side of the earth, and the sun is on the other; in other words, the earth is between us and the sun. Secondly, when a cloud passes before the face of the sun, and hides his beams from us; but in both cases, the evil is not in the sun, but ourselves; and truly when the earth comes between our hearts and our God we cannot expect to see his face. The sun is still shining as brightly as before, but the earth prevents us from enjoying his radiance. Our God is still the same to day as he was yesterday, and will be for ever; his mercy changes not, his compassions never, never fail, but our sins have separated between us and God, that is to say between us and the gracious manifestations of his presence: we cannot be separated from his everlasting love, or our sins would have done this too. And when the cloud rises and envelopes us in its gloomy shade, whence comes it? not from the sun, but from the earth. These clouds which rise from self, and the carnal nature, often deprive us of communion with our Father who is in heaven, and seem every way injurious; but our God brings good out of evil. He who maketh the wrath of kings to praise him, makes these clouds to prove the instruments of blessings to his children, as the clouds which overshadow the natural earth, and cover it with gloom for a season, eventually descend in gentle and refreshing showers to water and fertilize it; so the dark clouds which sometimes hang over the Chris-

tian's path, lead to happy results, for seeing that they arise from self; he learns from them to distrust, despise, and fear self, as his great enemy. But the Lord makes them beneficial in another way, for there are some graces which thrive best in shade. There is a sweet flower called the lily of the valley; which can scarcely live in the open border; but flourishes in a shady situation; and there is a sweet grace, the grace of humility which is spiritually a lily of the valley; and it is frequently the case, that when we are in the shade this grace is being exercised, and strengthened, then it flourishes; and often when the christian sees how faith, love, and humility have been increased by trials, is he constrained to own that it was indeed a sweet affliction. Times of sorrow wean us from earth, if earth were a heaven below we should not look forward with such longing desire to the heaven above: thus, as the cloud succeeds the sunshine, here we long for the sacred, high, eternal noon above, for the rest that remaineth for the people of God. One remark more: how graciously our father suits his favours to our necessities. Christian brother or sister, when it was the winter of affliction with you, (and what Christian has not experienced this), do you not remember a glimmer of hope, a ray of consolation, a beam of sunshine being poured into your mind? Ah! yes, you do; say, was not that winter's sunbeam, which was so suitable, and came so opportunely, more precious, and did it not communicate more pleasure to you than whole days of unclouded summer's sunshine? it did. If the dark cloud now hovers over any of the Lord's people, oh! that they may remember that the Lord is still there, though hidden by the cloud; and may he shortly break through the clouds, and pour a ray of refulgent brightness into each mourning heart. Amen.

W. M. THOMPSON.

QUESTIONS.

TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir,

The answers which have appeared from time to time in the Herald, to

questions proposed by correspondents, have often tended to instruct the learner, as well as to correct abuses which will creep in, even in the best regulated societies. With a hope that this may be the case again, will you kindly permit the following queries to appear in your columns.

Ought not the number of deacons in a church to be regulated by the number of its members, or at all events, by the wishes of a majority of the church?

Is not the office of deacon really and truly that of a servant of the church?

When deacons from servants become masters, would the church be acting improperly in coming to such a resolution as the following:—"The deacons of this church having over-stepped the limits of their office, and become masters instead of servants: we call upon them either to retrace their steps, or resign that office to those who will well and truly perform their duties as servants of the church of Christ should do!" The adored Head of the church said "He that will be greatest among you, let him be your servant."

By so doing, dear sir, you will greatly oblige yours in him, the Head,

MEMBRUM SOCIUS.

TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir,

A constant reader of your valuable little work would feel much obliged of Mr. Milner, of Rehoboth Chapel, London, would, through the medium of the Gospel Herald, give his views on the following subject. I have very recently heard it advocated, that it is the duty of every person in the world, both regenerate and unregenerate, and also devils in hell, to love God. Now this looks very strange to me; and, being myself a poor ignorant creature, I thought I would refer the matter to Mr. Milner, who is a minister that I very much respect, and one whom I have heard preach both in Town and Country with pleasure, and I hope with some degree of profit.

Should he not think the subject worth devoting any part of his time to, I humbly ask pardon.

Buckinghamshire.

G. T.

TO THE EDITOR OF THE GOSPEL HERALD.

Dear Sir,

Will your Correspondent, "A Labourer," oblige an old subscriber to the Gospel Herald, by informing him what he is to understand by "Pro-

gressive Sanctification." Although he trusts that he has known the Lord savingly for many years, and have frequently heard the term used, still he is ignorant of the meaning of it.

That the work of the Lord may prosper in your hands is the sincere desire of an old Subscriber.

Intelligence.

THE STRICT BAPTIST CHURCH, BURY ST. EDMUND'S.

Mr. Baldwin, our pastor, baptized four believers in the Lord Jesus Christ, on Lord's Day, April 2nd, before a large and attentive congregation, after delivering a solemn discourse from Jer. xxvi. 2; and Rev. xlii. 18, 19. We have had some melting seasons in hearing their experience. One was a young man respectably connected, brought up in the Church Establishment, and was as zealous as Saul of Tarsus for his Pharisaism. But the Lord stopped him in his mad career; and he has taken up his cross, for his friends have most of them discarded him. Another was a young female, sent by her parents to finish her apprenticeship at Bury. Having been brought up by religious parents, she thought as she was under no parental control, she would take her fill of pleasure, and go where her mind led her; but the first sabbath she came to hear Mr. B., the Lord sent home the arrow of conviction, which made her so uncomfortable, she said she would never go to hear him again, to be upset in that way. But she was constrained to come again, and again; although very unhappy, until one Lord's day afternoon, Mr. B. preached from those words, "And where the Spirit of the Lord is, there is liberty," 2 Cor. iii. 17. Under that discourse the Lord was pleased to give her liberty of soul. Another was a young woman, the daughter of one of the Old School, at Lynn, in Norfolk, who gave a pleasing account of God's dealings with her soul. The other is a female who have been very much afflicted in body for many years. But it was truly delightful to hear her sing by the side of the water, and boldly enjoy the precious ordinance of baptism.

These additions make fifteen persons who have been united to this little hill of Zion during our pastor's ministry, which commenced February, 1847. Our congregation is still on the increase, and our prayer meetings are well attended. We may well say, "What hath God wrought?" "The Lord hath done great things for us, whereof we are glad."

W. H. SMITH.

OUNDLÉ, NORTHAMPTONSHIRE.

On Lord's day, July 4th, 1847, five persons were baptised by our much esteemed pastor, Mr. J. Clark. And on April 2nd, 1848, the ordinance of baptism was again administered by Mr. C. to three other believers in Christ. The service was truly solemn and interesting; and the God of the ordinance, according to his promise, was present to bless and to give his divine sanction to his own institution. The dear Lord has abundantly blessed the labours of our beloved pastor since he came to Oundle; and although as a church we have experienced some things of a painful nature, yet have had much reason to rejoice that the Lord hath done great things for us, whereof we are glad. Within the last eighteen months the Lord has inclined (we trust,) by his grace not less than twenty-two to join in church fellowship with our little number; this, with many other tokens for good, has greatly encouraged our hearts, so that we are constrained to say, "What hath God wrought?" doubtless the humble in hearing thereof will be glad.

W. E.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

JUNE, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essay.

THE WHOLE DUTY OF MAN.

PHIL. I. 27,

The present is *not* a day of extremes. The majority of the people appear rather to prefer a medium range of opinions, perhaps as presenting the least necessity for trouble in their maintenance, and the least opposition to all-the-world's judgment. On every hand we meet with recommendations to choose the middle path; and the promoters of exhortation will sometimes be bold enough to support it with the assertion that such a course is not only most safe to the professor but most likely to profit the world, and best suited to recommend the salvation of God to the acceptance of mankind in general. Controversy is repudiated, unwelcome doctrine shunned, and solemnly revealed practice dubbed non-essential. So to win souls secondary (because displeasing) truths are hidden, unimportant (because disreputable) ordinances are not pressed, and many a flesh-conciliating practice is allowed. All this, too, is perpetrated that the spread of the same gospel may not be hindered, while many may thus be induced to take its *yoke* upon them, which by these means is supposed to be made easier, to submit to the burden of the cross, thus imagined to be lightened, and to embrace what once was the offence, but now the respectability of the cross. Will this charge be denied? Let it be refuted by actions. It would be less profitable to spend time in proving the existence of the evil, than in sifting its cause and in sustaining evidence of its utter fallacy as a means for promoting the design thereby sought to be worked out.

Every era in the history of the christian church has been marked with some prominent besetting corruption, fostered, doubtless, by the

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immediate peculiarity of her situation. The frailty and restless sinfulness of the human heart yields a ready inclination to every temptation of our great enemy, while particular circumstances, at divers times, seem to open a wider door and prepare a readier way for one or other peculiar mode of attack, occasionally open and bold, but more commonly secret and insidious.

When an easy ascent to power presented itself, then ambition took its sway; and to be sought to for direction, to dictate, appoint and rule, (called "cure of souls") appeared the most desirable of objects, for "lording it over God's heritage" was not thought to apply to such practice. When wealth exhibited a facility of attainment, then mammon spread like a canker through the people, but disguised under the name of "prosperity." When the world grew in favour with the church, glittering popularity fascinated the mind; the world's esteem being present and palpable, seemed of more weight than the judgment of heaven, believed to be yet clouded in futurity; the love of this world veiled the next, and selfishness found a plea for indifference. But popularity cannot be secured or enjoyed without compliance with the popular opinion; whilst, in the exact proportion that popularity is esteemed, will all that is ungrateful to nature's sensibility be disregarded or avoided. Now the unchanging character of the unsanctified human will, proves the state thus produced to be "neither cold nor hot," but a lukewarm carelessness for the truth, as the truth is to be found in the record of Jesus.

Zeal for the mere outward extension of the church, and artificial, soul-less union with all who choose to cry, "Lord, Lord," regardless alike of doctrine and practice, excepting a few truths pickled out of the word, but stated in so general a fashion as to sanction every shade of belief, and the most opposite application; these are raised by human authority into the sole standard of orthodoxy, and called, in religious slang, "cardinal points," as though one could be cardinal where all are of equal force, *where all are one*.

This zeal is but another form of that love of popularity and appearance which is the parent of indifference towards a right or wrong interpretation of the mind of God.

Truth is ever a barrier against uncurbed passions and selfish opinions, never accommodating itself to the proud fancies of human ignorance, and therefore is it that the ideal liberty of man's mind struggles to find in the forced interpretation of scripture an inlet for his own preconceived dogmas, and an outlet for his own cherished practice; while "the truth, the truth" is still the cry.

In a thousand ways this accursed lukewarmness oozes out, and in

spite of all sophistry appears upon the surface; but, whenever its baneful head appears, then follows a stifling influence upon every true and great motive. All just and holy action based on the simple principles of the word of God, and furthered with inflexible adherence to that sole rule of life and labour, cannot brook its presence, the field of conflict is open, *both* cannot reign, and too frequently self-interest prevails; the unflinching nature of "every word of God" is neglected, and the deceitful tongue of popularity deludes the once stern soldier of the cross into believing *success* has stamped with unequivocal sanction his modernized and more charitable views. But success produced through laying aside our truth of the Most High (however inconsiderable we may foolishly suppose it to be) can never be the fruit of *His* Spirit, or bring him one sheaf of glory. "*He* worketh, and who shall let him?" Yes, he worketh on divine and changeless principles; he employs erring mortals in his service, but gives them no license to dictate ways and means for his majesty. He presents for his servants acceptance no *choice* of obedience. All have to do their master's work after their master's pattern, and for their master's honour alone; their obedience is their own, their success he determines; their honour is bound up with his; their reward is in his smile. "*Is not this enough?*"

Now "the whole duty of (Christian) man" is a very simple thing, to the believer; the only mystery it contains is solved in the moment of his passage from death to life; torn from the power of satan to serve the living and true God, doing his will becomes at once his element, his life, his joy; in him the exhortation of the apostle should meet hearty willingness, cheerful alacrity; "only let your conversation be as it becometh the gospel of Christ." In this one verse the apostle sums up all gospel-practice, and exhibits the soul, the essence of a life of faith on the Son of God, wrought out in following the Lamb whithersoever he goeth. With divine simplicity he presses the exhortation in opposition to the complicated, burdensome and unprofitable injunctions of legalizing teachers. Only these things are needful in the christian's life and intercourse with the church and the world—these I exhort you to make manifest to all.

First, Let your conversation, and behaviour, your habitual conduct and disposition, be in harmony with the spirit of the gospel of Christ, and in strict accordance with the all-wise and holy rules, he, your king, has left for your obedience.

Secondly, Abide in the unity of this Spirit, joined one with another with a holy resolution to stand fast in the maintenance of the truths revealing God's character and will, which have been once delivered

to you as the foundation for your hope, the word of your salvation, the tidings which have filled your hearts with gladness, revealing him to be your Saviour and your God.

Let us look a little more closely into this.

The "conversation which becometh the gospel" must be

1st. In harmony with it.

2nd. Of a tendency to promote its glory.

3rd. In submission to its revelations.

The character of the gospel being *holy, pure, just, kind, forgiving*, so the life of those professing its possession should be a continual opposition to and evidence against iniquity; watchfully separate from every defiling tendency; a perpetual witness against the debasing influence of every action contrary to the gospel, with all lowliness and meekness, with long-suffering, forbearing one another in love; justly reproofing the foolishness of sin wherever manifest, whether in the world but especially in the church, always careful to forget and forgive all personal offence and injury, even as God for Christ's sake hath forgiven them; as opportunity serves, doing good unto all men; remembering first those of their own household, the household of faith; seeking, even with all self-denial, the present and eternal welfare of sinners, once their fellows in vice; labouring for the alleviation of human woe, seeking not their own but each another's good; and whatsoever they do, doing all in the name of the Lord Jesus Christ.

Christian conversation being in harmony with Christ's gospel, cannot do otherwise than promote his glory, for the Holy Ghost employs the words and example of those acting in his fear to encrease the number of his followers, and comfort the hearts of those who can but timidly "hope in his mercy;" with these he frequently confirms the feeble knees, and strengthens the weak hands; and saith to the wanderer, "this is the way, walk ye in it." For salt to the putrid earth, and for light to its darkened deserts, hath our ascended Lord left his sheep in the world, that they might reflect his grace and truth, and attract, through sovereign influence, the feet of the blind into the way they once knew not, the king's highway to his fold. Failing in accordance with his Master's will, the christian obscures his shining, dishonours the intent of the Most High, and though he can in nothing hinder the accomplishment of the divine will, does much to shut himself out of that purest enjoyment of man—communion with God in his work of salvation.

3rd. The christian's practice must be exactly ruled by the will of Christ. Sanctified reason cannot afford to be for a moment

independent of Divine revelation. The servant is not above his Lord. His work is not to do his own will, but, as a labourer in the vineyard, the will of the husbandman; as a citizen of Zion, the word of the Great King; as a wayfaring man, the laws of the Lord of the way; as a soldier of the cross, every direction of the Captain of salvation; and as a member of his church, the ordinances of the "Head."

There is an *order* in the harmony of truth, which cannot be disturbed without impairing its beauty; *each* word of God is united with *every other* word of God; their mutual bearing and influence, heighten the lustre and perfect the power of each singly.

The mind of God is one. The word of God is one. The glory of God is one. The whole revelation of God is indivisible in either letter or spirit. As the Trinity of the Godhead in heaven is one in essence, power, and purpose, so is the Trinity of the record of God on earth, one in agreement and effect. "For there are three that bear record in heaven," &c. 1 John v. 7 and 8. The record of the "three on earth," is the type of the record of the "three in heaven;" the former is of equal authority with the latter, because established solely to manifest and work out the "record on high." The one is the author of the other, therefore in obeying the lesser, we observe the greater; and in departing from the plain record in his outer courts, we but set at nought the secret record of his sanctuary; in receiving the revealed record of the book of life below, we embrace the hidden record of the Lamb's book of life above, that book sealed to all but the Lion of the tribe of Judah before the throne.

Our own ideas of what is most desirable in his church, and what most profitable for the spiritual advancement of his cause, must be strictly in submission to his wiser will, and (however seeming adverse to our notions of the best modes of promoting truth, peace, goodwill and happiness through a world of wretchedness) all his words call for strict compliance and reverent alacrity in obedience; which is the fruit of *that* love which makes a cheerful servant, and of *that* faith which works by the same love, trusts every untraceable mystery of his God, and still hoping in that which maketh not ashamed, finally comes off more than conqueror, through his power who loveth always, and worketh mightily; and in his own time and way bringeth to light every awful secret, that in the present state, dims the face of his majesty, and draws the veil of mortality before the noon-day glory of his perfect salvation.

A passive obedience is not the only yoke the christian is called upon to wear; while God has one enemy remaining in the world,

his life must be one of conflict. The soldier of the gospel is commissioned, not only to obey the laws of his king, but, (with the sword of the Spirit) to bring from the armies of the aliens, many to be enlisted under the banner of the Lord of Sabaoth. His appointment includes not only a station in the camp and citadel, but hard conflict and unceasing opposition to the three mighty enemies of the church, the world, the flesh, and the devil. Rest and undiluted enjoyment are attributes of heaven alone. Easy and selfish indolence should be confined to the worldling; "they that wear soft raiment," are fit only to inhabit kings' houses; their delicate constitutions could not brave the storms of the wilderness; but the self-denying servants of Jehovah, although in themselves mere "reeds shaken with the wind," prove, *through him*, mighty to the pulling down the strongholds of satan.

Now the warfare they wage is both offensive and defensive, for God hath said, "that the little stone must roll until it fill the whole earth." Satan says, "nay, but my kingdom is already the largest, and still I go up and down in the earth, and even among the sons of God, when they present themselves before the Lord," Job i. 6, and of these I often make captives (for satan has not yet learnt to distinguish between heartless professors and the for-ever-saved children of God).

The world says, "No, the reign of reason is this, man chooses his own destiny and makes his own heaven, conformity to a scheme you call gospel would fetter the freedom of our will: our passions were given us to employ; we may live as we list, for God is good!"

The flesh says, "No, this yoke is a burden, when worn so constantly; the gospel is a scheme of mercy, which the Lord requires rather than sacrifice. He will fight his own battles; 'tis ours to enjoy the fruit of his victories; let us be content with his love, and avoid contentions, for all will be well at last."

But he that cannot lie, saith, "My kingdom shall stand, and all that are incensed against it shall be as stubble. I have set my king upon my holy hill of Zion. Ask of me, and I shall give thee the heathen for thy inheritance, and the uttermost parts of the earth for thy possession." And have his servants no part in this! Hath he not said, "I send you forth, as sheep amongst wolves; be ye therefore wise as serpents, but harmless as doves. Ye are the light of the world. Ye are the salt of the earth. A little leaven leaveneth the whole lump. Against the deadening allurements of the world, the christian must "fight the good fight of faith." To the selfish temptations of the flesh, he must oppose the prospect of eternal

glory. Mortifying self for Christ's sake; "enduring all things, as seeing him that is invisible." As for satan, the christian is continually forewarned against him, and he is taught that *while watching unto prayer*, he is no very formidable foe; it is when lax in resisting and forgetful of his captain's presence, that the soldier of the cross gives way before his adversary.

"For satan trembles when he sees,
The weakest saint upon his knees."

The cause of God, it is the glory of the church to maintain; she is not responsible for the amount of success; but she is accountable for her own faithfulness to the trust she has received.

If the Lord had intended that his kingdom should be enlarged in *proportion* to the energy put forth by his sons, he would have bestowed on them the Spirit *without measure*; for we can allow no limit to the *efficient* agency, in the bringing in of God's elect. There can be no such bar to the salvation of sinners, as man's caprice or unfaithfulness. The work is in better hands, and whether three thousand are pricked to the heart in one short hour, or whether a long life of toil and patience is spent, and but one soul given for the hire, the one cause is still onward; no flaw is found in the power, no disturbance in the arrangement of the Most High: in salvation, as in every lesser matter,

"'Tis man's to obey,
'Tis God's to provide."

But the truth of God is too serious, to allow any laxness in its advocates with impunity. Although *that* cannot, in his imminent purpose be injured, *these*, by indolence will suffer loss; while the standard must for ever float unsullied over the sea of sin, its bearers are subject to wounds and repulse, for they are men.

Brethren! Partakers of the promise! Heirs of eternal life! One charge our God has given us; let us bind it as a frontlet to our brows, let us set it as a seal to arms, let it animate us in the conflict, let it stir up our watchfulness, in peace, let it lead us to look upward, and onward, till we cast our crowns at his feet; and more than conquerors through him, begin that anthem never to falter or cease, "Hallelujahs; salvation and glory, and honour, and power unto the Lord our God."

Swansea.

SAMUEL K. BLAND.

Exposition.

THE SPIRIT OF JOB'S WIFE,

Considered in its nature and tendency.

"Then said his wife unto him, dost thou still retain thine integrity? curse God, and die," Job ii. 9.

On page 242, of the Gospel Herald, for 1846, may be seen the promise of a glance at *this case*, but great trials and various engagements have hitherto hindered. Please accept this apology for the delay, and pray for Ebed.

Alexis complained against the translation of this passage, and his proposed reversal was duly noticed. The passage forms an important link in the chain of events, in the life of Job; whether we view its bearings on satan, Job, or the divine sovereignty. And, with this conviction, without pretension to biblical criticism, we shall glance at *the case as it is*; and endeavour to shew its *nature and its tendency*, both in relation to Job, and others.

The case as it is recorded, supplies very important *instructional caution*, both to Job, and to every child of God. And this will appear, by considering the *principle developed and its natural tendency*. The principle developed is doubtless the mighty and mischievous working of sin, in the heart, rising in daring and violent opposition to God, "and warring against the law of the mind," Rom. vii. 23. And that too, in a person whose profession and relative position, occasions a just expectation of something far better. In this case also, we see

satan, with infernal subtlety and mysterious influence, taking advantage of existing circumstances to use this principle, to injure the cause of God, and promote his own diabolical purposes. And consequently its nature is devilish, its influence tyrannical, and its tendency bad, yea, "exceeding sinful," Rom. vii. 13.

Glance at the nature and direful tendency of this spirit, as directed against Job, in his overwhelming afflictions. Satan had said, that Job, under such and such trials, would "curse God to his face," chap. i. 11. And if so, he would thereby prove the insufficiency of divine grace, and the hypocrisy of religious professors. If this assertion of satan be sustained by the fall of Job, it would bring the character of Jehovah, as the covenant God of Israel, into discredit: and at the same time greatly serve the cause of the devil, by undermining the true ground of faith and promoting infidelity. By the sovereign permission of God, satan used the most afflicting and destructive power against the property, the family, and the health of Job. "The Sabeans, the Chaldeans, and a great wind from the wilderness," chap. i. 13. together with the smiting hand of satan himself, were all successively engaged to effect the ruin and the fall of Job. His all was gone, both property and children, and his own body "smote with sore boils, from the sole of his feet, unto his crown," verse 7. And yet, O wondrous grace! instead of cursing God, as satan engaged he would, a hidden, vital power preserved the "up-

right man," and with more than common submission, "he sat down among the ashes," verse 8.

This disappointment, after the use of such unprecedented means, would puzzle and mortify "The prince of the power of the air," Eph. ii. 2. But, however foiled and disappointed, the text proves that this implacable enemy had not done. He had another and more cutting dart, reserved in the *spirit of the woman*, with which to strike the object of his pursuit and hatred; intending thereby to take him by surprise, and prompt him to "curse God." Hitherto, frustrated in his designs, satan, sagaciously took advantage of Job's trials, to act upon the inherent depravity of his wife. And the more effectually to answer his own hellish purpose, he reserved this to be used, at the time when Job especially needed, and might naturally expect, aid and comfort from her affectionate embrace. He had lost his property, his family, and his health, but his beloved wife was yet spared. And here he might well expect to recline his afflicted head and find a hearty welcome. Her soft hand could dress his boils, and her expressive sympathies, in some measure, ease the sorrows of his heart. But alas! the case was the very reverse of this. The sight of her husband, and existing calamity, produced excessive agitation and disgust. Sin in the heart, rose against the Lord, and proved that she was not adorned with "the ornament of a meek and quiet spirit, 1 Peter, iii. 4. Instead of exercising *that spirit*, she was actuated by the impetuous motions of sin, and satan, which produced phrensy and desper-

tion! And in this state, instead of being "an help-meet," to her husband, when he most needed a bosom friend, she greatly added to his distress, and resembled "one of the foolish women," verse 10. Ah my brethren, none can tell what Job felt, on that occasion, nor adequately define the provoking and heart-rending tendency of his wife's spirit and behaviour.

It is deeply to be lamented that a spirit too much resembling that of Job's wife, is frequently developed even among professing christians, and is productive of great distress and incalculable injury. We will glance at a few cases, in hope of supplying a caution.

In *the domestic circle*, "the clamorous woman," Prov. ix. 13, instead of retaining the affections of her husband, and rendering him comfortable at home, drives him to acts of impiety. And on the other hand, the unlovely spirit and domineering conduct of some men, injures the health and breaks the heart of an affectionate wife. Some, when under a painful reverse of circumstances, instead of exercising due submission to the will of God, and imploring his gracious presence and aid, have recourse to angry words and alternate upbraidings, which agitate the mind and render the case more intolerable. Young men and women, in many instances, become the subjects of pride, self-will, and anger; haughtily refuse advice or control, and obstinately take a course which ultimately entails distress on themselves and families. Whereas, each should suppress the risings of improper feelings; obey the directions given

in the scriptures, and "by love serve one another," Gal. v. 13. Remembering that the contrary conduct is under the influence of satan, and feeding the strength of sin in the heart; "and sin, when it is finished, bringeth forth death," James i. 15.

Painful experience proves that such a spirit, as in the case of Job's wife, is too often, turbulently at work in the *christian church*. Some word is spoken which gives offence, though unintentionally. Some measure is proposed, to which some object; or some misconception is imbibed. And in such cases, instead of brethren being *courteous* as the apostle enjoins, 1 Peter iii. 8, it frequently happens that ill feeling is gendered and provoking language used. Then the seeds of discord are sown, and the "root of bitterness spring up," Heb. xii. 15. The mind of the minister or others is deeply wounded and a breach made in the church! This is obeying "the motions of sin," and furthering "the devices of satan," Rom. vii. 5, 2 Cor. ii. 11. And although Paul and others have known and felt much of such cases in the church, and "out of much affliction and anguish of heart, with many tears, have wrote" on the subject, yet none can tell the extent of the evil, James iii. 13 to 16, 2 Cor. ii. 3, 4.

Finally, we said that *this case supplied instructive caution*, both to Job and others; and our concluding remarks are intended to promote the reception of this.

Job had passed through great and complicated trials, but more awaited him. How were they to be endured? Not by the help of friends. He was here taught that

whatever were his trials, or however he might need a friend, he could have no help from man. For, as there was none for him in *his wife*, his bosom companion, it was in vain to look to any creature. This was, indeed, instructive caution, and most poignantly presented. As such he viewed it, and on the painful occasion manifested devout reverence and said, "What! shall we receive good at the hand of God, and shall we not receive evil," verse 10.

"I'll love my Lord, and trust his word,
Though he think fit to frown;
And bless the hand that held the sword,
Which cut my comforts down."

Here is a demonstration of the all-sufficiency of sovereign grace, and the full exemplification of experimental religion, abiding the severest test. And this was what the Lord designed to shew in the case of Job, by all that he endured; however trying, or however mysterious, or whether from the spirit of his wife, or satan, or otherwise. And that for the comfort of afflicted and tempted souls, to the end of time, and to the confusion of the father of lies, James v. 11. O, ye doubting souls, ye, who distrust the Lord, and hearken too much to satan's distressing suggestions; here see and adore the grace and faithfulness of your covenant God. Job, with all his trials, was graciously sustained, while satan, his accuser, was foiled and proved a liar. And he who sustained Job, has said for your comfort, "my grace is sufficient for thee," 2 Cor. xii. 9.

Households, heads and members of families, may from *this case* receive instructive caution.

Every christian, and especially a christian woman, must needs be pained at the spirit of Job's wife; and hence, learn the necessity of watchfulness and self-control. Never add to your trials by using rash and cutting words. Rather study, and affectionately meet, each other's cases. And if adversity overtake any relative, do not imitate Job's wife, but sympathize with them, "considering thyself lest thou also be tempted," Gal. vi. 1. Adore, and trust "the hand of God," as Job did; and never think the worse of religion for your sufferings or poverty, because it is written, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come," 1 Tim. iv. 8.

Brethren in church fellowship, may well regard this case as yielding instructive caution. You may have much to try you, though not in the same way as Job; yet you need "line upon line," to guide you in your several and varying positions. Here is a special line, as though all written in capitals, for your caution and instruction. Sin, and sinful propensities, lodge in every heart, as in the heart of Job's wife; and its out-break is the bane of any christian church, and tends to its displantation, Gal. v. 15. Satan now, as in the time of Job, is "going to and fro in the earth," Job i. 7; seeking a-favourable opportunity to rouse indwelling sin into action, and "set on fire, the tongue, and the whole course of nature," James iii. 6. And thereby to cause "envying, and strife, and divisions among" the saints, and bring reproach on the cause of Christ, 1 Cor. iii. 3.

"Where'er the angry passions rise,
And tempt our thoughts or tongues
to sirife;
To Jesus let us lift our eyes,
Bright pattern of the christian life."

Whatever be the case, or question, requiring your consideration, it should, on every occasion, be adjusted "with all prayer and brotherly love," Eph. vi. 18; Heb. xiii. 1. But never approached with "anger and clamour," Eph. iv. 31. Nor, decided, under any circumstances, "through strife, or vain-glory," Phil. ii. 3. In all you do, supremely regard the honour and the approbation of your adorable Lord; and as you are privileged to be identified with his cause, shudder at the thought of exposing it to derision and waste. May we, on all occasions, take the advice of an experienced brother, and as we read his statement, remember it is the counsel and command of God the Holy Ghost, "be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour," 1 Peter v. 8.

Christian pastors are sometimes singularly and distressingly placed, as was Job; and as were others, "made a spectacle unto the world, and to angels, and to men," 1 Cor. iv. 9. At a time when they most need the discreet advice and friendly co-operation of members, those in whom, as Job in his wife, they confided, and from whom they most naturally expect aid and comfort, too frequently prove, by their rash expressions and untoward carriage, as "a brier, and sharper than a thorn-hedge," Micah vii. 4. Words are used, like "drawn

swords," Psalm lv. 21, to wound the feelings and stab the character. Such was the spirit of Job's wife; yet he did not have recourse to retaliation, nor abandon the cause of God. In his reply, he exemplified, "another spirit," Num. xiv. 24, and while he used exposition with her, he exercised self-command, and proved that he

"feared God and eschewed evil," Job i. 8. And so it is recorded of him, "in all this did not Job sin with his lips." Here, then, is instructive caution for wounded and suffering pastors, and likewise for "your brother and companion in tribulation.

Hull.

EBED.

Correspondence.

A LETTER TO MR. DOWLING.

Glensford, April, 1848.

My Dear Sir,

Yours came to hand a very short time since. I am greatly your debtor for a favour so unexpected, so welcome and so refreshing. It was indeed "Good news from a far country;" and was accompanied in the reading with the select and blessing influence of the divine Comforter. It also came to hand very opportunely. Well timed in this respect it was truly, by him who has lovingly promised to be gloriously exact in giving seasonable refreshment to his sighing sojourners, and often weary pilgrims. "Much cast down by reason of the way," my enthroned Lord, who was perfectly acquainted with my necessities, directed some little "good cheer" to be sent me in a letter from Van Dieman's Land, containing a favourable report of our friend and sister in Christ, Susan Twitchet.

It gives us at Glensford, my dear sir, much joy to learn that our esteemed friend has been favoured in that far off land to manifest her heavenly birth by shining in the beauties of God's wonderful salvation. Many prayers were sent up to heaven's gracious throne on her behalf ere she left England, that she might have a safe and prosperous voyage to Van Dieman's Land, there to be blessed with

the amplitudes of saving mercy, and, as a lovely consequence, practically to shine as one of God's peculiar lights, "to the praise and glory of his grace." And what shall we now say? O what shall we now render to the Lord, who heard, and has answered our prayer for our dear friend? Honour crown our God; this is our hallelujah. Blessings still crown our sister Twitchet; this is our aspiration. In the lively exercise of both these would we live under the blessed operation of the Eternal Spirit. And while we send songs and prayers to the divine Sovereign in the name of Jesus for her, we all unite to send our christian love to her, accompanied with a sincere desire that she will remember us whenever she has free access unto the God-man.

Often may our Covenant God give us in spirit to meet at the mercy-seat, mutually realizing the blood-treasure of redeeming sweetness, till we shall finally meet in the blissful home of Christ's glorified presence, then and there, in music heavenly and harmonious, for ever sing his praises. Amen.

I desire moreover, my dear sir, to rejoice that the illustrious Head of Zion has blessed your labours in Van Dieman's Land. Gratifying indeed is the information that you have there "baptized ONE HUNDRED" in the name of the Three One Majesty; also "seen Two chapels built;" have moreover witnessed "the gathering

together of two congregations into the solemnities of divine worship."

These things surely call upon the friends of beloved Zion to wave "a heave offering" of thanksgiving. Go on, my dear sir, in preaching free grace wonders, streaming from the Father's rich love, abounding through Immanuel's atoning blood, and triumphing by the Spirit's marvellous influence.

You have had the felt presence of your wonderful Jesus in his service, which is delightful. You have seen evidence of his approbation attending your "casting the net into the sea," so that you have not sailed all night and caught nothing." This is very encouraging. You have moreover his gracious and faithful promise that he will be with you *always* to keep you as a *saint*, and *bless* you as a *minister*. This is truly animating. Go on, then, my dear sir, go on, and the Lord be with you indeed, and make his precious word, through you, by powerful application, life, light, deliverance, freedom, purity and blessedness in the experience of many ransomed offenders.

It however occurs to me that the younger is writing to the elder; pray, therefore, my dear sir, excuse whatever may, in the preceding sentences, seem to wear an inflated aspect. I designed no such a thing—the spirit of sympathy influenced me to write freely. It may seem as if my pen has run on in forgetfulness of being addressing a servant of Christ who is in his 67th year. But why should I apologize? I will hope that you are as humble as you are old; therefore conclude that apology for christian freedom is, any further, altogether unnecessary. Moreover, it may be that heaven's loving counsel run for a word from the feeble should be the means of some little encouragement to the stronger—that go on uttered in England by one of the unworthiest of God's messengers, is destined to vibrate, and

mysteriously undulate till it shall be heard by one of his heralds in Van Dieman's Land, and by an invisible emphatic energy somewhat strengthen his heart in the Lord. May it be so, and the gracious Lord shall have all the praise.

Before I conclude, I will just say, that my inward convictions are in solemn harmony with your observation, "That there is nothing worth living for below, but to know more of the glorious Jesus, and increasingly to magnify his name." To this I sincerely subscribe; and would intreat an interest in your breathings at a Father's throne, that I may shelter under mercy's wings, sing in the Redeemer's wounds, lodge in the sweetness of divine goodness, shine in the image of him who bought me, glorify him below, having a bright prospect of living with him for ever above. Amen.

Richest blessings attend you and all your's henceforth, and for evermore. To divine parental care I would commend you, in the name of him who is glorified.

I am, my dear sir,

Your's sincerely,

ROBERT BARNES.

REMARKS ON THE FIRST PSALM,

Occasioned by a piece on the same psalm in a penny periodical for March, 1848.

Messrs. Editors,

I know not the writer of the piece referred to, and if I did I have no personal unkindness to him whatever; it is not with persons but with principles I have now to do; nor is it with private opinions, but with printed and public ones I wish a little to deal: public property of this kind may be used in a public way. When we write the truth it may be hoped some one will be profited in reading it, but when we write error it is possible some may be so displeased as to oppose it.

The above writer thinks the first part of this psalm belongs *only* to Christ, and would give us to understand it is true of none else; that Christ is the only blessed man, the only one that delights and meditates in the law of the Lord day and night, the only one that brings forth fruit and prospers, the only righteous man; (page 50) and so I suppose all those that the scriptures call the just, the saints, the pure in heart, the meek, the merciful, the lovers of the law, the blessed and prosperous, the fruitful in righteousness, &c. cannot be, according to this writer, such good characters; these "amiable and virtuous" characters he seems to class among the self-styled perfectionists, pharisees, &c. (page 52.) He exalts Christ, it is true, (and none can exalt Christ too much in a right way,) but he seems to me to do it so as to make no one the better for him, so as to set at naught the work of the Spirit, so as to supersede sound experience, so as to dispense with real sanctity in the heart and life of the believer, so as to set aside personal religion; as if no christian could be really blessed, and holy, and obedient to the divine law, because these things may be so far from himself. This seems to be an evangelical way of getting rid of the law of God, and relieving us from all obligation to serve it, and depriving us of the image of Christ, and the comforts of the Holy Ghost. But it is the liberty that the flesh loves, and agrees with the faith of graceless professors, and at the same time is contrary to that Christ such writers would be thought to honour. I freely confess I have not so learned Christ.

I have long thought the first psalm a beautiful description of the godly man, and if understood of Christ it is true in the highest sense of him, and in a lower sense of all true believers in him; who are made partakers of his holiness, possessors of his divine nature,

2 Peter i. 4, in whose hearts he is formed the hope of glory, in whose likeness they live, and after his divine example they do and should delight to meditate in the law he loved; from him is their fruit found, and like Joseph and Gaius he makes them prosper, and so they are sometimes, notwithstanding all their troubles, abundantly blessed, as declared in the psalm before us. So far from Jesus being the only blessed one, he himself declares, "Blessed are *they* that hear the word of God and keep it," Luke xi. 28. See also how many blessings he has pronounced on his people as described in the beatitudes, Matt. v. 2, 10, inclusive. It is true our obedience on earth is full of imperfection, and our blessedness therefore cannot be complete till we get to glory. Let the writer and reader be humbled on account of sin, depart from all iniquity, be thankful for the least likeness to Christ, seek to grow in grace, and hope for perfect blessedness above. But the latter part of the psalm shews the ungodly are not so happy, for they will be driven away, and shall not stand in the congregation of the righteous, but shall terribly, and eternally perish.

Little Gransden.

THOS. ROW, *A Labourer.*

TO THE EDITORS OF THE GOSPEL HERALD.

*Remarks on the Article entitled "The
Spiritual Import of Baptism."*

DEAR SIRS,

As I believe that the spread of sound scriptural truth is the principal object contemplated in the circulation of your useful periodical, I take the liberty of directing your attention to some passages in the article on the "Spiritual Import of Baptism," in your last number. I think they must have been penned without due consideration of the import of the terms em-

ployed; and that the worthy writer cannot mean to convey the sentiments which are embodied in her language. I will refer you to four only of the many passages which appear objectionable in sentiment.

First passage: "Baptism is an ablution of the body, which denotes an internal ablution, or washing of the soul from sin; without which, it is not baptism at all; for I may be immersed in water, yet not baptized. Then, it is not the water alone, that constitutes baptism, but faith in the thing signified; and, unless I enter by faith into the great Antitype, I am not baptized, though I be laid under the liquid element." Does this language really express the writer's meaning? If so, I trust your readers will dissent from him. I conceive that if we put any other meaning upon the term "baptism" than *immersion*; and upon the phrase "christian baptism" any other meaning than *the immersion in water, in the name of the Father, Son and Holy Ghost, of a professed believer in Jesus*, we give up the strongest argument against infant sprinkling, viz. the one derived from the simple meaning of language; we contradict plain scripture declarations; and open the door for all the superstitious doctrine and practices of popery and semi-popery in reference to this rite. Did Simon Magus "enter by faith into the great Antitype?" He evidently did not. Yet the scripture says he was baptized, Acts viii. 13.

Further: the language is self-contradictory. It affirms that immersion without "internal ablution, or washing the soul from sin," is not baptism at all: yet in the same period states that "baptism is an ablution of the body which denotes an internal ablution, or washing of the soul from sin." How can baptism, if it necessarily comprise an internal ablution, denote an internal ablution? can a thing denote *itself*? or symbolize itself? Is it

not sufficient to say, that baptism consists in immersion in water—that baptism denotes an internal ablution of the soul; but that unless I enter by faith into the great Antitype my soul is not washed from sin, although I be laid under the liquid element?

A second passage: "No more can the bread and wine constitute the body and blood of Christ, except as we apprehend, or lay hold of the substance." Does the writer really mean to state that the bread and wine do, under any circumstances, constitute the body and blood of Christ? If so, wherein does this doctrine differ from transubstantiation?

A third passage: "It is clear then, that the only subjects for baptism, are those for whom Christ died; those, to whom God the Holy Ghost hath revealed the same." It is to the latter branch of this sentence only that I offer an objection. Does the revelation by the Holy Ghost that Christ died for *me*, enter essentially into that *faith* which is the only scriptural pre-requisite of baptism? did the confession of the Eunuch, Acts viii. 37, involve the revelation of the Holy Ghost that Christ died for *him*? Is there no difference between the faith of reliance and the faith of assurance? and does scripture, do the churches, require more than the former in order to baptism?

If it were objected that these observations are mere play upon words, I would reply;—words are the *signs of things*; and if our words do not represent the things present to our minds, or which we wish to make present to the minds of others, we may mystify, but we shall fail to edify our readers.

A fourth passage: "That baptism is immersion, and immersion the only mode for baptism, none who reads the word of God, *being taught by God the Holy Ghost*, dare dispute" and again, "That believers are the only proper subjects for this baptism, is self-evident;

and it is arrogance in the extreme to question it." It is to the *spirit* of this that I object. Such language is, I conceive, more fitted for a papal bull, than for the columns of the "Gospel Herald."

It is under the firm conviction that yourselves and your correspondents desire to edify the church of Christ, that I make these free but friendly animadversions.

Yours sincerely,

W. KITCHEN.

TO A FRIEND ON THE GREAT WESTERN.

My Dear Friend,

What a world of changes and difficulties is this, how short-lived are our earthly comforts, and how many are our disappointments; this we have proved over and over again by many a painful lesson, and yet we are such earthworms that we are continually cleaving to, and setting our affections upon those earthly and short lived possessions, as though they would last for ever, and contained in them the source of all our happiness; and when deprived of them we fret, kick, and rebel as bad as poor Jonah when he lost his gourd, or tried to flee to Tarshish; alas! what folly; one moment's proper consideration of his relative situation might, one would have thought, have convinced him of the folly of this attempt; but this was not the time for calm reflection, he was disappointed, and displeased, and like Ephraim his froward heart resolves on gratifying his depraved nature, and away he runs in the way of rebellion, or sits down grumbling and distracted as though the source of his happiness had been dried up, and the work the Lord had called him to was an hardship not to be endured; what a proof of the depravity of human nature, and of the sad, very sad work we make of it when permitted to follow the evil

workings of our own hearts; but why should I pursue this train of thought? my dear friend is plagued enough with these things every day, and possibly by this time is beginning to say, I know these things to my sorrow, and want a more pleasing subject, one that will encourage my hopes, and carry my heart above them; see then, my dear friend, a star conspicuously fixed in the darkness, and casting its light over Bethlehem's gloomy plains, and moving steadily onward to the place of the rising of Israel's sun and Saviour; here it stops, drawing the attention of the wise men to the spot where the infant Saviour was lying, at the sight of whom they rejoiced with exceeding joy, falling down and worshipping him as their Lord, and their King; here you and I too may gaze, wonder, and adore; while we behold the mystery of ancient prophecy developed; and the seed of the woman preparing for the important work appointed him by the Father, and which in ancient covenant he had agreed to perform; what a change of scenery now presents itself to view; all the ancient types seem now to appear in ten-fold beauty, while they lead us again forward to behold their complete fulfilment and then retire from view, leaving us to behold with wonder and delight the incarnate Saviour, while in strains of purest devotion, and sounds of sweet and transporting melody, the air rings and the adoring angels sing, "glory to God in the highest, and on earth peace, and good will towards men;" they seeing already the design and effects of his mission, as he appears in our nature, fulfils all righteousness, and ascends the hill of Calvary with a load that would have sunk us lower than the grave, bear it away; and once, and for ever satisfying divine justice, and purchasing, and securing all spiritual blessings for us; true, the cloud for a moment is black with darkness, and the storm increases to an overwhelming, but

through it all he passes, and with dauntless courage, endures the wrath of sin-avenging justice, until completely satisfied, justice puts up his sword, and the surety of his church passes through the grave to the mediatorial crown; it is now the gates of the celestial city fly open, and the King of glory, wearing on his breastplate the names of his redeemed family, enters in; on this breastplate the name of my friend stands in legible characters; of this the Holy Spirit's work upon your heart bears certain evidence, while the gospel of his grace invites, encourages and commands you to the fountain he has opened, and to the feast his love has provided. O my brother, what mysteries, what wonders are here, wonders of grace and love, a sea in which you, my brother, with all the grace taught family have a right to bathe; a sun, too, giving its light, and warming into meltings of love your and my too oft cold and callous hearts; here is a fountain too, open at all times, and opened for such poor, polluted, and filthy worms as we are to wash in, a fountain opened for sin and uncleanness; here is also a covering for the naked, a robe of perfect righteousness, prepared by the wisdom of God, and made over to the blood-bought bride, by a sovereign act of love and favour, and secured by a will that cannot be set aside; what love is here, love unbought and flowing of pure goodwill to sinners exposed to, and in themselves deserving condemnation; consider this my brother when satan and unbelief try to reason you out your hope and the comfort derived therefrom; how mean appear the robes of earthly monarchs when com-

pared with this, and how low, and little the clemency of earthly kings, when compared with the inexpressible gift of love divine; what mercenary motives actuate the best of men; how pure, disinterested, and merciful, is the love and work of Jesus; from the covenant of love divine, to the coming down of incarnate love, love unbought, unsought, and undeserved, shines with untold brightness; and through the obedience and death of Christ, righteousness and peace are seen in undissembled concord; through divine revelation a beam of light and glory shines, and in the gospel's joyful sound, inviting mercy speaks, and sounds of unequalled melody fall on the sorrowful and broken heart with powerful, and gladdening energy, while in the Holy Spirit's work the flinty rock is broken, and melted down; the understanding enlightened, the will brought into willing subjection, and the grovelling affections raised from earth to heaven; new views are imparted; new hopes inspired, and new motives and ways acted on, and pursued; a heavenly field of delights presents itself, inviting us to its sweets, and alluring us by its attractions; the centre and sun of which, stands pre-eminently forth as the altogether lovely, the chiefest among ten thousand. O my brother, here is a source of attraction for poor guilty, sin-burdened, and law-condemned sinners, such as you and I are, presenting all we need, both for time, and eternity; here gaze, admire, and adore; the Lord be with you, to him I commend you.

Believe me, your's truly,

WILLIAM.

H. . . . Oxfordshire.

Obituaries.

MR. JOHN MILLER.

John Miller, the son of Daniel Miller, was born Oct. 23rd, 1781, at Highworth

in Wiltshire. His parents followed the farming business, and were in middling circumstances, and according

to the custom of the age they went to church, attended to the duties of this life, and lived outwardly moral; but whether the Lord ever moved their hearts to fear him, the writer cannot say. One thing he is cognizant of, namely, that letters of a truly spiritual nature were sent by the deceased to his surviving mother, and it is hoped that they, through the Divine Spirit, proved a blessing to her never dying soul. The deceased had two brothers, (Thomas and James) who like Demas, loved this present evil world; but he being singled out as a trophy of redeeming grace and dying love, evinced in life and death a different spirit, for him to live was Christ and to die was gain.

When quite a youth, John Miller came to London, and after having served his time at his trade, he was married to Grace Piercy, late of Liverpool, with whom he lived in the most christian-like manner to the day of his death; and it is hoped that upon her now rests a rich portion of that spirit which he was so blessedly endowed with, even the spirit and mind of Christ. The Lord knoweth them that are his, for when the Lord's set time to favour Zion was come, he was powerfully called under the preaching of an old divine then living in London; soon after he became a member of a Particular Baptist Church, assembling in Enon Chapel, Clement's Lane, and subsequently became a deacon of the same; here he was refreshed under the preaching of the respected pastor, the late Mr. William House, who was a faithful minister of Jesus Christ, and a steward of the mysteries of God; here he was comforted, edified and strengthened, and according to the direction of his Lord, he went down into the watery element and was baptized in the name of the Triune God, Father, Son and Holy Ghost. But after a few years, business called him into the country; and there he spent the greater part of his latter days, in the northern and eastern counties of England; but wherever he went, and in whatever circumstance he was placed, the Lord was at his right hand, and was a very present help in time of trouble. To no other fountain would he go for health and healing, but to the Lord's Christ, who was all his salvation, and all his desire. Oft did he take up the

words of the royal psalmist, and say, "Although my house be not so with God, yet he hath made with me an everlasting covenant, ordered in all things and sure." Moreover, he loved the gates of Zion more than all the dwellings of Jacob; and where the truth was preached in all its purity and simplicity, there would he go; for nothing short of a complete, everlasting and finished salvation, would satisfy him. He had no heart for the religion of the day, neither would he go after its advocates; but in compliance with his Lord's command, he took heed as to what he heard, as well as how he heard; every sermon he heard he expected would be the last, and that for eternity, therefore, he preferred gospel fatness to the dry husks of Arminianism. Christ, and him crucified, was the great theme of his daily meditation; and although surrounded with the cares and anxieties of this life, nevertheless he was diligent in business, fervent in spirit, serving the Lord; few men have laboured with the hands as he has done, yet with all the excess of trade, his mind was not diverted from his Lord; but, as a good old soldier, he served him in his day and generation. He was a diligent enquirer after truth, and nothing short of "Thus saith the Lord," would satisfy him, for, like the Bereans, he received the word with all readiness of mind, and searched the scriptures daily whether these things were so; and having felt the power and preciousness of divine truth, he could with the apostle say, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth." What!

"Ashamed of Jesus, that dear friend;
In whom my hopes of heaven depend."

He was an earnest contender for the faith once delivered unto the saints, and through his instrumentality, the writer has to bless God for having his mind brought off his old Arminian sentiments, to embrace the truth as it is revealed in the word of God. Christ was his all in all; to him he was most precious, his name was as ointment poured forth, yea, he was chiefest among ten thousand and altogether lovely. Sin was his greatest burden; and while in this tabernacle, he groaned being burdened, so that with the apos-

tle, he often cried out, "Oh, wretched man that I am, who shall deliver me from the body of this death?" he was a stranger to the absurd notion of perfection in the flesh, his language continually was, I need repentance every day, for sin is mixed with all I do and say. Often did he cite the hymns of the late Dr. Watts, Hart, and others, such as,

"Come Holy Spirit, heavenly dove,
With all thy quickening powers," &c.

"Not all the blood of beasts,
On Jewish altars slain," &c.

"Jesus, and shall it ever be,
A mortal man ashamed of thee?" &c.

and other like precious hymns. When contending for the divinity of his master, he would take up the words of the sweet poet,

"What think ye of Christ as the text,
To try both your state and your scheme,
Ye cannot be right in the rest,
Without ye think rightly of him."

When speaking of God's faithfulness, and of his own security in Christ, he would exclaim:

"If Jesus once upon me shine,
Then Jesus is for ever mine."

He would add,

"They are more happy, but not more secure,
The glorified spirits in heaven."

And when, in a supplicating spirit for a right-tuned heart, he would use the words of the poet,

"Oh may my heart in tune be found,
Like David's harp of solemn sound."

Thus was he employed in the ways of God to his own profit, and to God's glory. Prayer was the element of his soul, he was a constant beggar at mercy's door; often did he go to a throne of grace, to obtain mercy and find grace to help in time of need; he was a wrestling Jacob and a prevailing Israel, and, like Dan, he was overcome, but he overcame at last; he had many foes, both external, internal, and infernal, yet, in all these things he came off more than a conqueror, through him that loved him. He was very humble, and with the apostle could say, I, "the chief of sinners," and, "less than the least of all saints." He was meek, having learnt of him who was meek and lowly of heart. He was patient in tribulation. Many are the afflictions of the righteous, this he

daily experienced, for he was the subject of many heavy trials and crosses, but by God's grace he was enabled to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." He was strictly temperate in all things; for many years he totally abstained from all intoxicating fluids, and that from principle, nevertheless, he did not identify himself with any society of men; it is true he admired the principles, but at the same time he lamented their abuse. In controversy he was winning, his language was not harsh and condemnatory, but on the contrary, mild and convincing. He was solemn, yet pleasant; his mind was generally serene, his conversation chaste, and reverence stamped his actions; all who ever knew him remember him as a friend, a christian, and a brother. In him shone vividly all the graces of the Spirit; his love was fixed in the heavens, Christ was his hope, salvation his theme; his faith laid hold upon the promises, he had joy in tribulation, and peace with God, through our Lord Jesus Christ, by whom he had received the atonement.

When a stranger to God, and to his salvation, he was delivered from much evil, and, as a consequence, he did not run to that excess of riot as many, nevertheless, he was a great sinner, a vile sinner, lost, ruined, and undone, and so much so, that he stood amazed at the great condescension of his Lord in stooping so low to pick up such a worthless thing; who in his own feelings was less than nothing, even vanity, nay, meaner still, and lighter than vanity. Through life he was beset with many dangers, death often stared him in the face, but in this particular, God's word must be verified; preserved in Christ Jesus; many a special deliverance has been wrought on his behalf, for which he has had to bless God. In the world he had tribulation, but in Christ he had peace. During the last few years of his pilgrimage upon earth, he was afflicted with an asthma, which shook all the powers of his body and mind, for he was a very great sufferer to the last; but God's grace being sufficient for him, he bore the stroke with humble submission to the divine will, knowing that the Lord doth not afflict willingly, nor grieve the children of men; but whom he loveth he chasten-

eth, and scourgeth every son whom he receiveth. But these light afflictions, which were but for a moment, worked for him a far more exceeding and eternal weight of glory, for on Lord's day, June 6th, 1847, at one o'clock in the afternoon, and in the 65th year of his age, he fell asleep, at his residence in Holywell Street, Strand, where he had carried on business in the shoe trade, for nearly the last 40 years. And on the following Sabbath, he was buried at Abney Park Cemetery, near London; a spot remarkable, for on it once stood the mansion of Sir Thomas Abney, in whose family the late Dr. Watts lived for 36 years, during which period he composed the greater part of his hymns and spiritual songs; to which our departed brother was so strongly attached, and there the poet died.

The last sermon heard by the deceased, was by the late Mr. J. Stevens, at Salem Chapel, Meard's Court; to that most extraordinary man of God, he was most blessedly united in the fellowship of the gospel, yea, he loved him for the truth sake which he so ably advocated. And when the writer heard of the death of that great man, Mr. J. Stevens, (he having survived the deceased only by four months) he exclaimed within himself, now has London lost two of its brightest luminaries in the horizon of christian life; now has she lost much of her light and intelligence, by the removal of these dear men of God, who, as public and private characters, were most eminently useful to the church of the living God; but they are gone, and the place that once knew them shall know them no more: with reverence we bow to the dispensations of heaven, knowing that our God is

"Too wise to err,
Too good to be unkind."

Blessed are the dead which die in the Lord, from henceforth, yea, saith the Spirit, that they may rest from their labours, and their works do follow them: this was the happy experience of our departed brother, for he lived and died in the favour and friendship of heaven, having been signally blessed in time, and now through an endless day of never-ceasing bliss. In conclusion, fellow sinner, are you prepared for the solemn change which yet awaits you, and is this your language, "Let

me die the death of the righteous, and let my last end be like his?" Remember, that in order to die the death, you must first live the life. God enable you to live the life of the righteous, that you may die the death; that whether living or dying, you may be the Lord's. And now may the Lord command his blessing upon these few remarks, and his name shall have all the glory. Amen.

Huntingdon. GEORGE D. MILLER.

MISS C. ABLITT.

Catherine Ablitt was born on the 15th September, 1834. When she was between three and four years of age her parents entered upon the governorship of the Stow Union House, which rendered it necessary to place Catherine, and her sister, somewhat older than herself, under the care of other persons. It was always a leading object with Mr. and Mrs. Ablitt to place their children under the care of christian instructors: this they have been happily enabled to effect; and perhaps it might be well for christian parents to think more of the importance of such a course than some may have been wont to do. Catherine was of a lively turn of mind, always having a high flow of spirits, but she was withal a very affectionate and dutiful child; to which her parents have borne testimony by assuring the writer, they do not recollect an instance in which she deliberately or wilfully disobeyed their injunctions: and if she at any time discovered that she had done any thing contrary to their wishes, she could not rest until she had expressed hersorrow, and obtained a token of forgiveness. But let it be remembered that however moral, amiable and loving a person may be, there still is the one thing wanting, so long as that person remains a stranger to the grace of God, and a wanderer out of the ways of righteousness.

Catherine was pupil to several excellent governesses, and had made considerable progress in her education, and came home for the midsummer vacation last year, when, her health not being good, she was kept under her parents' care for the following quarter: having, as was supposed, regained her strength she was, in September, placed under the care of Mrs. Buck, who keeps a semi-

nary, near Ipswich. In December she came home for the winter vacation, and little did her friends think it would be the last time she would visit her parents residence in the possession of bodily health: such however was the fact. The all-wise disposer of men and things, in whose hand is the life of every creature, performs his own inscrutable designs without consulting the judgment of, or soliciting permission from those nearly allied by human associations. At this time Catherine retained her natural liveliness, but there was a gravity about her, which was perfectly observable, and she had a decided disinclination to joining in company, such, as at such seasons, young people generally delight in: seclusion and reading, especially the word of God, appeared her delight. During this time she particularly enquired if the room she then occupied had not a key to its door: upon being questioned why she wished for one, she replied she did not like to have the girls running into her room when she was there. After some little search the key was found, and she was observed to go into the room, and lock the door. Her mother, shortly after, had occasion to pass the room, when she paused, and looking through the key-hole, saw her dear child upon her knees, with the bible open before her, seeking instruction and blessing from on high! Such a sight might well be thought enough to melt the heart even of a parent who had never felt any longings of soul for the spiritual good of a dear child: but what must be the feelings of christian parents, whose hearts often go up to God for the best of blessings upon their offspring on such a discovery? This may be thought a trifling incident, but as a characteristic it is of great moment; and such an event will be laid up and pondered in the heart.

At the expiration of the vacation Catherine returned to her school, the hopes of her parents being that they should at some future time, be amply rewarded for all their anxiety, by seeing her useful in society, and exemplary in a christian profession. They have not lost their reward, but it has come to them at a time, and in a manner they did not look for. Truly the Lord's ways are not as our ways, nor his thoughts as our thoughts. But,

"Where reason fails with all its powers,
There faith prevails and love adores."

On the 19th of February, Catherine was taken ill, and on Friday the 25th her mother went to Ipswich to see her, and, if it should be thought advisable, to remove her home. She found her in bed, with the bible and hymn book by her, her dearest companions. On the following day she was removed home, her medical attendants anticipating that serious consequences were approaching. The nature of her disease was such, and the attack so powerful, that it appeared almost impossible, the least excitement being followed by most serious consequences, to do more, in reference to the state of her mind, than to speak to her of the love of God, and the value of the atoning blood of Jesus Christ, to which she readily assented. Hope and fear alternately arose, and held, in turn, the anxious minds of her parents. On Friday morning, 10th March, a great change was apparent, and it seemed as if death was about speedily to finish his work. Such however was the effect of medicine and hope once more brightened, and then administered, that she rallied again, recovery was thought possible. But it was hope of short duration, it was soon checked, yea, cut off, for on the Saturday afternoon it was plainly seen that her end was very near. The deepest concern occupied the minds of her friends for her eternal welfare, and her father could not refrain from fearing she had never deeply felt and deplored her state as a sinner before God. He retired about four o'clock, and in private, earnestly begged of the Lord to give him a token for good respecting her. He then went again to her room; immediately upon his entering, she said, with a smile, apparently of heavenly kind, "Come and sit down by my bed side, and let me have some talk with you, dear pa." He began immediately to speak of Jesus Christ as a most precious Saviour to those who believe in him. Before he could well finish the sentence she said, "yes, dear pa, he is precious, very precious," and, again to signify her heart-felt assent, looked with a heavenly smile and nodded what was understood to mean much. Her father mentioned the loving-kindness of God, she immediately began repeating the verse, "His love in times past"—memory not being able to aid in this effort, she stopped short, and said, "what is it sister? repeat the verse for me." Her sister repeated the verse:

His love in times past forbids me to think,
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms his good pleasure to help me quite
through."

She then said, "I believe, Lord, help thou mine unbelief. O, I am a great sinner, a much bigger sinner than you, pa. Do you think Christ died for me?" Her father repeated the words of Paul to the Philippian jailor, "Believe on the Lord Jesus Christ and thou shalt be saved." At this time her countenance seemed to beam with heavenly light, and her heart to be filled with love to the Saviour; she talked so much about Jesus Christ—asked questions, and repeated so many passages of the word of God, that she became quite exhausted. After this she was very restless, and death seemed to have come to her in good earnest. About eleven o'clock, her father, in earnest prayer commended her spirit to the Lord and gave her up; he arose, kissed her dying lips, when with perfect calmness and resignation, and more than human fortitude, she called them all to her, and took a lasting farewell. Observing them all to be weeping, she said, "Do not cry pa, ma, sisters, I cannot cry, I am so happy, I am going to glory, I see Jesus standing with open arms to receive me." She then called the nurse, and the girl that had attended her, thanked them much for their attention to her, hoped they would be prepared to meet her in glory, and warned them against thinking that a dying hour would be a fit time for repentance, and bade them *good-bye*. Then, as if recollecting herself, begged her ma would give her kind love to Mrs. Buck, and the young ladies, and hoped they would not think

repentance a matter that could be deferred to a dying day. Her father asked her if there was any portion of God's word she would like the young people to be addressed from: with surprising quickness she replied, "yes, dear pa, 55th chapter of Isaiah and 6th verse; Seek ye the Lord while he may be found, call ye upon him while he is near," adding, "That is a delightful chapter, I know it all by heart." She then lay quiet nearly an hour, when she called with surprising strength, "Dear ma, I am dying—my feet, my legs, my tongue, all seem so strange," then with full voice, said, "my life hangs upon a thread, as it were upon a pin's head, blessed Jesus receive my soul, O precious Jesus receive my soul." She said no more, and in about twenty minutes breathed her last without a struggle. Her happy spirit, now freed from its clay tabernacle, took its flight to the world of glory, to dwell with the family of the redeemed in heaven. Thus, about half-past one on the morning of Lord's day, March 12, 1848, died Catherine Ablitt, aged thirteen years and a half.

Her mortal remains were interred in the burial ground belonging to Bethesda chapel, Stowmarket, on Friday, 17th March. And a funeral sermon was preached for her on the evening of the following Lord's day, by Mr. Lingley, minister of the chapel, from the text chosen by herself, to a numerous congregation, comprising many *young* people, who appeared deeply interested in the statement given. May the Lord follow the event, the service, and the reading of this account with his divine blessing, is the prayer of the writer,

I, L.

Poetry.

AFFECTIONATE EXPOSTULATION.

Hosea ii. 14, 15.

I know thy proneness, haughty bride,
To leave thy love and turn aside
From paths of rectitude, and stray
To seek new lovers in the way.
Why such inconstancy to me?
What cause induces thee to flee?
My grace remains, my love is great,
Yet still my bride doth me forsake.
Shall I discard, and let thee go,
And take thy fill of sin and woe?

Ah! no, indeed. I love thee yet,
And cannot, will not thee forget.
I'll yet allure and draw by love,
Thou yet shalt all my goodness prove;
I'll bring thee to the wilderness,
And there unveil my smiling face.
I'll comfort thee, and say 'tis well,
I'll with thee in the desert dwell;
And when you're sick will ease your pain,
And when cast down will raise again.
The vineyard shall bring forth its fruit,
In Achor's Vale, a door of hope!

For thee, sweet object of my love,
Where thou shalt all my graces prove.
Return! my lovely bride, return!
Nor tarry from thy favour'd home;
Fear not to come, I love thee yet,
And will thy faithlessness forget.
I'll not retort, but will forgive,
Thou shalt in my affection live!
I'll o'er thy sins a mantle cast,
And prove my faithfulness will last
Amazing love! here's grace supplied
To the inconstant, faithless bride;
Grace which brings a sense of shame,
Yet grace which shews a Saviour's fame.

She comes o'erwhelmed with sin and grief,
Trembling, yet hopes to find relief;
He meets her on the way and loves,
Dries up her tears and faithful proves.
She owns her guilt and sighs again,
Because she has so faithless been;
With trembling lips and downcast eyes,
She thus breathes forth her plaintive cries:
"O keep me near thy bleeding side,
And call me yet thy lovely bride;
Then bind me down with bands of love,
And make me constant to thee prove."

W. CHAPPELL.

REFLECTIONS

Of a Sinner saved by grace, at the Ordinance of Believer's Baptism.

Dear Lord, since thou hast made me feel
The power of love divine;
Endow my heart with holy zeal,
To all thy will incline.

Since thou hast pluck'd me as a brand,
From the devouring flame;
A monument of grace I stand,
To glorify thy name,

Now would I gladly testify
Of thee to all around;
That they may also glorify
The Saviour I have found.

Blest emblem of my death to sin,
And life of holiness;
Emptied of self, no worth I bring,
But Jesu's righteousness.

Impart thy smiles, thy presence give,
Immerse us in thy love;
From fear of man our souls relieve,
And draw our hearts above.

The saints behold with joyful eyes,
The world are looking on;
To see us from the waters rise,
And join our humble song.

ALFRED GREGORY.

LOOKING UNTO JESUS. Hebrews xii. 2.

Look O my soul to Christ the Lord.
When pierc'd by sin's malignant sword;
Behold him bleed on Calvary's tree,
To save from sin, and set thee free.

Look unto him when plagued within,
And sinful self is all unclean;
His precious blood will cleanse from all,
And rescue from its painful thrall.

Look unto him when devils roar,
When darts fly thick and fright thee sore;
He'll prove thy shield, thy sure defence,
And will o'ercome for tempted saints.

Look unto him when troubles roll,
When earthly sorrows drown thy soul;
He is thy God, and will provide,
And see thy needs are all supplied.

Look unto him when clouds appear,
And fill thy soul with gloomy fear;
Trust him when thou cannot him trace,
Nor yet behold his lovely face.

Look unto him afflicted saints,
Come, lay before him thy complaints;
He'll cure thy sickness, heal disease,
And give the wounded spirit ease.

Look unto him, tell out thy case,
And oft approach a throne of grace;
He waits to hear his people cry,
And to their help will ever fly.

Look unto him and search his word,
From whence he blessings doth afford;
To all who seek for treasures there,
Accompanied by fervent prayer.

Look unto him where christians meet,
Within his courts and at his feet;
Who at his banquet doth preside,
And will for all his own provide.

Look unto him when death draws near,
With all its sad foreboding fear;
He lives the dying saint to raise
To heaven above, to sound his praise.

W. CHAPPELL.

• LINES on Psalm xxxiv. 8.

"Oh, taste and see that the Lord is good; blessed is the man that trusteth in him."

Tell me, my friend, oh, tell me why
Thou heaviest oft a broken sigh?
Why is thy bright but downcast eye
Dimm'd with a gath'ring tear?

Is sin a burden to thy mind?
And canst thou yet no comfort find?
I'll tell thee of a friend so kind!
He will thy sorrows bear.

His name is Jesus ! great in skill ;
Mighty in power to do his will !
And his compassion thou shalt feel,

By trusting in his name :
For all who in his name believe,
A pardon full and free receive,
And he will all thy fears relieve,
His love is still the same.

What cheering words he has express'd
To all by sin and grief oppress'd :—
" Ye weary ! come to me for rest,
For this I freely give.

Whoever thus to me shall come,
I'll not cast out, but find him room,
And he shall dwell with me at home,
And on my fulness live."

Then on the Lord thy burden roll,
He will sustain thy fainting soul,
And make thy wounded conscience whole
With his atoning blood :
For if on him thy mind is stayed
In vain shall all thy foes invade
That sacred peace for ever made,
For 'tis " the peace of God " !
Hampstead.

JOHN.

Fragment.

ANTICHRIST.

Antichrist was once an infant, small
in size, and apparently gentle and
managesable in disposition : but when
his stature and vigour attained their
maturity, all his supposed docility dis-

appeared. He acquired his popularity
and power by deviating from the direc-
tions of the gospel ; and when he had
established his throne, he pleaded these
deviations as the laws of his kingdom.

KINGHORN.

Notice of Books.

The Golden City. By W. ABBOTT.
" *The City was pure gold, like unto clear
glass.*"—JOHN—*Rev. xxi. 18.* London :
Hall and Co. ; Ipswich, Burton, 1848.
We have not space this month for

more than one short sentence as to this
little Book ; its contents are most ex-
cellent, and admirably suited to the
juveniles for whom it is written.

Intelligence.

BECCLES.—On Tuesday, May 9th,
a tea festival and public meeting was
held in the Corn exchange, (kindly
granted for the occasion,) by the
members, congregation, and friends of
Mr. George Wright, Baptist minister,
for the purpose of presenting to him a
testimonial of affection and respect.
At 5 o'clock, nearly 500 persons sat
down to tea, and after tea the public
meeting commenced. S. Matthew,
Esq., treasurer of the "New Associa-
tion of Baptist Churches in Suffolk and
Norfolk," having been unanimously
voted into the chair, opened the busi-
ness by explaining the object of the
meeting, and enforcing the claims of
christian ministers upon the attention
and kindness of their friends, for whose
religious benefit they were constantly
and arduously employed. Mr. S. Col-
lins, of Grimsburgh, then addressed
his brother and friend (Mr. Wright)

in a speech replete with good sense,
affectionate feeling and sound senti-
ment, and at the conclusion of his
address presented Mr. Wright, in the
name of the Baptist Churches compos-
ing the "New Association," with a
gold watch and chain, and a silver tea-
pot. The inscription upon the watch
is as follows ; "Presented by the New
Association of Baptist Churches in
Suffolk and Norfolk, to Mr. George
Wright, as a testimony of fraternal
esteem and sincere gratitude for his
valuable services." Mr. Wright having
replied in a manner which manifested
deep emotion, the meeting was ad-
dressed by Messrs. Smeeton, Austin,
Brown, and J. Bird, and the large audi-
ence separated at an appropriate hour,
expressing most heartily and generally
the high gratification, and profitable
enjoyment which they had derived
from the proceedings of the evening.

THE GOSPEL HERALD;

OR,

POOR CHRISTIAN'S MAGAZINE.

JULY, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE ALLEGED TWO-FOLD ASPECT OF THE GOSPEL.

However opposed to *each other*, may be the two systems of divinity, usually denominated the Calvinistic and the Arminian, they have the merit of being consistent with themselves. There can be no mistake between that description of the plan of salvation, which represents it as the gracious method, by which God recovers his chosen people from the guilt and depravity, in which they with the rest of mankind were involved, by the fall of their first parent, and that which represents it as the mode by which mankind are brought into a salvable state. Having salvation offered to them for their acceptance or rejection. The two are diametrically opposite: each stands apart for serious comparison, with the great standard of all revealed truth, the word of God.

But it appears to be the prevailing feature of the theology of our day, to blend these two systems into one compound, and to exhibit both, as forming two parts of one and the same gospel. Hence the "*two-fold aspect*" of the gospel is much talked of; that which it bears towards all men in general, and that which it bears towards some men in particular.

Now it seems to us a safe and invariable rule, that such a representation of the doctrines of the gospel, as is inconsistent *with itself*, is also inconsistent with *scripture*, and unworthy of our credence. For it will be readily seen, that all the doctrines of grace, must be in entire harmony with each other, having an all-wise author, and one all-glorious end: So that in defending one part of revealed truth, we cannot thereby deny another. If this be

not the case, we are thrown on this dilemma, viz. To embrace opposite sentiments—to embrace some doctrines, and entirely neglect others—or to remain in doubt which to give up and which to retain. Though it may be contended that things may happen inconsistent in our imperfect apprehensions, and yet be quite consistent in themselves, we yet maintain that nothing can oblige us to receive that representation of truth, which is evidently contradictory on principles of sound reasoning; for though many things are revealed to our faith which are *above* reason, nothing is to be received by us which is clearly *contrary* to it, or manifestly absurd. We will briefly advert to the more prominent features of the accommodating, though inconsistent scheme, which we have referred to, hoping thereby to demonstrate in a condensed form, its unworthiness of the confidence of those, who value the harmony of the doctrines of grace.

The part assigned to each person in the adorable Trinity, in the glorious plan of salvation, is in accordance with the sentiments referred to, represented as *two-fold* in its aspect and design. Thus a general and a special purpose towards fallen man is set forth, and the latter is said to be included in the former, “as a wheel within a wheel.” We will briefly examine the principle here enunciated, as it relates to the purpose of the Father, the purchase of the Son, and the power of the Holy Spirit; in other words, to the design, the *medium*, and the *operation* of the grace of God.

First, we find it insisted on as the actual purpose of Jehovah to save a chosen people from the ruins of the fall, and yet the gospel is declared to be a moral expedient by which God could send forth a proclamation of pardon to all mankind, which is suspended on their acceptance or rejection for its validity. A new relation towards God is created by this proclamation, and said to be implied in that noted passage, “God so loved the world,” &c. John iii. 16. But in passing we may remark that whatever its meaning, it cannot imply, that God so loved the *whole* world that *some* of them, viz. believers, should not perish, which it would imply if the love of God is taken to extend alike to all our race. Now the purpose to save some exclusively, and the purpose to give all an opportunity of salvation, are totally inconsistent; the opportunity, proposal, or offer of salvation, is chimerical and delusive, if the design of salvation be absent; and to maintain both, is to maintain that which is unjust to God, and unsafe for man. The design renders the offer unnecessary, and the offer renders the design conditional, and leaves a salvation which is only probable and therefore impossible. The fundamental

error in this representation lies in supposing universal offers of salvation to be rendered necessary by the universality of the ruin, that God's mercy may be commended, and his grace exalted. But it appears to us that to represent the mercy of our God to be *towards* all, and yet failing to *save* all, is not commending, but denying it. To suppose it necessary that the ruin and restoration of man, should be in some sort co-extensive, is to take away the sovereignty of God, and give to fallen man, a claim upon his maker! And to maintain the certain salvation of some, dependant on the will of God, together with the possible salvation of all dependant on the will of man, is to maintain two positions that are *mutually destructive* of each other, and consequently the "two-fold" aspect of the gospel is as false in fact as it is delusive in tendency. The gospel is not "glad tidings" for those who are not ultimately benefited by it; but those, in God's time and way, who are made to want it and welcome it. But that liberality that would break down its discriminating character is unscriptural, unsafe, and untenable. We are told of its being God's universal law under the gospel dispensation, "that whosoever should comply with certain expressed terms, such as faith and repentance, should be actually and finally pardoned and saved." (Howe's Living Temple, p. 238.) But what is this, if not a *legal* condition introduced into the gospel? and the instant a condition of salvation to be performed by the sinner, however small, is introduced into the gospel, its character is destroyed, its freeness is neutralized, for it is made to speak the language of the law and say, "Do this and live."

One of the most able defenders of the two-fold design of the gospel, has distinguished between "its *universal* aspect from God as a moral governor, and its *special* aspect from God as a sovereign benefactor." But surely if a message of mercy come from God as a *moral governor*, it is no longer mercy, but justice, seeing that it is essential to the nature of mercy, that it be totally undeserved by its objects. We therefore contend that the distinction is untenable, and that the supposed universal aspect of the gospel, must proceed from God as a sovereign benefactor as much as its *special* aspect, and that in neither case, is the distinction valid or scriptural. We are further told, that all men are in some sense included in the plan of salvation, because all men have the same *objective means* of salvation, though not the subjective power to believe for salvation, as the sun shines upon all, though all have not power to enjoy its light. But here we are met by a fact which destroys the distinction pleaded for. There are millions of our race who have never heard of the gospel, and therefore have not even the "objective means" of salvation.

There is as much sovereignty displayed in sending the means of grace to various parts of our earth, as in imparting the grace, by the means, to the chosen objects of God's everlasting love. The objective means are granted, not that an opportunity of salvation may be afforded to *all*, but that certain salvation may be bestowed on *some*. They are subordinated to a special purpose towards a special people, as the whole tenor of scripture abundantly testifies, and therefore we are constrained to maintain, that in themselves is the reason if men are lost, but in God is the reason if they are saved.

Numerous are the discrepancies, and inconsistencies arising from this "two-fold aspect" of the plan of salvation; while professing to reconcile all parties, it serves to prevent all reconciliation, by bringing their differences more strikingly into contrast. It keeps the penitent in painful doubt, and the impenitent in awful delusion; it is unjust to God, unsafe for man, and injurious in the church of Christ, while the opposite sentiments afford at once a solid basis for a sinner's hope, and a harmonious, animating, and satisfying subject for the saint's contemplation.

Hitherto we have adverted simply to the *design* of salvation; we will hereafter if space is permitted, advert to the distinction maintained between the universal sufficiency, and the special application of the work of Christ, and the common and special grace of the Holy Spirit.

London.

G. P.

THE SMITTEN ROCK AT KADESH, Num. xx.

The encampment of the children of Israel at Kadesh is full of instruction to the church of God. The name of this place is what every spiritual Israelite loves, for it signifies holiness. The tribes of Israel are called an holy people unto the Lord, chosen and separated from all the nations of the earth, God dwelling among them in the cloud, which was a symbol of his special presence. Therefore it was said of them, "What nation is so great, who hath the Lord so nigh to them as the Lord our God is in all things that we call upon him for?" But although they were thus sanctified as a nation, so as not to be reckoned among the idolatrous nations of the earth, the greater part of them were far from being holy in a spiritual sense. The true Israel of God are called by Peter, an "holy priesthood." They are called with an holy calling, and are encamped at an holy encampment, for they "dwell in the secret place of the Most High, and abide under the shadow of the Almighty."

It is not our intention to notice the many things which took place at Kadesh, but to make a few remarks on the smitten rock there, and some of the circumstances connected therewith. How distressing was the situation of Israel in this place; they were in an arid desert, under the scorching rays of the sun, the dust that blew acrid, and the soil upon which they stood presented nothing but sterility. In the 4th verse we are furnished with a minute detail of the wretchedness of their situation:—"It is no place of seed, or of figs, or of vines, or of pomegranates, neither is there any water to drink." This is a true picture of the heart of man by nature, which is barrenness itself, destitute of every thing holy and good. Not only were the poor distressed Israelites in a state of destitution, but they were also as helpless as they were barren. They could not make the soil fruitful, nor cause the water to flow. And where is the man to be found who can make one hair white or black, or change his heart, and make himself meet for heaven? "Can the Ethiopian change his skin, or the leopard his spots?" No; neither can those who are accustomed to do evil do any thing spiritually good, while the heart is unchanged by sovereign grace.

The streams which had followed the congregation of the Lord from Horeb for about thirty-eight years, dried up at Kadesh, or just before they came thither; and, instead of going to the Lord for the supplies needed, they gathered themselves together against Moses and Aaron, finding fault with the ministers of God, because they had no water; like many professors of religion in our day, who are always ready to ascribe their emptiness and dryness to the ministers of Christ, whom they hear; hence, they say, there is no rain, no dew, no unction nor life. Thus some people talk, as if it were in the power of the ministers to send the blessings down when and where they please. If they preach the truth as it is in Jesus, the hearers have no just cause to complain of their ministry; but, on the contrary, if they were to examine their own hearts, they would trace out the cause of their complaints to originate with themselves, not with the ministers. When pride, petulance, prejudice, worldly-mindedness, and a wilfully neglecting the means of grace are encouraged, is it any wonder that people cannot hear?

Moses and Aaron, hearing the mournings of the people, depart from them, and go to the Lord; here they fall down upon their faces in solemn silence, and the glory of the Lord appeared to them. And the Lord commanded Moses to take the rod and gather the assembly together, and speak to the rock before their eyes, and it shall give forth water. We cannot be at a loss

about the spiritual meaning of this rock, for the apostle tells us plainly, "This rock is Christ." The rock at Horeb, and this at Kadesh point to the one smitten rock, whence flows streams of mercy for vile, guilty sinners.

But there is great mystery about the rock at Kadesh. Moses smote it twice. Now it does not appear from the context that God commanded Moses to smite this rock at all. The Lord said, "Speak ye unto the rock." The rock had been smitten at Horeb, was not that enough? Jesus was smitten once on Calvary, never afterwards. The sword of justice can never be brandished against the shepherd again, "the man that is my fellow, saith the Lord." He appeared once in the end of the world to put away sin by the sacrifice of himself. No more will Herod and his men of war set him at nought; no more will he be arraigned at Pilate's bar; no more will the filthy soldiers be permitted to spit upon his lovely face; no more will the rabble be able to pluck off his hair, nor rude and vile wretches be able to hoodwink him, and smite him on the cheek.

"No more the bloody spear;
The cross and nails no more."

By him sin is put away, hell is conquered, death is abolished, the law is magnified, justice is satisfied, the church is saved, God is glorified, and he himself is for ever crowned. Now this rock is to be spoken to in prayer and supplication, and in thanksgiving, and in praises; not to be smitten. The Lord permitted the rock to be smitten twice at Kadesh; but although the Lord caused the streams of his amazing mercy again to flow for the supply of his rebellious people, he nevertheless showed his disapprobation of the spirit which his servants manifested on that occasion. The great sin of Moses and Aaron was unbelief; and instead of their speaking to the people in a way to encourage their faith, they discouraged them. Alas! what is man? Even the meek Moses shews he is no longer meek, when left to himself. But it is a sad thing when ministers of the gospel preach in such a manner as to dishearten and distress poor, doubting, disconsolate, broken-hearted sinners, instead of trying to build them up in the faith of Christ.

With respect to the streams drying up which came from the rock at Horeb, we are thereby reminded, that the streams of providential supply are sometimes dried up to try our faith, and to bring us through the teaching of the Holy Spirit to cry mightily to the Lord. The streams of gospel ordinances are dried up in one place, and are opened in another; and the streams of spiritual

consolation are often dried up as it were; then we pray to the Rock to pour water upon him that is thirsty, and floods upon the dry ground.

D. IRISH.

Sermon.

AN OUTLINE OF A SERMON PREACHED BY Mr. STEVENS,
LORD'S DAY MORNING, FEBRUARY 31st, 1847.

Rom. x. 4, "For Christ is the end of the law for righteousness, to every one that believeth."

We have often had occasion to remark, that there are two forms by which God has revealed himself to man, and these are known by the terms, "law" and "gospel." Many are distinguishable, and in themselves distinct; although they have never been at war with each other; on the contrary, we are taught to observe, they sweetly harmonize.

We behold God in equity as a governor, and in sovereignty as a mighty and merciful Saviour.

All those subjects that are found to concern either of these dispensations will be found to harmonize with each other. In the recovery of a poor lost sinner, equity and sovereignty are both satisfied! the former in the Surety that has already been found, the latter in the release of the debtor. Thus, while salvation is by grace, it is also by the perfect fulfilment of the law. God acts in conformity with each; and the man who is acquitted at the bar of justice, is not released at the expense of law.

"For Christ is the end of the law for righteousness, to every one that believeth." The apostle in this passage was correcting the erroneous ideas of his fellow countrymen, (the Jews.) He would teach them that every sentiment that overlooks Christ is a woful creed. True experimental godliness is "Christ in you the hope of glory."

We observe four things mentioned in the words of our text, "Law"—"Righteousness"—"Christ"—and "Faith." Law curses unrighteousness, and demands perfect righteousness; Christ performs it, and faith rejoices in it. If salvation is to be realized it must be by believing, and it ends in the confession of the mouth unto salvation, and the forsaking of the ways of iniquity.

We remark:—The import of the text is commendation of Christ.

Paul in this epistle tells us not what Christ is in essence, but what he is in his actions: "The end of the law for righteousness to every one that believeth,"

This view of the Saviour is of great importance.

Righteousness in law is a very stupendous affair, and calls us to be very serious in handling it.

The law is irrevocable, and its fulfilment is required ; but Christ is the end of it, not only to every one that believeth on him now, but also to all " who shall believe on him through their word." The Saviour gains his lawful heirs, and satan loses his prey. But we consider, 1st. The law as it is here spoken of. 2nd, Inquire how Christ is the end of it ! 3rd. What is involved in such a statement.

First. *We glance at the law which is here spoken of.*

It points to God's moral law, his commanding will ; that part of truth which is founded in God's divine attributes, and revealed in creation to his intelligent creatures.

If God would be a creator he must necessarily become a law-maker, he could not make a lawless creature.

He himself is bound by certain laws : we read, "He cannot deny himself." "He cannot lie." Then he makes man in conformity with himself. Every part of creation is governed by certain laws, every object we behold, says,

"He that made me is divine."

And we saints adore our unsearchable Author.

Adam when made or created a perfect man was not formed without law ; no ! for if we may make use of the expression, the law was ingrained in him. He received the image of his creator who said, " Let us make man in our image."

The law is a sacred injunction forbidding every ill, and commanding every good ; attaching an evil to the one, and a reward to the other. The law of a man will participate in the weakness of man ; and now and again, those laws must be rescinded.

How wonderful then must that mind be which made his laws before the creation of the world, and which never want remaking or mending ; but, are like himself, immutable.

If God be a legislator we expect to see that issue forth which will be worthy of himself. He must have honour, and no just blame can be attributed to him. I say *just blame*, for whatever blame has by wicked men been attributed to him has been *unjust*.

The law is equitable and just in its commands ; and is just and awful in its penalties. He must have strict justice to vindicate his legislative authority, and this we see makes way, or has given occasion for a law fulfiller.

This law, we remark, is omnipotent in its power,

If the divine law-giver had not power to enforce his commands, rebellious creatures would insult his majesty, with impunity; for, in human affairs, if there is no ability to punish, authority is laughed at.

The punitive power of God's law is fearfully just. He has not merely power to pass sentence on the guilty, but he has power also to put it into execution. A knowledge of this, on the other side, must encourage the saint; if the Lord "*will be merciful*" he has the *ability* to be so.

God regards not the outward appearance, he looks at the heart. You have no thoughts of his character, but he knows them all: you cannot tell him what he does not already know.

His law extends to the thoughts, the will, and the disposition of the soul. "Thou knowest my thoughts afar off," said David. Yes! he not only knows what we do think, but what we shall think.

"Our thoughts before they are our own
Are to our God distinctly known."

He will not alter the words which are gone out of his mouth; he cannot make them more "holy, just, and good." Justice would be at once unjust, if it made any concessions; but, when sovereignty appears, it is another thing; it deals with you not according to the rule of equity, but by the law of love; hence we are delivered from distresses by which we had a right to be tormented, and he saves us with a great salvation.

The honest man says, I consent to the law; it is holy, just and good, but, I appeal to mercy. The christian does not comfort himself by thinking he has evaded the court of equity, no! *he rejoices because that court has been established.* This endears the Saviour and shows me the irrepealable nature of divine law; and where there is a difference made it is always on the ground of sovereignty, and not of equity.

The doctrine of the text likewise shows the folly of those, who seek to be justified and saved by their own doings, and to make reparation for their past faults. "The law is weak through the flesh;" the work must be done to the sinner's hand.

"To curse and to condemn
Is all the law can do."

The law is not weak in itself; the weakness lies in him who is under its power. Those who make the gospel a channel of damnation are wrong; and those who represent the law as a channel of mercy are equally wrong.

Pardon is bought by a suffering, sin-bearing Saviour. Justice says, "I sign it cheerfully—the ransomed church is free!"

Damnation lies in the breach of the law; justification in the salvation of the gospel. The doer of the law is a just man; but, where can you find him?

There have been but two men on our earth able to stand—Adam our first father, who stood for a time, and Christ the second Adam the Lord from heaven. In him there is a righteousness which makes the sinner just, and "is unto and upon all them that believe."

And O, my fellow-sinner, what do you say? If these things stand—and stand they must, then it follows that "He that believeth not shall be damned." "Without faith it is impossible to please God." The law *will* take its course; the sentence *will* follow the guilt!

How desirable then is it that we should be sheltered beneath the shade of the cross where justice is satisfied!

The Saviour was slain: in this truth confiding, a guilty sinner may be safe. *(To be continued.)*

Correspondence.

"Persecuted, but not forsaken; cast down, but not destroyed."

My Beloved Friend,

Your's of the 19th instant came safely to hand, and I can truly say, I read its contents with feelings of pleasure, mingled with pain. Your affliction must have been very trying, inasmuch as it not only confined you to your room, depriving you of the communion of saints in the house of prayer, but it laid you aside without a comforter at home, to speak a word in season to your weary spirit. This has been a mental affliction to you now for many years, for what fellowship can light have with darkness, so, there can be no communion, no sympathy with a poor afflicted child of God, from those, however near and dear to us by the ties of nature, whose eyes have never been opened to see, and their hearts to feel the evil of sin, as it exists, and reigns within their own

souls; you my brother, are not alone in this exercise, many a poor, afflicted saint, has been grievously tormented upon this point, and like Job in the very depths of his sufferings he has had to groan under the tauntings of a carnal companion, whose language has in effect been, "doth thou still retain thine integrity, curse God and die." However, I was happy to find, that whatever outward good you lacked, the presence of Christ was realized, and the power of vital godliness was blessedly felt, and enjoyed; yes, truly it is so, when afflictions abound, the consolations which are by Christ Jesus, abound yet more and more. You said that under your recent affliction, you felt more than ever the power and guilt of the sin of unbelief; of your vileness, and your spiritual destitution, and at the same time, the preciousness of that dear Redeemer, who in all our afflictions was afflicted, and who remains in all

the tenderness of his heart towards his dear people, the same yesterday, to day and for ever. O how sweet it is to watch the movement of our Father's hand, even when affliction is laid upon our loins, for when every earthly prop gives way, upon which we had placed our dependence, then, and not till then, shall we feel the *Lord himself* to be all our salvation and desire. Indeed my brother, there is such cleaving to creature comforts, such a desire to make up a heaven of carnal delights, that were it not for the interposition of our covenant God, we should soon settle upon our lees, and sink down into a state of spiritual sloth and barrenness; hence follow very frequently cross providences, blasted expectations, sharp conflicts, wherein "deep calleth unto deep," and all to make a way for Christ to glorify himself in our experience, proving to be a "very present help in the time of trouble." This truth is often happily realized in the experience of the afflicted saint, although it is brought about by terrible things in righteousness: take one precious promise for example, and you will at once admit its correctness, having enjoyed its reality during your late confinement to your room. "I will bring the third part through the fire, and will try them as gold, and will refine them as silver; they shall call, and I will answer; I will say, it is my people, and they shall say, the Lord is my God." Could we but take a bird's-eye view of the conflicts of every saint, and clearly perceive the end and design of every dispensation with which they are exercised, I am sure we should see the inscription, written as with a sunbeam, "As many as I love I rebuke and chasten; for if we escape chastisement, whereof all are partakers, then are we bastards and not sons." Blessed be God our portion is not like that of mere professors; they have no changes; their

strength is firm; they can always believe, always pray; and so they are given up to the delusion of the flesh; deceived and deceiving one another. Not so with the living in Jerusalem; they have to contend with principalities and powers, and spiritual wickednesses in high places, and that under a consciousness of perfect weakness, and destitution; still we can say,

"Although our cup seems fill'd with gall,
There's something sacred sweetens all."

My brother, it will be well with us ever to bear in mind, that as there is a voice in every providence, so, we should be concerned to know the message it is designed to convey; for we may rest assured our Father doth nothing in vain; sometimes on the account of manifold transgressions, painful visitations are employed to humble us in the dust before him, and thus, instructed more effectually in the knowledge of his will, we become thoroughly furnished to every good word and work.

"Blest be the sorrow, kind the storm,
That drives me nearer home."

Yes, the secret of the Lord is with them that fear him, and he will shew them his covenant, and many a love token, many a whisper of his faithfulness, and the tenderness of his heart, is conveyed to the soul through the medium of the tempest, for our comfort and his own glory; so then, faith may conclude, whatever may be the movement of our heavenly Father's hand, he determines even by the roughness of the way, the briars and the thorns, to do us good in our latter end; and not only so, but even whilst passing through the ordained path of tribulation, we experience times of refreshing from the presence of the Lord, and from the glory of his power; blessed be God, we are not entire strangers to the trial of faith, inasmuch as we have known that, "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not

ashamed, because the love of God is shed abroad in our hearts, by the Holy Spirit given unto us." It is true, when the hand of disease is wasting our strength, and a worm is felt at the root of our worldly prospects, blighting and threatening destruction to our every comfort: and when, in addition to this, neither sun, nor moon is seen for many days; our poor unbelieving hearts begin to faint, and rebel, and entertain many an unkind thought of the beloved of our souls. Here opens again the mystery of his love, in not dealing with us after our sins, nor rewarding us according to our iniquities; in your late affliction this has been proved to your consolation, and God's glory. Doubtless there have been many seasons in your experience, when refuge failed you from every creature source, and that you were constrained to seek from Christ alone the support you so greatly needed; take one sweet scripture, it will explain all that I mean upon the point; "In the multitude of my thoughts within me, *thy comforts delight my soul.*" I can well recollect a season, when every thing in providence seemed to be making hard against me, this door was shut, and no probability of another being opened; I felt as it were no standing for my feet, and almost concluded, the clouds that were gathering, would terminate in my final destruction. But how has it been in the face of such vile unbelief? was I given over into the hands of my spiritual foes, or suffered to sink into the pit of despair? no, blessed be his dear name, his preventing mercy kept my spirit from sinking in the day of adversity; so then, with joy I can say,

"In all the paths through which I have pass'd,
What mercies I've enjoyed;
And this shall be my song at last,
Cast down but not destroyed."

Let us then my brother take courage and go forth to every conflict in the strength of the mighty God of Jacob,

being assured that greater is he that is for us, than all that can be against us; it is true, our poor timid minds may faint and our spirits be affrighted when troubles increase on every hand; but having underneath us the everlasting arms, we shall assuredly outlive every storm, to the praise and glory of the Captain of Salvation. O what a mercy it is, to be spiritually taught, and led on in the divine life; although it be by terrible things in righteousness. It was an old saying of one of the ancients, "That it was better to be preserved in the brine of trouble, than to rot in the honey of ease;" and yet so foolish are we at times, that we envy the prosperity of the wicked; O what pains the dear Lord takes to mould us after his own image, that we should not be condemned with an ungodly world; indeed so tenderly anxious is he to promote our present and everlasting welfare, that he will not commit to men or angels our spiritual education, but has graciously undertaken the whole management upon himself, so that a wayfaring man, though a fool, shall not err in any matter that relates to his everlasting peace. Hence, the great promise of the eternal covenant, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

"O may the unction of these truths,
For ever with me stay;
Till from her sinful cage dismiss'd
My spirit flies away."

Your's very affectionately,
Chatham. J. M.

ANSWER TO A QUERY IN THE "HERALD."

Dear Mr. Editor,

The "word of God" is our statute book, and all questions which have reference to church discipline ought to be determined by its authority. With this feeling I attempt a reply to the questions propounded in the last number of the Herald.

1st. When the office of deacon was first instituted, the church at Jerusalem was very numerous, and the apostles determined the number to be chosen. Further on this point the scripture is silent. The plain inference is, I think, that the pastor of a church shall judge how many are needful to attend to the affairs of the church; and the members choose from among themselves the number, having respect to the scriptural qualifications required.

2nd. The word of God is silent as to deacons in particular being servants of the church; but it does say, "Be not many masters." Our glorious Lord took upon himself the form of a servant, and came not to be ministered unto, but to minister; and he left us an example which it is our privilege to follow. We are, or ought to be, all servants to each other; and a deacon is neither less or more; he is a servant to the church, not as a servant who, receiving wages, has to please an earthly master, nor a servant to any man's caprice, but to execute his office for the good of the church, as accountable only to God.

3rd. This question supposes an extreme case, and, in such case, the pastor ought to admonish the deacons, and, if that fail, the church would, no doubt, in conjunction with the pastor adopt such a resolution as is here embodied. But any deacons acting as here supposed, will have lost, or departed from the qualifications they possessed, or were supposed to possess when appointed, and therefore they are unqualified, and ought to cease to fill such an office. I hope and trust no such state of things will be found to exist in any of our Strict Baptist Churches. But men are prone to err; and the grace of God alone can make and keep us faithful. May God so keep you and your querist, and all who love the Lord Jesus Christ in sincerity, is, dear Mr. Editor, the prayer of your brother sinner,

Marylebone.

W. HOLMES.

UNARRANGED THOUGHTS.

Dear Sir,

In answer to the request of John P. R. Payne, Vol. xvi. p. 52 of the Gospel Herald for Feb. 1848, the following thoughts are submitted to the attention of himself, yourself and readers.

The question is thus stated:—"Can the word 'ordain' be construed so as to favour a 'free agency' view of the passage?"

The passage occurs in Acts xiii. 48: "As many as were *ordained* to eternal life, believed."

1 The English verb to ordain, signifies to appoint, to decree; to establish, to settle, to institute; to invest with ministerial function, or sacerdotal power.

2. In scripture it has the same signification as the word *appoint*, which means to order, 2 Sam. xiii. 15; to set apart, Acts vi. 3; to allot as a portion, Num. iv. 19; to decree, purpose, Acts xx. 13; to settle, fix, Prov. viii. 29; to put in a certain place, 2 Kings x. 24.

The English word ordain is from the Latin *ordino*; and hence the passage is rendered, by the Vulgate Latin, and by Arius Montanus, "As many as were *pre-ordained* to eternal life believed." See *Gill's Cause of God and Truth*, Last Ed. p. 165.

Its leading signification is to arrange, fix, settle, or decree before hand, and is nearly synonymous with the word *predestinate*, a word used exclusively in the eternal appointment of the elect to everlasting life, through the mediation of Christ, and the official agency of the Holy Ghost, see Rom. viii. 28, 31.

The question, however, will be put, What is the *Greek* word rendered ordained, and what is its import?

1. The *Greek* verb, from which the word rendered ordained is derived, is *tasso*, signifying to appoint, destine, ordain, arrange, order, fix, make firm, &c.; agreeing in all essential points

with the Latin *ordino*. See *Ainsworth Dict. in Loco*.

2. The Greek adverb translated *ordained*, is *tetagemnoi*, always used in a *passive* sense, and consequently stands related not to the *agent*, but the *subject*; not to the ordainer, but to the ordained.

3. In classical usage it preserves the same relation, and carries the same signification. See *Jones's Class. Dict. in Loco*.

4. The *writer* of the book of *Acts* has *always* used the word in the same sense. See *Chaps.* xv. 2; xxii. 10; xxviii. 23; see also *Gr. Con.*

5. The result is, that there is no essential difference between the Latin word in its English form, and the Greek word as it appears in our translation. It appears, moreover, that in classical and scriptural usage the verb *tasso*, and the adverb *tetagemnoi* have nearly the same significations: i. e. the classical meanings agree with the scriptural.

If, then, there exists this agreement between the English, the Latin, and the Greek words; if the classical and scriptural significations harmonize; if the Vulgate Latin renders the passage *pre-ordained* to eternal life; if the word *tetagemnoi*, rendered *ordained*, be passive and not active, the question about free agency in man, as the determining cause of his salvation, is disposed of by a mass of evidence, clear, direct, irrefragable.

Still it ought not to be concealed

that Dr. Whitby, in his book entitled "The Five Points," Ox. Ed., 1816, pp. 41, 43, has sought to evade the force of this passage by endeavouring to shew that *tetagemnoi*, represented by the word *ordained*, may denote a *disposition*, or state of mind, and that the passage may be thus construed:—"As many as were *disposed* for eternal life believed;" or, "As many as were *well-disposed* believed to eternal life."

At the same time, it is but justice to remark, that the examples he adduced from heathen writers, from the Son of Sirach, and from the scriptures, were insufficient to sustain his argument, and, in fact, militated against it. See "*Gill's Cause of God and Truth*."

Our previous reasoning is therefore confirmed by the learned failure of a laborious partizan; in addition to which it may be observed,

1. That the word rendered *ordained*, never signifies a *disposition* of mind.

2. That if the verb, in any of its inflected significations, had that meaning, it could not represent that meaning in Acts xiii. 48; and, for this obvious reason, the word appears in a *passive* form. It represents, not what these believing Gentiles were disposed for, but how they had been disposed of.

3. The phrase, *disposed for eternal life*, is not sanctioned by scripture phraseology, is confused in idea, and falsified by facts.

(To be continued.)

Notice of Books.

Nothing to pay. London: W. H. Collingridge.

This tract is "reprinted from the Gospel Magazine for February 1848," and contains a striking narrative of the work of sovereign grace upon the heart of a poor sinner. The writer describes very graphically his first conversation with the chosen and redeemed one whom God was about

to call "out of darkness into his marvellous light."

"One day, when going my usual round of visiting, I called to leave some relief with a poor woman recovering from a severe illness. On leaving, she asked me very entreatingly to call at the next cottage, upon a family lately come into the parish, and in great distress. The man, she

said, was far gone in decline, but so resolute and bearish in his language and behaviour that the neighbours were afraid to go near him. The woman accompanied me to the house but left me at the door, which was opened by a timid and rather interesting-looking woman. "Is it your husband who is ill?" I asked. "Yes," she said, in a low voice, keeping the door half closed as she spoke; "and very ill indeed he is." "Can I see him?" I asked. "Yes—no—I can't say just this minute," replied the poor wife, and her lip quivered while she spoke, and a flush of fear lest she had offended me rose in her cheek. "Well, never mind," I said, "another day he may be able to see me, but in health or sickness there is no time like the present." So saying, I moved away from the door. With an unexpected energy of look and tone, the poor woman answered, "That's true," and opening the door at once, bade me follow her. Seated beside the fire was her husband, and awfully ill he looked. He appeared to be about the middle-size, with a very intelligent countenance, but a very bad expression; his piercing eye seemed to look me through as I entered, and ask, "What brings you here?" "Well," I said, "my friend, I heard you were ill, and I called to see you." He nodded his head, and looked at the fire. "You appear to be very ill," I continued, "and I thought you might like to be read to, or have a tract lent you, as you must now be much alone." "No," he replied sternly, "I want neither; I can read for myself. I have a good understanding to know the meaning of what I read; and, as to the tracts, I know quite as much as they can tell me. I am not an ignorant man." "Well," I said, "the first lesson learnt in the school of Christ teaches a man he is a fool." "Than, thank God, I'm no fool for all that," he replied. "I have been blest with a good understanding, and a little education, and I have turned both to good account." I soon saw this mode of skirmishing with a man of his mind was only trifling with time, so I turned the conversation by asking had he been long ill? "About six months," he replied, sulkily. "In following my trade, I met with an accident; fell into a well, took cold, and have been ill ever since." "Do

you think you'll recover?" I asked. "God knows," he answered; "how can I tell that?" "Well, in the event of your present illness ending in death," I said, "what do you think of the state of your soul, and what hope have you beyond the grave?" "Oh, as to my soul," replied the man, carelessly, "that is well enough. I try all I can, and God is merciful." "And are you dying upon that dependance?" said I; "for if so, what need had the Lord Jesus Christ to suffer, bleed, and die, if you can get to heaven without Him?" "I believe in Christ," he retorted in the same careless tone. "I believe he came to save sinners." "All sinners?" I asked. "Yes, all sinners." "Well, then, why are not all sinners saved?" I inquired; "for the bible tells us, 'The wicked shall be cast into hell, and all nations that forget God.' It is clear, then, from scripture, He is not the Saviour of all sinners." "No," said the sick man, "not all sinners, I suppose, but only those that try for it." "Try for it," I repeated; "what do you mean by trying for it?" "Why, I mean, to be sure," said the man, "those that do the best they can, and believe in God, and repent of their former sins; and I am trying for it." There was a pause for a minute, and I broke it by saying, "Then the sooner you let it alone the better, for 'tis all labour lost." An involuntary start was all the answer I got. I waited a second or two, and then said, "the bible tells us, 'A man can receive nothing except it be given him from heaven,' and till God begin with you all your trying will go for nothing." "And do you mean to tell me my trying is of no use?" said the sick man, with a tone and look of defiance. "I do," I said; "I deliberately say, on the warrant of God's word, 'Except you are born again you cannot enter the kingdom of God;' and you can have no more to say to your spiritual birth than you had to say to your natural birth. It must be God's work from first to last." "And you mean to say a man *can't* try?" he inquired in a taunting tone. "Yes," I replied, "I mean what I say; God must be beforehand with the sinner in every thing. He is beforehand in the choice of the sinner in eternity; He is beforehand in his creation in time, and He is beforehand in his new creation in grace. It is r"

God's work from first to last to save a sinner from hell." "Very likely," replied the man; "but I suppose he can pray for it." "No, nor that either," I said; "you can't pray till you are born again. You may say words, but you cannot pray. The babe must be born before it can cry." "Then do you mean to tell me I am to leave off my prayers?" asked the man. "Just as you like," I answered. "If you think there is any merit in your prayers the sooner you leave them off the better, as far as that goes. The prayer of the unconverted is like the bow I get from the poor of the parish—it is a mark of respect, and a token of superiority, and as such it finds its reward; as such, it is an acknowledgment of God from his creatures, and on a par with the cry of the raven and the roar of the wolf, which God recognizes in his own way; but *this* is not prayer. True prayer must be dropped into the soul by God, and never comes but from a renewed heart." "Then," said the man, "what is the meaning of these words, 'Ask, and it shall be given you'?" "Christ spake these words to his disciples, not to the unconverted," I replied; "and if you should ever be made a disciple you will find he says them to you." "Well," rejoined the sick man, in a taunting tone, "if people are not to be saved for trying or praying, will you just tell us how they are to be saved?" "It is God's work from first to last," I replied. "He loves his people—chooses them—dies for them in the person of his Son—renews them by the Holy Ghost—cuts them down in their feelings—roots up all their fancied religion—reveals a precious Christ to their heart—keeps them to the end—and lands them in glory." "And that's your way," said the man. "Well, I would rather have my own religion than *that*." "Yes," I replied, "and you will keep it too, unless God begins a work in you. *Nothing to pay* is the marrow of the gospel; but proud man won't have it so; he wants to pay something towards his salvation by his tryings and his prayers; but when God the Spirit enters the soul, He shows the sinner he is lost and ruined, and *has nothing to pay*. He brings sin to sight—he shows him what God is—what His law requires, and this terrifies—alarms; but 'there is hope of a tree if it be cut

down;' and a soul brought here by God shall be made to see something more in *nothing to pay*, for that Jesus has paid all, done all, and left the sinner *nothing to pay*." "Well, I'll try for all that," said the man doggedly. "I call your way cruel." "You are not the first that has said so," I replied; "but let us compare the two ways, and let us just see which is cruel. You believe you were born a sinner?" A surly sort of a grunt I took for yes, and proceeded. "Well, now, I come to you and say you are a sinner, but you must repent, believe, pray, love God, keep His law, and then He will change your heart, and take you to heaven. Or suppose I come to you and say, you are a sinner—dead in trespasses and sin, but God can raise you to life—give you a new heart—sprinkle the blood of Jesus upon your conscience—pardon your sin, and take you to glory; and, if you are loved and chosen of God, all this *must* and *shall* be done for you. Now which of these ways has most mercy in it for a poor sinner?" "Both cruel alike," replied the man, bitterly; "and the best thing for me to do, by your account, is to make up my mind to be damned." "Well," said I, "God only knows the end from the beginning; and unless you are born again you must perish; for 'nothing can enter the kingdom of heaven that defileth, worketh abomination, or maketh a lie.' You are a sinner by nature and practice, and as such you cannot dwell with God." "I know that as well as you," he answered; "but do you mean to say Christ Jesus does not save sinners?" "Christ Jesus came to do the will of God," I replied. He says, 'I came down from heaven, not to do my own will, but the will of Him that sent me; and this is the Father's will which hath sent me, that of all which He hath given me, I should lose nothing.' The work of Jesus was to save his people from their sins. All sinners are not Christ's people, or they would be saved from their sins; but the sinners whom Jesus saves are loved of God, and given Him by God, and He does the will of God in saving them; and then the Spirit makes them sensible of their state as sinners, and this brings them to cry to God for mercy and pardon out of a broken bleeding heart. But now," continued

I, as I rose to go, "if God's design in afflicting your poor body were to reveal all this to your soul, and so prove you to be one of those precious sinners loved by God, and given to Christ before all worlds; what if you should be made to see all your tryings and prayers were only 'filthy rags'—fuel fit for burning; what if God were to cut you down in your feelings and hopes, and tear away all your rotten props, and then display a bleeding, dying Christ to your wondering eyes, and say to you.

'This heart I bought with blood,
'This heart it shall be mine,'

and then make you happier than your tongue could tell in the enjoyment of a free salvation?" I waited for a response; there was none, except the answer in my own soul that it was precious truth, whether he ever were made to feel it or not. Just as I had laid my hand on the lock of the door to depart, he looked over his shoulder, and said, "*You may leave us one of your tracts if you like*" "With pleasure," I replied, "and perhaps another day I may look in."

This visit was followed by other interviews, which were owned and blessed by the "God of all grace," to the conviction, conversion, and final deliverance of Reid, who died shortly afterwards, rejoicing in "hope of the glory of God." May the perusal of the tract prove a blessing to many.

KIND WORDS. *To the Churches of Christ comprehended in the Baptist Union of Great Britain and Ireland. London: Houlston and Stoneman.*

This is an address, adopted at the Annual Session of the Baptist Union recently held in London. It contains some solemn and weighty statements, and exhortations, touching the present low state of religion in the churches. We commend it to the calm and prayerful consideration of our readers, as containing much matter of a most serious and important character. The following passages appear to us to be worthy of special attention.

"The resolutions already inserted in this address have acquainted you that the average increase of the churches during the year was less than one and a half members for each church. Now from a record of the statistics of British Bap-

tist Associations which has been kept by the Union for the last fourteen years, it appears that this is the smallest rate of annual increase known through the whole of that period; that it is less than one sixth of the annual increase of one year; and that it stands at the bottom of a series of numbers constantly diminishing for the last six years.

"This general statement, however deserves to be examined a little more, in detail. The returns of 22 English associations, containing 569 churches the state of which is reported, exhibit the following facts:—Of these 569 churches, 259 had no clear increase; of these 259 churches, 207 suffered actual diminution, and this diminution, exempting from the calculation two cases in which more than two hundred members were separated to form other churches, amounted in the whole to 1042 members. If this number be further reduced, by making allowance for instances in which members who were lost to the Associations may not be lost to the denomination, and for other instances in which long-neglected church books were revised, the number can scarcely be taken at less than 800. To this it must be added, that of the 569 churches, 77 received no addition at all.

"Other elements illustrative of the condition of the churches are, as we have already said, incapable of numerical expression; but, as far as they can be appreciated, we confess that we do not see the general prevalence of any encouraging indications. If the churches were evidently penetrated with deep humility and searchings of heart; if they were manifestly characterized by eminent spirituality and deadness to the world; if on every hand there were crowded meetings for prayer, and a spirit of wrestling supplication; if the churches universally, walking in the fear of the Lord and the comfort of the Holy Ghost, were edified, although not multiplied, our anxieties might be greatly relieved. But such a state of things, we are sorry to say, is neither known by us, nor reported to us. On the contrary, we find much reason to deplore a general inefficiency of the gospel ministry among us, and a widespread languor of individual piety. Be entreated, beloved brethren, to compare this result of our observations with that of

your own. Respond to us, if it be possible, in more cheering terms: but if it be not possible, concur with us in the cultivation of sentiments befitting so serious an occasion.

"We know, indeed, that while graciously encouraged to expect, we cannot command, the outpouring of the Spirit from on high. That glorious God, who keeps in his own hands "the times and the seasons," retains there no less "the residue of the Spirit." He has taught us that we occupy a place and a time, although but a point and a moment, in a system of vast extent and of long duration. On a large scale, and for inscrutable purposes, there have been, and there are to be in his ways, sometimes more copious and sometimes more restricted communications of his grace. It is possible—we say it without any pretensions to prophetic sagacity—that we may live in an age which is destined to be a time of spiritual barrenness in England. Be it so. We are not, however, called upon to admit this without evidence; still less are we required to create such a condition for ourselves. Nothing in any part or aspect of divine dispensations can be held to prevent any man from doing his own duty, or to withhold from him the reward of it. On the other hand, if a period of general declension be impending, it is the more necessary that every man should be found awake at his post, and should acquit himself faithfully. The neglect of appointed means is on all grounds incapable of justification. If God, in finishing the mystery of his ways, shall see fit in any measure to withhold the blessing, that lies with him; but even then there will be a reward for the faithful steward, and he that has constancy to serve, and patience to wait in such a season, shall not be less acceptable or less honoured than the labourer of a more felicitous era.

Come then, beloved brethren, let us act our part, and fulfil our duty. It is possible that the God of Zion may even now be saying to us, "Try men now herewith, and see if I will not pour you out a blessing." And how shall we know, unless we make the experiment? "Let us search and try our ways, and turn again unto the Lord."

May God grant to you all, beloved brethren, a large measure of his most gracious presence! And may he make

every assembly, if, on the one hand, like Bochim, a place of weepers, on the other, to those who have shed tears of godly sorrow, like the valley of Achor, "a door of hope!"

THE HAMMERSMITH PROTESTANT DISCUSSION. *Being an Authenticated Report of the Controversial Discussion between the Rev. John Cumming, D.D. of the Scottish National Church, Crown Court, Covent Garden, and Daniel French, Esq. Barrister-at-law, on the differences between Protestantism and Popery held at Hammersmith, during the months of April and May, 1839.* London: Arthur Hall and Co. 25, Paternoster Row.

This is the first number of a Series. The discussion was originally published at a price, and in a form which made it unattainable by the great body of professing christians, both ministers and people. We are glad to see it issued in this form, and will report concerning its character when the other numbers have reached us.

The Workings of divine life in the Soul. By REV. J. W. GOWRING, B.A. London: Ives and Swan, 14, Paternoster Row.

This is a clear, forcible, and faithful discourse, based upon 2 Peter i. 10. We think the annexed extract will justify our use of the terms which we have employed. "When the truth in Christ is manifested in the heart, and apparent in the conversation of any, whether rich or poor, it is owned and acknowledged by the love-drawn, love-encompassed, love-saved child of God. And this love going forth toward those that love the truth, it is, as it were reflected *back to our own souls* to assure us that thereby we have a sure token that we ourselves are children called and elected. Shall we not then give all diligence to add to our faith those various fruits of the Spirit mentioned in the context; for thereby we become more confirmed and established in the hope of the gospel; and so, being strengthened with all might by his Spirit in the inner man, are the better enabled, by God's grace, to pass through the various trials we are called to endure. Although, indeed, if called and elected, our own folly cannot affect our eternal salvation, since, though

we believe not, 'He remaineth faithful,' and 'cannot deny himself;' yet we shall suffer loss if we are not thus found diligent; and, if saved, it will be as though 'by fire,' for the wood, hay and stubble, must be consumed.

The Young Christian. By W. ABBOTT. London: Hall and Co. Ipswich: Burton. 48pp.

This is an admirably written essay, which, in language and style, is well adapted to interest and instruct the juvenile mind. We subjoin a sketch of the essay.

DISTINCTIVE FEATURES OF EARLY RELIGION.

1. Early Religion is vital.
2. sensitive.
3. devotional.
4. attractive.
5. social.
6. active.
7. happy.
8. eminent.

These points are well enforced and illustrated by our brother Abbott, who will do well, we conceive, if he devotes his attention, as a writer, principally to this line of authorship, for which he appears to be happily and peculiarly qualified.

The latter part of the book is occupied with a memoir of Mrs. Keturah Martin, of Wetherden, Suffolk. She was called by grace, and summoned home by death in early life, and in her dying experience showed forth the faithfulness of him who hath said, "They that seek me early shall find me." We cannot forbear subjoining the closing paragraphs of this interesting memoir.

"Jesus manifests heaven to his people in time, and will be their heaven in eternity; he is now formed in their hearts the hope of glory, and as enthroned in heaven will be the fulness and eternity of glory. Thus we have heaven by the way, and a heaven in the end; now the taste, then the fruition; now the earnest, then the possession.

On the mount of communion we have a foresight of heaven, the Spirit gives the earnest, affixes the seal—"sealed unto the day of redemption"—and when death comes we share the happy entrance. We enter by Jesus' authority, by angel convoys, and are

'presented before the presence of the Father's glory with exceeding joy.' To the christian, death and heaven are pleasantly connected. Christ has abolished it as an enemy, and now sends it as a friendly messenger; it is the valley leading to the rest, the pathway to heaven, the doorway to glory, the servant that takes us home.

Heaven is entered with a meetness for its state, society, and pleasures. Here we are recognized as the children of God, and robed and crowned as the heirs of glory. As we enter heaven what will engage the eye, fire the passions, and draw forth delighted exclamations? Will it not be—

"And is this heaven? And am I there?
How short the road! how swift the flight!
I am all life, all eye, all ear;
Jesus is here,—my soul's delight."

What a sabbatism remains for the people of God! Heaven will be the scene, salvation's song the service, Jesus' glory the brightness, his love the happiness, angels and saints the worshippers, and eternity the length of it. This is the grand Jubilee sabbath—the glory rest. It has morning, but no evening; sunshine, but no clouds; brightness, but no shades; joys, but no sorrows; life, but no death; smiles, but no frowns; greetings, but no farewells. Holiness is its beauty, happiness its sweetness, love its element, praise its employ, everlasting its duration, and the Prince of Peace its triumph.

The Peace Advocate and Correspondent.
C. Gilpin, 5, Bishopsgate Street, London.

This well conducted monthly periodical deserves the perusal and patronage of all the followers and subjects of the Prince of Peace. It advocates the settlement of personal and national disputes by pacific arbitration, rather than by musket wounds, and pike thrusts, and bayonet stabs. Assuredly it is time, (apart from all religious views of the question,) high time, that men in the civilized parts of the world should eschew the babyism of barbaric brutality, and act like intelligent and reflective beings, even in their disputes. To shew our strong predilections in favour of "permanent and universal peace," we extract a capital poem,

omitting one verse, which recent events have rendered somewhat inapplicable and infelicitous.

ENGLAND AND FRANCE,

By Chas. Mackay, LL. D.

We make no boast of Waterloo,
Its name excites no pride in us;
We have no hatred of the French,
No scorn of Yankee or of Russ.
The glory that our fathers gained
In bloody warfare years ago,
And which they talk of o'er their cups,
Gives us no joy to think upon.

In truth we rather love the French,
And think our fathers did them wrong,
And somewhat blush when in the streets,
Quite out of date, an ancient song—
Ghost of a prejudice—comes back,
And tells us how, in days gone out,
The best of Englishmen was he,
Who put a dozen French to rout.

We have no foolish thoughts like these,
Of France, or any other land;
And jealousies so poor and mean,
We're somewhat slow to understand.
We'd rather with our friends, the French,
Encourage kindness of thought,
Than gain a score of Waterloos,
Or any battle ever fought.

And in this year of "forty-eight,"
We rising men, in life's young prime,
Are men who think the French have done
The world good service in their time.
And for their sakes, and for our own,
And Freedom's sake o'er all the earth,
We'd rather let old feuds expire,
And cling to something better worth.

To be at strife, however just,
Has no attraction to our mind;
And as for nations fond of war,
We think them pests of human kind.
Still—if there *must* be rivalry
Betwixt us and the French;—why then
Let earth look on us, while we show
Which of the two are better men.

We'll try the rivalry of Arts,
Of Science, Learning, Freedom, Fame—
We'll try who first shall light the world
With Charity's divinest flame—
Who best shall elevate the poor,
And teach the wealthy to be true:
We want no rivalry of arms,
We want no boasts of Waterloo.

THE FAMILY ECONOMIST. *A Penny Monthly Magazine, devoted to the Moral, Physical, and Domestic Improvement of the industrious classes.* London: Groombridge and Sons.

It is sadly certain, that thousands of working fellow men and women

waste their toil-won earnings, are always in difficulties, and are usually unable to do what they should do for the education of their children, and the support of religion, through dark and dense ignorance of "Domestic Economy." We learn from the Prospectus now before us that, "The great object of this publication will be to better the condition, and increase the domestic comforts of the industrious classes.

It will treat of every thing connected with HOME—of all that is calculated to remove its discomforts, and enhance its pleasures,—Of income and expenditure, of food, and the best methods of preparing and cooking it,—of clothes and clothing,—of houses, and the way to make them comfortable and happy homes,—of children, and their proper management from birth to manhood,—of sanitary improvement,—of health, and the way to preserve it,—of sickness, and the likeliest means to avoid and remove it. Also, advice to servants of all conditions, as to the best manner of discharging their duties, and securing the respect and confidence of their employers. It will occasionally record striking incidents, adapted to make strong moral impressions, especially upon the young.

Each number will contain a variety of valuable household recipes.

One important object of the **FAMILY ECONOMIST** will be to furnish the best directions for the profitable management of the

COTTAGE FARM AND GARDEN.

It is intended to treat these subjects in a lively and popular style, so as to awaken attention, and secure the interest, of not only general readers, but others less accustomed to books and reading. Some of the best writers on Domestic Economy, &c. will be contributors to this Magazine.

These objects, though not *immediately* within our scope of effort and intention, are very excellent, and meet with our most hearty and unqualified approval.

The Poor Christian's Companion; or Christ the Believer's Delight. By J. E. BLOOMFIELD, Cheltenham. London: Simpkin and Co. Cheltenham: Edwards.

Lydia and Philip; or, The Visit to Kiffenford. BY WILLIAM HAWKINS, author of "Essays on the Prominent Doctrines of the Gospel," &c., &c. London: Houlston and Stoneman.

We strongly recommend the two volumes above mentioned; but being unable from lack of space to do justice

to them this month, we must review them more fully, if possible, next month.

BANBURY GOSPEL TRACTS. No. 1, *The Dissatisfied Saint.*

A few words about this tract next month.

Poetry.

THE AGED CHRISTIAN'S MEDITATION;

Or, the Mercies of the Lord, past, present, and future. To a Christian Friend on her Birthday, aged 73.

Again upon my natal day,
My mercies past I would survey;
Grateful my present mercies view,
And hope for future mercies too.

The *past*, my Father's love displays,
As blest in Christ my Heart in grace;
My name in life's fair book set down,
I'm heir to a celestial crown

By him redeem'd from endless woe,
For me his precious blood did flow;
I'm sav'd by merit, love, and power,
I look, I wonder and adore.

And since by sovereign grace renew'd,
His gracious hand I oft have view'd;
And as the chequer'd path I trod,
I trusted in a faithful God.

I now would *present* mercies count,
And find they are a large amount;
Like stars that fill the sky, nay more,
Numerous as sands upon the shore.

The precious word—a throne of grace,
And smiles of love from Jesu's face;
The promise sweet, that whispers peace,
What mercies all divine are these.

When pain and languor fills this frame,
I find my Saviour still the same;
And in his bosom breathe my prayer.
I'm still his constant tender care.

My daily wants are all supplied,
And in his promise I confide;
Another "stone of help," I see,
Now safe arriv'd at seventy-three.

My *future* prospects raise my hope,
And bear my feeble spirits up;
As I on Pisgah's summit stand
And calmly view the promis'd land.

The ark shall Jordan's stream divide:
And I shall gain fair Canaan's side:
Shall pass those chilling waters through,
With Salem's golden spires in view.

With guardian angels, take my flight
To realms of everlasting light;
There all the saints in glory meet,
And lay our crowns at Jesus' feet.

Thus in the past and future too,
Mercies on mercies rise to view;
While here I wait my Saviour's call
To dwell with him my all in all.

Eynsford.

WM. REYNOLDS.

DIVINE MERCY, PSALM CXXXVI. 1.

O give thanks unto the Lord,
Let his mercy be ador'd;
'Tis from everlasting sure,
And for ever shall endure.

Mercy pardons all our blame
Mercy takes away our stain,
Mercy makes the wounded whole.
Mercy sanctifies the soul.

Mercy flows both deep and high,
Mercy's fount is deity,
Mercy flows in Jesu's blood,
Mercy brings us near to God.

Mercy is a boundless sea,
Mercy is both rich and free,
Mercy saves from all our woes,
Mercy every good bestows,

Mercy saves the soul oppress'd,
Mercy gives the weary rest,
Mercy is through Jesus given,
Mercy brings our souls to heaven.

Mercy we will sing below,
Mercy's notes shall ever flow,
Mercy is the song on high,
Mercy echos through the sky.

Eynsford.

WM. REYNOLDS.

Intelligence.

SUFFOLK AND NORFOLK ASSOCIATION OF BAPTIST CHURCHES.

(See Note.*)

The Annual Convention of this large and growing Association, was held at WETHERDEN in Suffolk, on Tuesday and Wednesday, the 20th and 21st of June, 1848. The weather was very propitious, the assemblage of Ministers, Messengers, and Friends, was larger than on any previous occasion, and it may be truly and thankfully said, the Lord was with his people, "indeed and of a truth." On Tuesday, at an early hour, large bodies of friends began to arrive,—in Gigs, Carts, Vans, and Waggon*, and by the Railway. The spacious Tent, belonging to the 26 associated churches, was pitched in a pleasant meadow near the chapel, and the ministers and messengers were entertained in a large barn close by, superbly decorated by the indefatigable and ingenious Mr. Vince of Bildestone. Brethren Bloomfield of Cheltenham, and Ridley of Bury St. Edmund's, preached in the afternoon and evening of the first day. After the reading of the letters from the churches, and during the preaching, the ministers and messengers, met in the chapel to transact the business matters of the association. The utmost cordiality, interest, and energy, characterized the meetings for business, and many important subjects were discussed and disposed of. About sixty pounds were distributed for the relief of poor churches. Eighteen guineas were subscribed on the spot for the liquidation of the debt remaining on the tent, which is now nearly cleared off. A Mutual Benefit Society was established, on safe and guaranteed principles, and a vote of sympathy with the missionary cause, was passed and entered on the minutes. On the second day a religious service was held in the tent, at six o'clock in the

morning, when several brethren assisted, and brother Barnes of Glemsford, preached to the congregation. After breakfast, and the transaction of the remainder of the business, brother Wright of Beccles, preached one of the annual sermons, and was helped by his Lord and Master to speak in heartfelt, and heart impressing praise, of "The Plant of Renown." In the afternoon, brother Collins of Grundisburgh, spoke with much power from on high, upon the marriage union of Christ and his Church. And after the moderator (brother Smeeton) had delivered a concluding address, and the sweet hymn

"Flest be the tie that binds,"

"Our hearts in Christian love, &c."

had been most harmoniously (because feelingly) sung by the vast assemblage, brother Abbott of Wetherden, dismissed the meeting with prayer and the benediction. Thus ended a blessed and memorable meeting. A precious foretaste of the eternal state of communion and glory, when

"From sorrow, toil, and pain,

And sin, we shall be free

And perfect love, and friendship reign
Through all eternity."

TO THE EDITOR OF THE GOSPEL HERALD.

My dear Brother,

In your intelligence department of the Herald, will you be so kind as to state, for the information of any who may feel disposed to ask, *what is doing at Union Chapel*, Cumberland Street, Shoreditch? that by the good hand of our God upon us we have been enabled to hold on our way. The pulpit has been well supplied with men of God and truth; the church has been kept in peace, and the congregation has steadily increased, notwithstanding our widowed condition. And, all praise to Zion's Lord, the church has been *unanimous* in its invitation to Mr. Charles Smith, late of New Mill, near Tring, to supply the pulpit for six

* The word "new" is to be omitted in future, as the association hitherto known as "the old association," has ceased to exist.

months, who commenced his labours with us on Lord's day, the 18th of June. That an unction from the Holy One may copiously descend upon the proclamation of the gospel by our esteemed friend, in that densely populated locality, whereby many precious souls may be gathered to the kingdom of Immanuel and his saints, made glad in the Lord, is the earnest prayer of the church and its deacons, who, in this cloudy and dark day, with the shadows of a coming crisis solemnly gathering over the professing church of our Lord Jesus, desire to be found in the attitude directed by their coming Lord, with their loins girt, their lamps burning, and waiting for the coming of the Bridegroom. Commending you, beloved brother, to the constant care of your unchanging friend,

I remain,
Yours, in everlasting bonds,
N. KEVAN.

SHEERNESS.

The glorious Head of the Church is blessing the word of his grace in our Zion still, by the ingathering of the "lost sheep of the house of Israel," and in the confirming, comforting, and establishing of his flock of slaughter. On Lord's day, April 2nd, he again added to our number four disciples: two by honourable dismission from distant churches, and two by baptism on the previous week. All of them are deeply interesting cases, and especially one, who had been completely subdued and melted down, under a discourse preached by the writer from Ezek. xxxvii. 9. He had been in the habit of attending occasionally, merely to please his God-fearing wife; but upon this occasion he told her, "*It is no use for me to dissemble any longer, I must either give up hearing that man, or relinquish the world!*" Regenerating grace enabled him cheerfully to give up the latter.

At his baptism, the chapel was crowded throughout; many who had been his associates, and admirers of his musical talent, were present, when the writer did the best he could to point out the *good old way*, from that ancient way-mark, inscribed on the 16th verse of the 9th of Jeremiah. A spirit of solemnity, and profound attention

pervaded the numerous audience, many of whom were melted into tears.

CORNELIUS SLIM.

COTTENHAM GOSPEL HERALD ASSOCIATION.

On Monday, the 12th inst., a meeting of the ministers and friends of this association, was held in a room, kindly lent for that purpose, by our esteemed friend, Mr. B. Moore, by whom an excellent tea was provided for the company. Tea being concluded, Mr. John Nottage, of Bottisham Lode, was called to the chair, when the following subject was given for discussion, Psalm iv. 6, 7, "There be many that say, who will show us any good. Lord lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." A few preliminary and pointed remarks being given by the chairman, Mr. T. Sutton and Mr. Wm. Nottage were called upon to address the meeting, which was performed with discrimination, point, and precision. Messrs. Ward, Everitt, Ingle, Male, and others, then severally addressed the meeting. But our limits will not allow even the most concise description of the excellent speeches delivered. Friend Sutton concluded the meeting with prayer; and the doxology being sung, the friends retired to their respective homes, expressing their approbation of the meeting, with emotions of the highest christian hilarity.

Beloved Editors,

We have the heartfelt satisfaction of informing you, that your useful little periodical is widening its way among us. When we reflect upon its improved appearance, the evangelical, solid, sweet, invulnerability of its contents, we doubt not but it will continue (with the blessing of God) to supply rills of comfort in sorrow, and rays of light in darkness; a true beacon to point out to the unwary christian the shoals and quicksands of error which engulph thousands. Unlike many of its contemporaries, which flash with temporary blaze, like the erratic meteor, but having no divinely appointed orbit to revolve in, their light is alluring, misleading, and uncertain.

The Chairman.

SYDDENHAM.

The 22nd anniversary of the opening of the old Baptist Meeting at Syddenham, Oxon, was held on Wednesday, the 26th of April, commonly called Easter Wednesday, when three Sermons were preached; that in the morning by Mr. Chappell, of Waddesdon Hill; and those in the afternoon and evening by Mr. Wyard, Oxford Street, Soho, when the friends there were favoured with the attendance of a goodly number of ministers and friends from the surrounding neighbourhood. The preaching which was rich in truth, in happy expression and savour, was listened to with marked attention, and the friends belonging to the little cause in this place were, it is believed, both profited, and encouraged; and love, harmony, and good-will prevailed. "Darkness may endure for a night, but joy cometh in the morning;" may this prove to have been the morning of a bright, comparatively cloudless day, to the friends composing the church and congregation here: and grace and peace reign in every part of our Zion, until the whole of the purposes of mercy shall have been completed, the head stone thereof have been brought of with shoutings, the great work of mediation be finished, and God the triune God of Israel be all in all.

I am, dear brother,

Yours in Jesus.

H. Oxfordshire.

WILLIAM.

PECKHAM.

The Particular Baptist church at Peckham, Surrey, for some years under the care of the late Mr. Thomas Powell, have been favoured with another faithful under shepherd. Our esteemed brother, Mr. W. Moyll, from Artillery Street, Bishopsgate, having received and accepted an unanimous call to the pastorate, his public recognition took place on Tuesday, May. Mr. Thornley read and prayed, Mr. W. Felton stated the nature of a gospel church, and Mr. J. A. Jones asked the questions. The leadings of providence, as read by Mr. Congreve, one of the deacons, were most interesting. And the account which brother Moyll gave of

a work of grace on his heart, of his call to the work of the ministry, and of his views of divine truth, spread a holy savour all around. Mr. George Wyard prayed the ordination prayer, Mr. John Foreman gave the charge, from 2 Cor. iv. 1, "Seeing we have this ministry, as we have received mercy, we faint not;" and Mr. P. Dickerson preached to the church, from Deut. i. 38, "Encourage him." It was indeed a good day, for, "*the Lord was there.*" Ezek. xlviii. 35. And now may our worthy brother's labours be greatly owned, in the conversion of sinners, and the edification of saints; and, (to use the significant phraseology of our churches in better days, but now obsolete,) as the baptized church of Christ at Peckham has put off the garments of her widowhood, and has "sat down in *gospel order*, under her second pastor," may she enjoy *rest* in harmonious truth, be greatly edified; and, "walking in the fear of the Lord, and in the comfort of the Holy Ghost," be "*multiplied.*"

WETHERDEN, JUNE 4th.—Two believers were baptized after an address from John i. 25, "Why baptizest thou?" A goodly number were present, and remarkably attentive and orderly. It was found to be an affecting and refreshing season. We trust that "the time to favour our Zion, yea, the set time is come."

W. A.

SALEM CHAPEL, HAYES,
MIDDLESEX.

A tea meeting in connexion with the sabbath school in the above place of worship was held on Tuesday, April 18th. The chair was taken by Mr. Perritt, of Harlington; and the evening was taken up by addresses and prayer. We found it indeed "good to be there." The presence of our covenant God was really felt and enjoyed; and the meeting will long be held in the memory of those who were present. And who can tell but that *this* "little one" may yet become a thousand, and *this* "small one" a strong nation. May God grant it in his own time, and his name shall have the praise.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

AUGUST, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essay.

THE LITERAL TRANSFER OF SIN & RIGHTEOUSNESS.

It is a favourite assertion of those who deny the doctrine of a definite, and maintain a general atonement, who tell us that Christ did not die for the elect alone, but for all men, in the sense of laying a foundation for their salvation, that *sin and righteousness are untransferable in themselves*, and transferable only in their effects; that when it is said, "he (Christ) bare our sins," the meaning is that he "bare only their effects," and that the "gift of his righteousness" is but "the gift of its effects." It is also stated by these parties, that "Christ did not die for the sins of some, or of all men, but that he died *for sin*;" and they vaunt with considerable triumph, that these notions subvert entirely, what they please to call the unscriptural notion, but what we call the scriptural truth, viz. that Christ died only *for the sins of the elect*.

Concurrently with these notions, if not, indeed, as their foundation, their advocates also maintain, that sins are not debts in *reality*, but only *figuratively* or *analogically*, consequently that while debts maybe transferred, sins cannot; and that though a third person may cancel the former, he can only destroy the effects of the latter, as the desert of the criminal remains. I wish to be permitted to make a remark or two upon these, as I consider, delusive, and unscriptural notions.

Without staying to prove what it were easy to prove, viz. that sin is a debt *literally*, and not *metaphorically only*, we proceed to affirm, that by a competent surety, sin is as capable of being cancelled and destroyed, as debt can be; and it will not be pretended that Christ was not a competent surety. Now, how does a third party

cancel and destroy the pecuniary debt of him for whom he is surety ! Simply, by undertaking, and paying the amount of it, to his creditor. When this is done, the debt is discharged. Now, this is just what Christ did for his elect ; and if it can be proved, we retort, that it subverts all general reasonings. Well, then, did not Christ undertake the sins of his people, and “bare them in his own body on the tree !” This is the language of scripture, and imports, that those sins stand now, no longer, either against him, or his people ; they are discharged ; the claim of justice is satisfied, and asks no more. The law has no more curse for him, or them, for evermore. Well, but actually are they not sinners ! Yes, but it was for them *as such* that he died, and atoned, and put away sin, i. e. their sin, for ever. As the pecuniary debt when discharged by a third party is utterly cancelled, so is the sin of God’s people. Aye, but their *desert* remains. If by the term *desert* or *guilt* you mean only that they *committed* sin, we admit it, but then, the debtor *contracted* the debt. If you mean to affirm more than this by the term, we deny the allegation. For, since Christ has made an atonement for sin, all that now remains in the term *guilt*, as applied to that sin, is precisely what remains in the term *chargeability*, as applied to a debt which has been discharged by a third party, viz. *contraction*. What is guilt, but the state of being justly charged with the *commission* of crime ! The *chargeability* of crime, lies in its *commission* ; of debt, in its *contraction*. A third person can no more cancel the *fact*, that the pecuniary debt which he satisfied, was *contracted* by another, than that the crime for which he suffered was not *committed* by him, but by the man for whom he was surety. The bare fact of chargeability, in which only lies guilt, or desert, in either case, is not affected by satisfaction : it remains upon him by whom it is incurred ; while the pecuniary debt, and the crime, when discharged by a surety, have legally, in substance, and consequence, no farther existence.

The dogma, that the effects of sin only are cancelled by the atonement, is, altogether, a human invention, not a scriptural truth. The scriptures every where represent, that it not only cancels the effects, but in reference to the elect, destroys the existence of sin. The Saviour has not cancelled the effects merely, and left the cause in vigorous, and deadly rankness, untouched and flourishing ; but has rooted up, and destroyed it also. Hence he is said, “to put away sin by the sacrifice of himself ;” to have “purged our sins ;” that he “was manifested that he might destroy the works of the devil ;” that the saints are “made free from sin,” and “free from the law of sin and death.” From these, and passages of a kindred character, we con-

clude that not only "the effects of sin," but that sin itself was, legally, borne by the Saviour, and destroyed. Hence, in consequence, the saints are delivered, and made free, not from the effects merely, but what is far better, from the cause also, which produces them. In a gospel sense, free from it now, "for Christ hath redeemed us from the curse;" and absolutely, and for ever, *ultimately*, "for (in heaven) there shall be no more curse."

It is admitted that the Saviour stood in the place of the sinner. We enquire, was he less able, legally, to sustain and destroy the sin of his people, than to sustain and destroy its effects? If the *consequences* are transferable, why not the *thing*? The fact is, their legal deserts, i. e. their sins, were transferred to him, in their substantive character, on his own undertaking. Thus were they his, not by an act of personal transgression, but of voluntary and gracious arrangement. His desert was that only of his own stipulation, to bear the sins of others. His faithfulness secured the accomplishment of that stipulation. He was not the party incurring, but representing; such representation being, of the deserts of the former. He agreed to stand in law in the place of the elect, as their legal, personal representative, so that what they deserved of their own act of sin, the Saviour deserved *as their surety*. The desert was no less transferred, than the exposure and legal obnoxiousness of punishment. On the principle of the arrangement, the first was necessary to the last. Legally, therefore, he took, bore, and discharged the deserts of his people, and who now shall bring them back? In this the suretyship of the pecuniary debtor, and sinner agree; the debt and the sin are transferred, in their substantive character, to the Surety, whose desert is not that of a personal default, but of the personal undertaking of the default, another.

When a third party undertakes to pay the pecuniary debt of another, the latter is free from the burden; it is now no more his than it had no existence. It belongs to the surety alone; though, to charge him with contracting it, were absurd. So with the great Surety of the elect—he undertook their guilt; and from that moment they were free from it, and its consequences, *legally*. Both times belonged to, and were discharged, by their Surety. In the one case, as in the other, it is the *thing itself* which is transferred, viz. the debt and the guilt, not the *contraction* of either; of necessity, the consequences follow the transfer. The Saviour, therefore, bore the consequences, for he bore the guilt itself, though he did not contract it. Let these writers learn to distinguish between guilt, or sin, and the act which produces it, and at once they will perceive the futility

of urging objections to the doctrine of the actual transfer of the sin of his people to Christ, and of the actual transfer of his righteousness to them.

Yes, his righteousness, not its effects, merely, is transferred to his people. By a divine constitution they are one with him, federally, vitally, actually, eternally. Hence they are said to be righteous, even as he is righteous. Here it is not merely stated that it is the blessed effects of his righteousness which they enjoy, though this is included, but that they are righteous. How righteous? In themselves? Surely not. How then, by imputation? Yes, but not by imputation alone, but by eternal and indissoluble union. They are one with him, and he is one with them. What he is, they are also. His righteousness is theirs, not its effects merely, though these follow, but its substance also. His people are the righteous nation, for they partake of his righteousness. They are said to be made partakers of the divine nature, which stands not for an effect, but for a cause, which leads to it. It is by this oneness, that their sins, not their effects alone, are his; and his righteousness, not its effects alone, is theirs. He was *made* sin for them, that they might be made the righteousness of God in him. It is said that the words "made sin" may be rendered "a sin offering," i. e. that Christ was made a sin offering. We admit that he was made a sin offering; but that interpretation, is not exhaustive of the apostle's meaning. He was made sin that he might be made a sin offering. It was absolutely necessary, that not only the sins of his people should be *imputed* to him, but that he should *bear* them. He must have taken the sin on himself, as a surety for a debt, or the consequences of sin he could not have borne, nor does this make him a sinner; but only what he was, and could not otherwise have been, viz. a surety; just as the undertaking of a third party, of a pecuniary debt, makes him not the debtor, but surety of him who is.

But, says the apostle, we are "made the righteousness of God in him," i. e. he was *made* sin, we are *made* righteous; this is not making his people a righteous offering, nor investing them, merely, with the effects of righteousness; it is making them righteous, actually, absolutely, eternally righteous. This is not the transference of an effect, but of a thing, viz. the glorious righteousness of God. They are not merely to enjoy the effects of the righteousness of Christ, but are themselves made righteous, so as to be without spot. He is made to them wisdom, righteousness, sanctification, and redemption, i. e. they are not simply accounted, and considered righteous, nor merely treated so; but they are actually *made* so, viz. by the transfer and

enjoyment of a divine righteousness, the righteousness of God in Christ, by actual and eternal union with him. He justifies the ungodly.

When the soul is brought to realize its interest in these great blessings, then is it delightfully conscious of its dignity and security. Security, inasmuch as its sins were transferred to and borne by its great surety ; and, therefore, legally atoned for and destroyed. Thus they are felt to be removed from him as far as to legal condemnation, as the east is from the west, and cannot lift up their abhorred heads in judgment against him. Dignity, in a sweet apprehension of the righteousness with which he is clothed as with a pure and spotless robe—in having his affections set on things above—in the witness of the Spirit, sealing him to the day of redemption, as an heir of glory—in a sweet elevation of heart above the world and earthly things—and in looking up to heaven as his final and happy home—in a heavenly persuasion that Christ has loved him and gave himself for him—in rejoicing, yet wondering and trembling at the sovereign, the amazing grace, which embraced him a vile and worthless worm, with eternal love, before the world began—in the secret, sweet, yet powerful and enrapturing whisper, arresting instantaneously, and mysteriously, to which no other man is privy, nor can created power prevent, producing the joy unspeakable and full of glory—a state of mind on earth nearest allied to that of heaven, and breaking up the springs of eternal life's deep fountain in the soul. "I have loved *thee* with an everlasting love, therefore with loving-kindness have I drawn thee." "All that the Father hath given me, shall come to me, and him that cometh to me I will in no wise cast out." But these rich seasons of enjoyment, we believe, except with highly favoured souls, are not of very frequent, or long continuance. Some of the heavenly family, no doubt, enjoy more of them than others do, but it is the lot of some for the most part to walk a dark and gloomy path. Others are favoured with the light at near, or distant, or for longer, or shorter periods ; but with every one that has "tasted that the Lord is gracious," the Spirit still abides, though he may not always recognize his presence—to preserve him as an heir of glory, and save him from the devil's snares. God will not lose the saint he loves, though for wise and sovereign reasons he may hide his face. But it is a blessed thing in life to have him near, and in us, and to feel that he is so ; this is indeed to have a foretaste of the bliss of heaven on earth. Oh that we his tried and trembling children, may not only be his much-loved sons, but have the Spirit of his Son within our hearts, crying, continually, Abba, Father.

LEX.

Sermon.

AN OUTLINE OF A SERMON PREACHED BY Mr. STEVENS,
LORD'S DAY MORNING, FEBRUARY 21st, 1847.

(Continued from page 158.)

Rom. x. 4, "For Christ is the end of the law for righteousness, to every one that believeth."

Faith (which is a wilderness grace) is that eye which beholds the object of salvation. The glory of the gospel would be lost, were man incapable of beholding. He gives us this eye of faith that we may discover the beauties he would display to us. It is not only the possessing of this gift, but the right use of it which can give us delight.

We consider, in the second place, How Christ was the end of the law.

God's love is an active love; in proof of which the Son of his love came down from heaven. Christ has become the active end of the law. This is a sovereign institution. It was a great thing to place him under the law; his person was great, but he bowed the heavens and came down. He must descend, before he could ascend with the church in his bosom.

Why is it said, "the end of the law for righteousness?" Because righteousness was the very thing the law required. It asked perfect obedience, without a flaw; it must be right in quantity, quality, and duration. All must be done that it required. Then this righteousness must be according to law. Christ must answer for the typical Adam. Our first father became the ruining end by transgression. The second Adam the fulfilling end by righteousness. The rectitude of his character was the basis on which he erected the fabric. "He was holy, harmless, undefiled, and separate from sinners." This was just the character that was needed. No man living can carry out the law in all its points; neither can that character be found, who can wholly follow the example of the dear Redeemer. There is an infinite difference between his character and ours; but we have an interest in all his doings, and possess a righteousness through the merit of the cross. That which justifies the sinner is the well done work of the dear Redeemer, and faith is born to receive that righteousness which makes the sinner just.

In justification, God moves upon strict principles. He is just in justifying him who believes in Jesus. Our salvation is a wonderful proof of our Saviour's character and love.

We have reason to rejoice that Christ is the end of the law for righteousness. Ask we how he is so? By doing its commandments and suffering its penalties.

Supposing I could manage the precept, what could I do with the penalty? What could I do with that which says, "Cursed is every one that continueth not in all things which are written in the book of the law to do them?"

Christ is also the magnifying end of the law. When the law was first given to man, the curse was prospective; but, when transgression entered, the curse was born that very day; and from that time there has been an open door of occasion for the entering of the Son of God to take our law place and die in our stead. But the harmonizing of the plan is that which renders to law and justice their dues, and yet makes way for mercy,

"Where justice and compassion join
In their diviner forms."

We reflect, in the third place, on the end designed. The glory of God, and the good of his church. God knew, when giving his law to his creature man, that that law would not always be obeyed; but there was a looking out from the first Adam to the second to bring his righteousness to light, which should clothe millions of our race, who should never in it be condemned world without end. This I apprehend was in the view of the legislator.

The fall of the first Adam has called the second Adam down from heaven, to bring to pass a glorious salvation for man; but in doing this, his character became resplendent as the noon-day sun! What a mercy it is to step out of our ruined station into our glorious home! to exchange our rags for the glorious robe of our Saviour's righteousness! "In the Lord have I righteousness and strength." "This is the name whereby he shall be called, the Lord our Righteousness." "He who knew no sin was made sin for us, that we may be made the righteousness of God in him." The child placed in such happy circumstances, rejoices and says, "He has plucked me as a brand from the burnings," and walks forth arrayed in the beauties of his divine deliverer. "I will rejoice," said the church, "in God my Saviour." Shall we then be silent, concerning him, who died to ransom us from the power of sin and the grave, and now lives to plead our cause?

We are not assisted under the law, but we are brought completely out of its curse, and Jesus has supplied a covering for all his brethren. The Saviour's work has not merely raised him to the right hand of the Father, but he is there as the representative of a home-coming family.

The cries of the garden, and the agonies of the cross, were *not supposed sufferings*, as some have affirmed they were. They were real, to effect a real deliverance for his captive spouse. The church

can now rejoice in divine favour, and likewise in the ground on which it is bestowed.

We consider, lastly, what would seem to be involved in such a sentiment as is contained in our text. That that which justifies the sinner is not faith; it is that which faith receives and embraces. It is called, "The righteousness which is revealed from faith to faith." The eye by which I behold the shining sun is not the sun which shines. Faith then is connected with righteousness; not in working it; our justification consists in that which is already done.

The *use* of the robe wrought cannot wear it out, neither can time lessen its beauties, or bedim its lustre.

The glory of the Lord Jesus is connected with the covering of his people; and when he points out his work, he points out the objects of his power, his skill, and his endurance.

The raiment of his family is of countless worth, it never wears out, and it always distinguishes the wearers to be sons and daughters of the Lord Almighty.

Oh what an immensity of claim rises on the footing of his Godship! Let us aim to admire also the wisdom which could so exalt all our nature, that law should receive its fulfilment, the rights of justice should be met, for all those for whom the Saviour died!

If you my friends can see that the just and holy God can save you by the doings of another, without one spark of merit of your own, happy are ye! But on the other hand, are you expecting that God will bear with your frailties, and that through your sufferings here he will acquit you hereafter. My friend, this will not stand the test. *Your sufferings will not atone for sins.* Think you by enduring part of that suffering in this world which belongs to your transgression, you will receive no more? Oh, no! Christ is the *only* shelter, the *only* and almighty deliverer. Betake thy soul to Jesus; thy righteousness resembles filthy rags! See the end of the law in him who suffered the penalty! There is enough in the righteousness of Christ to carry you to heaven without any additions of your own, and you can detract nothing from his.

These truths will shew us we are debtors to sovereign grace! they will likewise shut out our fears, for when the Head of the Church is condemned, the members will feel the sentence. Till then hold up your head, my friend! come guilty, come helpless, and unworthy: plead the work which Messiah finished in blood and death. "Blessed are all they who put their trust in him."

It is believing which leads the way home; but see in travelling thither your deportment bears testimony that you have passed from death unto life.

Correspondence.

UNARRANGED THOUGHTS.

(Continued from page 162.)

If good dispositions were always antecedent to faith—if they stood in relation to faith as cause and effect; or if regeneration consisted in nothing more than a naturally good state of mind, the proposed amendment might be adopted without danger, and received without dread. But none of these suppositions are true—none of them *resemble* the truth. The causes of our salvation must be sought in God, and not in man. It is God's will that determines us to life, not the "will of man." Divine operations, and not human dispositions produce regeneration and faith. God's affection to us in eternity, and not our affection to him in time, is the impulsive cause of eternal life. It is God's election of us, and not our election of him, which is the root of interest, and the source of efficiency: for if we love him because he first loved us, it is plain that our choice of him is but the effect of his choice of us; so that his sovereign pleasure is seen in the salvation of his people, and rules throughout the whole economy of redemption. The ordination to eternal life rested not in those idolatrous Gentiles, but in him who had eternal life to give, even God, who cannot lie, and who promised it in Christ before the world began, see Titus i. 2. The obvious meaning of the passage is, that those Gentiles who believed were included in the sovereign appointments of God to endless glory, for effecting which a covenant had been made, *ordered*, or arranged in all things and *sure*, and which contained all their salvation, with all the means of its accomplishment, and all the blessings and privileges belonging to them, both here and hereafter.

Natural dispositions are not spiritual qualifications, any more than human

ideas are christian graces. They are good things, and ought to be valued; but many people with good dispositions live in a state of unbelief, die in their sins, and go into the presence of an angry God. The devout Jews, and the honorable women who listened to Paul were surely *well-disposed*; but they did not believe unto the saving of their souls. Our holy Lord had many well-disposed persons to hear *him*, especially the young man whom he looked upon and loved, and whom he pronounced to be not far from the kingdom of heaven: but many of them were without spiritual faith, and thought more of his miracles than they did of his mercy.

Taking all the facts of the case—looking at the words in all their phases and bearings, and comparing them with others of similar import, we may unhesitatingly pronounce this text to contain invincible proof of the free, sovereign, and infustrable will of God exemplified in the conversion of his chosen seed, who are a purchased possession to the praise of the glory of his grace.

Chatteris.

W. PALMER.

LETTER TO A PARENT.

My Dear Mother,

I have just been considering what an all-supporting principle divine grace is to the believer in Jesus, when the Holy Spirit is pleased to keep alive the influence thereof in the soul: it supports the mind under ill-usage—from the world—the attacks of Satan—desertion of friends—corruptions of nature; yea, every trouble to which it is possible for the child of God to meet with, or be called upon to pass through in his passage to the mansions of bliss: it sweetens every mercy—moderates every grief—sanctifies every affliction—dilates the strongest draft of bitterness—gives inward peace in the midst of

outward trouble; and in the solemn article of death furnishes such an assurance of eternal glory, that, while the last enemy is preferring the work of destruction upon the frail tenement, the heaven-born and undying occupant is enabled to defy his most malicious rage, and tauntingly exclaim,

"O death where is thy boasted sting,
O grave where now thy victory."

Thou mayst destroy, and cause to go to the silent tomb, this mortal body—thou mayst hand over, for a prey to greedy worms, the corruptible portion of which I am composed, but fearless I tell thee, 'tis all thou canst do, and soon, by a more powerful arm, shalt thou be utterly destroyed; this mortal thou art now so eager to destroy shall soon be clothed with immortality, and as sure as he who was manifested for thy destruction has ascended up on high, and led captivity captive, so surely shall this corruptible put on incorruptibility, and become an inhabitant of those realms of eternal bliss from which thou art for ever excluded. May we have grace to walk worthy of the vocation wherewith we are called, with all lowliness and meekness—with long-suffering, forbearing one another, in love, endeavouring to keep the unity of the Spirit in the bond of peace. And the God of peace shall bruise satan under your feet shortly. I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.

Your affectionate Son,
E. STEVENS.

TO THE EDITOR OF THE
GOSPEL HERALD.

Dear Sir,

I observe on the 124th page of the Herald for the present year, 1848, a question to me from "An old Subscriber." He wishes me to inform him what he is to understand by "Pro-

gressive Sanctification." In briefly complying with his wish, I beg to say that, as he hopes "he has savingly known the Lord many years," I think he should have both known and shown what Progressive Sanctification is, instead of having it to learn now, from such a poor creature as I am. I might refer him to many scriptures in proof of the doctrine to which he evidently objects; but for the present let one suffice, "Grow in grace," 2 Peter iii. 18. When this precept is performed, there is Progressive Sanctification. I approve of this doctrine so much that I should be very glad to make a greater progress in it than I do, both in experience and practice, and it is my earnest prayer that I may. I am almost certain this same question has been put to me, and answered by me before; so that I hope to be excused in not saying more upon it now. Nevertheless I beg to refer the reader, and especially "An old Subscriber," to the 186 page, vol. 6, of the Gospel Herald for 1838; and also to the 86, 291 and 292 pages, vol. 7, of the same work for 1839, where he will see I have written a little more particularly on this subject. But if after this "An old Subscriber" wishes for further satisfaction, and will give his name and address with any further question he may think proper to put, I will endeavour to answer it, if you, Mr. Editor, will allow me a little room for that purpose.

Wishing you all the happiness that can come with increasing holiness, I am, dear sir, yours truly,

Little Gransden. THOMAS ROW,
A Labourer.

AN ENQUIRY.

Messrs Editors,

I beg to offer my most sincere and warmest thanks to you, as editors of the Gospel Herald, and also all your correspondents, who have taken an

active part in filling its pages with information, which I trust has proved a blessing to many beside myself. Whoever would have thought its pages would have found the way to this dark corner of the vineyard; even to a people who scarcely knew their right hand from their left in spiritual things; or, at least, if not all, such was my state; even after standing two years a member in an independent church, I was as ignorant of the way and plan of salvation as those who have never heard the gospel. But, blessed be God, he sent me a Herald to read; and *although it was ten years old*, it was rendered a blessing to more than myself; and it also proved the means of their being taken here, and others of a similar kind; and I do hope soon to see the truth flourish here, even gospel truth; so that the little leaven may leaven the whole lump.

I should be greatly obliged if your

correspondent, who styles himself "A Labourer, Little Gransden," would give a few thoughts on the 5th verse of the 3rd chapter of St. John's gospel, as my mind have been greatly impressed by it, and I should wish to see it more clearly; for it says, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Born of Water, put before the Spirit: surely there must be some particular meaning in the sentence; it must mean baptism: if it does, it is but little understood; therefore, if your esteemed correspondent would be kind enough to answer the request, it would be considered a great favour both to myself and others here, as I trust, through the blessing of God, it will be the means of instructing the ignorant. "Sow thy seed in the morning, and in the evening withhold not thy hand," is the sincere wish of your

ANXIOUS ENQUIRER.

Notice of Books.

THE POOR CHRISTIAN'S COMPANION; or *Christ the believer's delight*. BY J. E. BLOOMFIELD, Cheltenham.

This little volume has many points of attraction for the class of readers to whom it is dedicated. It embraces many subjects of the most vital value and consequence; it treats of the characters sustained by the LORD JESUS CHRIST. He is exhibited as JEHOVAH, EMANUEL, the Great PHYSICIAN, the PROPHET, the PRIEST, the KING, the HUSBAND, the FATHER, the BROTHER, the FRIEND, the LEADER, the SAVIOUR, the HEAD, the SUN, the FOUNDATION, the LAMB, the SON OF MAN, the MAN OF SORROWS, the MEDIATOR, the ROCK, the SHEPHERD, the LIFE, the CONSOLATION, the WAY, the REFUGE, the VINE, and the "ALL IN ALL" of his people.

These are precious topics, and our brother Bloomfield has treated them in a manner well calculated, under the divine blessing, to impress, interest, and instruct the minds of the Lord's

poor. The *experimental mode* in which the subjects embraced are treated in this interesting little volume will endear its contents to such as have received the truth of God, "not in word only, but in power, and in the Holy Ghost." The practical tendency of the doctrines of grace, when graciously received, is not overlooked, nor yet put into an improper position. The doctrinal statements of the volume are sound and forcible.

On the whole, we commend this pretty, cheap, well divided, clearly written, and useful little work to the minds, the hearts, and pockets of our readers.

It deserves, like some other works we know, to be widely circulated, attentively read, and much *more carefully and correctly printed*.

We subjoin an extract or two. The first represents the character of the blessed Redeemer as

A BROTHER.

"Not a more beautiful personal type of Jesus Christ in the character of

a Brother is given us in the Holy Scriptures than that of Joseph. Nothing can be more affecting than the life of the Son of Jacob—and the more we examine it under the light and teaching of the Spirit, the more we are delighted with its typical beauty and importance. Joseph was greatly beloved of his Father, but he was cruelly treated by his brethren. His dreams relative to his future exaltations and greatness increased their enmity to him. See the trials he endured, the changing and the conflicting scenes through which he passed. Notwithstanding these painful circumstances, the Lord was on his side, the Lord was with him, and made all that he did to prosper in his hand, and such was the compassion of his heart when raised to the greatness to which he was *destined*, that he delivered his brethren from death, supplied their wants, raised them to honour and wealth, and forgave all the ill treatment he had received from them. But you will observe they did not go to Joseph till they were driven by absolute necessity, and directed to him by the providence of God. But our business here is not to expatiate upon points that are evidently typical in the career of Joseph, but to speak of Him who is emphatically a revealer of secrets, an interpreter of dreams, and a preserver of suitable provision for his brethren. How amazing the love of Jesus in that he should condescend to become our Brother. Jesus declared in terms the most plain and unmistakable, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother." The noble-minded and highly-favoured Paul, makes this astonishing declaration, "He that sanctifieth and they who are sanctified are all one, for which cause he is not ashamed to call them brethren, the children being partakers of flesh and blood, he also himself likewise took part of the same." Now as Jesus verily took not on him the nature of angels, but the seed of Abraham, in order to be in the likeness of men, so we must be made partakers of the divine nature—in a word, be regenerated by the Holy Spirit, must receive the spirit of adoption, we have then right or "power to become the Sons of God," John i. 12. We are then experimentally children of God by

faith in Jesus Christ. It is in virtue of union to Jesus as our Brother, that his God and Father as Mediator, became our Father also. So Jesus has condescended to take our nature into union with his divine nature, and raised us by making us partakers of his Spirit. How rich! How safe! How blessed! And how honourable are all those whom he owns as his brethren. As a Brother he has taken a deep and untiring interest in their welfare; and he has made arrangements to raise them from sin, poverty, and misery, to holiness, to durable riches, and to everlasting happiness. His countenance wears no frowning aspects; his heart knows no want of affection and sympathy; he never passes his brethren because they are poor; "He is a Brother born for adversity." He is like Joseph, he knew his brethren, but they knew him not. And though he may at times seem to treat his brethren roughly, yet he is full of love and tenderness to them. He gives his brethren provision for the way, but the fulness is in reserve till they arrive at home. Jesus, the affectionate Brother, is gone to heaven, there to appear in the presence of God for all his relations—before he ascended he said unto them, "I ascend unto my Father and your Father, and to my God and your God." Jesus is not ashamed to own his brethren before the world—before his Father and his holy angels. He will not be ashamed of them when the assembled myriads of beings shall stand before his great white throne. He will then say, "Come ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world." Holy Spirit, increase our love to and our confidence in Jesus; help us to walk in his ways with delight—to receive out of his eternal fulness with thankful hearts: help us to be ever seeking the bread of everlasting life from his hand.

To every distressed, seeking, perishing sinner, the Father saith, go unto Jesus, and what he saith to you, do. The provision Jesus hath made and laid up for all his brethren, is inexhaustible. O for grace to praise him with joyful lips—to praise him in time and to praise for evermore. Many there doubtless are, whose minds are dark, and harassed, whose circumstances are distressing—whose lot it is

to do business in deep waters—who think they have no interest in the gospel of the grace of God. Who are fearing they are not of the remnant, according to the election of grace—in a word, that do not belong to the spiritual brotherhood. Was ever the penitent seeking sinner turned away from Jesus? does he not say, "Call upon me in the day of trouble." Hitherto ye have asked of me nothing. O thou Spirit of all grace and of prayer, by thy help, may we ask of Jesus large things, for He hath said, "Open thy mouth wide, and I will fill it." Joseph sent not his brethren empty handed. Neither will Jesus send his relations away without a blessing, but will say unto them "Be of good cheer, it is I, be not afraid: in this world ye shall have tribulation; but be of good cheer, I have overcome the world." We close this piece with these words, "Consider how great things he hath done for you." "The Lord hath done great things for us, whereof we are glad." Amen.

Now dearest Lord, to praise thy name,
Let all our powers agree;
Worthy art thou of endless fame,
Our springs are all in thee.

Here in thy love we will rejoice,
All sovereign, rich, and free;
Singing, (we hope with heart and voice),
Our springs are all in thee.

To whom, dear Jesus, O to whom
Should needy sinners flee,
But to thyself, who bidst us come,
Our springs are all in thee.

Our next extract is the short passage with which the book concludes.

CHRIST IS ALL AND IN ALL.

"How true it is that Christ is all and in all. Meditate upon the covenant of grace—of life—and of peace; a covenant never to be broken—an everlasting agreement. And you cannot, (if taught by the Holy Spirit,) fail in discovering Christ to be its all and in all. Gaze upon the startling wonders and amazing glory of creation, and in this you see the power and life of Christ. Every blade of grass wet with the dew of heaven proclaim him: every shining star is but the sparkling of *Messiah's* glory. "For all things were created by him, and without him nothing was created." He is all, in the types and shadows of the old dispensation, their

glory, their meaning, and their substance is all found in Jesus. The bible is full of Christ, its history, its prophesy, its sacrifices, and its ordinances, unite in setting him forth; he is all and in all, in the work of salvation. In this work the eye of faith sees Christ in his ancient, essential, relative, and mediatorial glory. In eternal salvation how great is his goodness, and how great is his beauty. Christ is all, in the doctrines of the gospel: he gives them sweetness, savour, and power. The gospel is a pure river of water of life, as clear as crystal, flowing from the throne of God and the Lamb. Christ is all, in the christian's experience, "He that hath the son, hath life; and he that hath not the son, hath not life." Here is the secret of all true, vital, christian experience; "Christ is formed in the heart the hope of glory." Apart from him what leanness, what distress, what despondency of soul. His name is indeed to the child of God, as ointment poured forth. He will be the christian's all, in heaven, to all eternity: may the Holy Ghost grant that the reader may be enabled to say, "The Lord is my portion saith my soul." Amen, and Amen."

Lydia and Philip; or, the Visit to Kiffenford. A narrative for the times; founded on facts: wherein are set forth the true church, its profession and fellowship. BY WILLIAM HAWKINS. London: Houlston and Stoneman.

A work intended to teach, in a pleasing narrative style, the folly and vanity of forms and ceremonies, when substituted for vital and experimental godliness. The preface of the author sets forth his design very accurately. He says:—

"The Author presents this little work as a book for all interested in the truth, especially Particular Baptists; suitable as a present in our families, and as a reward for our schools. As for its *narrative* form, he has taken, at a humble distance, the example of him who spake as never man spake, and whose instructions were frequently in this form. Some beautiful specimens of this we have in Matt. xiii., Luke x., xv., xviii., and in numerous other instances. Also, this form of writing has been used to impress nearly every error.

Since the following pages were written, the author's eye has rested on the testimony of a clergyman of the Established Sect, respecting those enemies of *the Church* who are exposed and repudiated in these chapters. He says, 'In this conflict, the true church and servants of the Lord, have Infidelity and Popery as their bitter, unrelenting adversaries, together with many auxiliaries from all classes of formalists and worldly men. But **POPERY**, that enemy of all righteousness, that ever persecuting child of the devil, takes the lead. By *Popery* I mean, not only as it exists at Rome and elsewhere, under its own name and form, but Popery as it has been revived at Oxford, and which is now passing through the kingdom under the name of *Puseyism*. And I also mean those *ultra high church principles and doctrines* held by many of the national clergy, who will not acknowledge themselves to be of Popish principles, though they cherish most of the feelings and doctrines of the Oxford school. These are the *three armies of aliens that threaten to corrupt the whole world*. These are the men, and theirs are the measures, which I would point out as the enemies of our God and his Christ—as enemies to the truth as it is in Jesus—as those who ever have hated that liberty wherewith the Lord Jesus makes his people free. These three columns of the alien army are somewhat different from each other, but the difference is more in their growth and maturity, than in their nature. Hyper-church principles, carried out, will soon lead into the ranks of Puseyism; and Puseyism, in its onward march, soon reaches the goal of Popery, as it is at Rome. And as they are essentially the same in principle and spirit, so are they in their practice of opposition to the simple and graciously free salvation of the gospel of Christ Jesus, and to all who preach it.' This is pretty well for a Clergyman, and its truth is exemplified in this narrative, which is now presented at the throne of grace, and thence to the service of the true church."

The story told in the book before us is one which will, we doubt not, prove very attractive; and, we trust, eminently useful to many of our children and youths, connected with Sab-

bath-schools, and christian congregations and families. In the first parts of the volume, the sentiments put into the lips of the children are a little too *mature and full grown*; but as the narrative runs on, the sympathies of the reader are aroused and arrested; and the whole chain of incidents ends in a gratifying manner, almost "*too good to be true*," or quite like the truth, perhaps. But still, allowing some license for the sake of the style adopted by the author, the narrative is well conceived, and the arguments intended to be presented and enforced, are judiciously and pertinently conveyed.

The chapter we now append will give a fair idea of the general quality of the work.

THE MARRIAGE; OR HOW DOMESTIC HAPPINESS IS ENJOYED.

"*Marriage is honourable, in all,*
Heb. xiii. 4.

"Great God of order, truth, and grace,
Fountain of social joys,
Shine with thy sweet, approving smile,
And crown the nuptial ties."

"After what has been related of Hagar, we shall not be surprised that one afternoon she received a note from Mr. Joseph Truman, in which he declared his affection for her, and asked the favor of her company for a little walk in the evening. On receiving this, she showed it to her mother, as it became her so to do, soliciting her advice. Her mother, on learning its contents, wished to know how her *own* mind was disposed. Hagar blushed deeply, and said, "Why—I think he is an excellent young man, and *all* must acknowledge that he is very affectionate to his parents and sister; and no one can say he is not a christian indeed. I think I may go, for—" I thought so. Hagar, interrupted her mother, "yet you ask advice."—"Well, but I hope I would not wish to go, if you should think it wrong," replied the young woman.—"I must admit he is all you say, child, but a most important step seems to lie before you. I am not taken by surprise by this note. I have seen his partiality for your society, I have sought guidance for you both, of Him who alone can give it, and I believe you have not neglected the same privilege and duty. You have

my consent to accompany him, if you have considered duly what lies before you, if the young man has your mind, to form that union which he has not kept secret it is his desire to form. There are two things which I am convinced our sex do not properly set before themselves, before they assent to those who seek them. One is, that in becoming a wife, we place ourselves in subjection to the man we accept, by the command of God, whether he be wise or foolish, religious or profane. The other is, that, from the day of marriage, it is our bounden duty to do the utmost in our power to promote the happiness of the person we have become united to for life." With many other words did this wise mother address her daughter; and the daughter, thinking she could be happy with one so excellent, looked forward with some little perturbation for the appointed hour. At that hour he came, as you may be sure he would, and a most pleasant walk they had. From that time he was a frequent visitor. Some people, who professed to be judges in these affairs, said they were well formed for each other. Joseph being a favorite with Mrs. G. she looked forward with pleasure to their union. On the other hand, the letters from Jezebel made it but too certain she would be lost to them. "Were it not for my poor deceived girl," Mrs. G. would say, "my happiness would be as perfect as earth could prove to one whose home is above. Her death, bodily, would have been a painful stroke for me, but the loss of her poor deluded soul for ever, is more than I can sometimes bear up under."

One of the pleasures of Hagar's courtship was, their familiar calls on the weavers and other members of their church. These they had reason to prize, valuing, as they did, the conversation of spiritual minds. In these they saw what the grace of God does under severe labour and privations, and under the infirmities of age, sickness, and poverty. How by these, God is praised for his *special* goodness, when what is by most called necessities are cut off; and how men and women, despised by man, pointed out the grace that cheers amid their fears,—the love which draws them to the throne of grace,—the Spirit divine which brings to their profitable remembrance the

blessed word of God,—the restraint and the favour which subdues their iniquity,—the longsuffering which bears with them from day to day, the loving-kindness and faithfulness which lifts up their oft downcast mind. "How true it is," they would say after such visits, "how true is it that 'godliness with contentment is great gain!' A godliness such as this, raises the heart to its treasure in heaven. O ye rich worldlings, here are durable riches and righteousness, unsearchable riches. Here are also the *true nobility*,—the sons and daughters of the Lord Almighty; poor in this world truly, but rich in faith and heirs of the kingdom." At other times they were to be seen walking and talking about the Popish remains, in the valley near the town, thankfully adoring that heavenly providence which has delivered us from the miseries of the days in which these buildings once proudly stood. Then, as with a spear in their souls, they would recur to the abode of the deluded Jezebel; and onward to the infatuated blindness in which so many ministers of the Establishment were following after the beast. "So are joys mixed with pain to the wise."

At length arrangements were completed, and the day arrived when these young persons were to be united in the conjugal bonds of matrimony. The nuptial ceremony was solemnized by their own pastor in their own chapel. At the appointed time many friends were there. First they sung an appropriate hymn, then Eph. v. 22 to the end, was read, and prayer was presented. Then was repeated the words required by the law; and it was an interesting moment when the bridegroom, in a manly tone and manner, and as though he was proud of the occasion, said after his parent and pastor,—“I do solemnly declare that I know not of any lawful impediment, why I, Joseph Truman, may not be joined in matrimony to Hagar Good-enough.” The bride in a nice manner made the same declaration as far as applicable to herself. Joseph then took the right hand of his bride in his, and repeated after his father the second and last portion of the words legally required, with apparent high satisfaction. Hagar then was directed to take her bridegroom's right hand, (and as she before had his heart, it was

cordially yielded her ;) and holding it in her right hand, with admirable self-possession she repeated the second portion too, saying,—“ I call upon these persons here present to witness that I, Hagar Goodenough, do take thee, Joseph Truman, to be my lawful wedded husband.” The ring being then placed on the bride’s finger, they held each other’s right hands, and repeated *both together* after the minister, “ Let this ring be the token and remembrance of the solemn engagements into which WE have now entered, to live together in the bands of marriage, as is enjoined on those who fear God, till it shall please God to separate us by death.” The minister then pronounced them husband and wife, and joining their right hands in his, said, with great emotion, “ Those whom God hath joined together, let no man put asunder.” Now, all being seated before him, the pastor, as his custom is, offered some brief remarks on the portion of scripture before read. In doing so, amongst other things, he said—

“ My only and dear son, having this day entered on a new sphere, it becomes you to be guided in it by the word of the Lord. At all times it must be your lamp. The Lord requires of you the most perfect love to your wife. Even as Christ’s to his church. Love, as to your own body, to your own self. Remember it is God that commands this, not your father merely, not your wife only. And of you, my beloved daughter,” said he, “ the Lord requires submission to your husband. This submission is to be in all things, and that not because man wishes it, or because expediency dictates it, but because the Lord enjoins it. And this is to be done, not only to husbands, but supremely to the Lord himself. The divine words are, you will remember,—“ Wives, submit yourselves unto your own husbands, as unto the Lord; for the husband is the head of the wife, as Christ is the head of the church. So let the wives be subject to their own husbands in every thing.” O is not this a precious type of the grace-union of Christ and his church. Inseparable, founded on the husband’s love and choice, enjoyed in mutual love and communion, and manifested in a united observance of covenant bands.” And having im-

pressed upon them important exhortations, he concluded his pastor-parental address thus,—“ Let me just add, my dear children, that to promote lasting, true, and endearing domestic happiness, is not the effort of great talents, but the *exercise of mutual forbearance and forgiveness*; in fact, while the wife sees that she reverences her husband, her husband sees that he gives honour to the wife as the weaker vessel.” Then he, with all his heart, implored the blessing of God upon the newly-married pair, and this concluded the nuptial ceremony. The registering, and so forth, was attended to in the vestry. And not few or light, were the expressed wishes of the friends for their long and happy union. And we have reason to believe it is so. After a little while they had the further pleasure of knowing that Mrs. G. felt quite at home under their roof; but very early after this a letter from Jezebel brought the intelligence that on a set day she would take the veil, and that she had assigned her property to the Church, meaning thereby the community of the Papists.” She also treated at large, on her honour in being married to the Lord Jesus, as was the privilege of nuns, so that henceforth she should live as the spouse of Christ. So deluded was this poor young person; for it is known the life in a convent is one of debasement, deception, superstition, and cruelty.* At the very best it is a state of seclusion from the dearest ties and spheres of usefulness, to a life of senseless services and duties,—the inventions of men, offensive to God, and injurious to all.

On the day which was to seal, as supposed, the doom of Jezebel, Mr. and Mrs. Joseph Truman invited their father and mother, with sister Rachel, and Mr. and Mrs. Freeman, with

* “ The monastic system has given birth to as much real wretchedness, as much secret guilt, as spiritual, aye, and actual substantial wickedness, as the scenes of public life ever produced. The chains with which it binds its votaries are galling. The yoke it lays on their shoulders is grievous to be borne, and presses them to the earth. But it is not the body alone that it prostrates; the mind it also crushes. And yet this revolting system is lauded as the guardian of religious truth, and the friend of freedom! Execrable wickedness. And can mankind believe the daring lie?” This said one who had been in them, in his work—“ Life in a convent.”

Lydia and Philip, to spend it with them. This they did in sorrowful regret. In the course of their conversation, Mr. Freeman suggested whether it was not evident that a solemn judgment was over the nations. For how else can we account for it that the history of past generations are not heeded—the records of facts relating to the cruel and wicked oppressions of Rome which made the ears of generations nearer to them to tingle, and their souls to shudder. "I consider so," replied Mr. Truman; "and the prophecy is solemnly fulfilling which predicts that the nations of the earth would say,—'Who is like the beast? who is able to make war with him? And there was given unto the beast a mouth speaking great things and blasphemies; and power was given him to make war. And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in it. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.' And is it not exactly so? The governments of Protestant nations are seeking the friendship of the Pope and Papists: nay more, even our Protestant Establishment is yielding herself to the horrid power of the beast. So that, instead of being a bulwark against it, the so called Church of England is a bridge for it—a direct highway to it."

"Tis even so, even in despite of the excellent men that have been, and are still in it," responded Mrs. Truman. "And is not this an evidence of the awfully fallen state of man, and his weakness withal? God has only to permit the delusions of Satan to meet the wisdom and passions of the human mind, unrestrained by himself, and the most gifted and zealous of statesmen and clergymen, with the people, become an easy prey; and think they do God service in worshipping anti-christ, and persecuting the true Church. It is so with what are called the 'most earnest and deeply pious' of the Church of England, at the present day. These are mostly cruel persecutors." "This is painfully true of the Establishment," added Mrs. Freeman, "but it is too

applicable to other sects as well, in their estimation and treatment of Baptists. But does not the prophecy just repeated, with others, teach the safety of the people of God? for though the beast and his followers may have permitted power to make them martyrs, he is not suffered finally to deceive them, their names being written in the book of life of the Lamb. 'If it were possible they would deceive the very elect,' said Jesus. O what a merciful impossibility then!"

"My poor daughter greatly prided herself," said Mrs. Goodenough, "that she was to enter the convent which Mrs. Ritual entered, on her husband's leaving the parish of Puseyton for the church of Rome." "Yes," said Mrs. Joseph Truman, "it was from first to last with her, *human persuasion*, and *the example of fellow creatures*. Not *the word of God*. Not direction in answer to prayer from God." "Poor Jezebel!" sighed her affectionate sister. "Poor deluded Jezebel," repeated her mother. "This power of evil example, and leading away from the Bible," said Mr. Trueman, "is one of the necessary evils of state-establishments of religion. We may well pity those mistaken people, who, while they worship God, as taught by the traditions of men; despise the disciples of Christ, taught by the inspired record: saying, the temple of the Lord, the temple of the Lord are we. Thus they spent this delightful day. Hagar could not help looking back to the merciful steps by which she had been brought to the true knowledge and spiritual worship of God, and also to be blest with such a beloved and loving partner, with whom it was sweet to talk of heavenly things, and condoling to bear tribulation with. And may they with mutual love, long live below, useful in the church of Christ, and an example to others, waiting for the coming bridegroom of their souls."

A View of Christ in Glory. A Sermon preached August 5th, 1841, by the late Mr. John Stevens, at Salem Chapel, Meard's Court, London: London: Paul, Chapter House Court.

We embrace an opportunity (while warmly recommending this truly sublime sermon) to entreat our readers to become the possessors of the series of discourses, by the revered Mr. Stevens, which Mr. Paul is publishing, and

which Mr. J. A. Jones is engaged in preparing for publication. Unless the friends of truth at once, and with becoming energy, encourage this most excellent issue, we fear that our brother Jones will have to "stay his hand," and be compelled to deprive the church of many precious memorials of the great gifts, and greater grace which made the late Mr. Stevens what he was, as an able minister of the New Testament. We hope our urgent advice will be practically and widely adopted.

Banbury Gospel Tracts. BY D. LODGE. No. 1, *The Dissatisfied Saint.* London: Houlston and Stoneman.

Before we had an opportunity of reading this tract, we saw a commendatory notice of it, *emanating from the office where it was printed*, and thought, that after all due allowance for *business partiality*, we might see something praiseworthy in the little pamphlet, of which we might report to our readers. But we can find nothing commendable in it. Its composition is wretched; its divinity is defective; and every believer who loves the whole counsel of God must rise from reading it a most "dissatisfied saint" indeed.

In order that we may not be justly accused of improper severity, we will let the tract speak for itself, or rather, against itself. What man in his senses and with the fear of God and his truth before his eyes, could publish such incoherent trash as this:—"*Hence Solomon pourtrays the dissatisfied saint thus:—'The sun ariseth;' but, as though dissatisfied with his eastern station, hastens to the mid-heaven, his highest glory, yet finds no satisfaction there; cries 'vanity of vanities,' and hasteth to the place where he arose. Again, the discontented wind goeth toward the south, and turneth about into the north, it whirleth about continually. Behold the multitude of dissatisfied rain, hastening from the clouds with murmuring complaints, as though to hold conference upon this earthly ball, to redress their grievances; and now with mutual consent, from innate principle, conclude, 'union is strength:' join heart and hand, and hasten to unite with the mighty sea from whence they came.'*"

But ignorance, assumption, and ungrammatical balderdash are the least

faults of this Banbury Tract: it is not a fair, full, and profitable picture of christian experience; it luxuriates in the spirit of corrupt and corrupting discontent; it dilates upon the faults of believers as though they were not hurtful and disgraceful, and speaks as follows, in pages 8 and 9:—"Others say, a believer, while in this world, must be conformed into the image of his Son; having a meek and lowly heart; going about doing good; following Christ's examples; possessing imparted holiness, and a meetness for heaven; taking God at his word; loving him supremely, and all mankind; and are happy all day long. But, however reasonable, natural, and becoming these may appear, one thing is evident—they are not spiritual, NOR ARE THEY TO BE FOUND IN THE WORD OF GOD, &c."

Such a strain of writing may please loose living, filth loving, and unsanctified professors; but it will not suit the spiritual tastes of the Lord's new-born family. May they ever love the gospel in all its sacred completeness, and be enabled, in all well pleasing, to follow "the Lamb whithersoever he goeth;" to adorn the doctrine of God and their Saviour in all things; be saved from their sins, (and not in their sins,) with an effective, almighty, and everlasting salvation.

We cannot conclude without expressing an opinion, that if this series of tracts be continued as it is begun, Banbury will become as famous for its bad books as it has been for its good cakes; and, "*As good as Banbury cakes,*" and "*As bad as Banbury tracts,*" will become adages equally true, and correspondingly popular.

Apostolical Succession; and Apostolical Successors. BY WILLIAM MUSSETT, Barrister at Law. London: E. Palmer and Son.

This is a bold and fearless exposure of the High Church figment of Apostolical Succession: it lays bare the gross unreasonableness, and the daring impiety of the unscriptural assumptions of Papists, whether honest as Roman Catholics, or disguised and crafty as Puseyites or High Churchmen. If our readers wish to have their minds edified upon this question, or if they have neighbours, lay or clerical, whom they wish to persuade of the absolutely nonsensical character of "Apostolical

Succession," they will do well in buying this cheap and excellent pamphlet, and promoting its circulation and perusal as far as they are able. The introductory passages are excellent, and we extract and present them as an honest specimen of the author's manner and matter.

"If an English gentleman were to declare that he could trace his descent from Julius Caesar, it would not be unreasonable to ask him to exhibit a chain of proofs, and to produce evidence of the authenticity of each link. Many millions of men occupied the earth eighteen hundred years ago, and a man's declaration that he knows beyond a doubt which of these is his lineal ancestor, would naturally occasion surprise, and excite curiosity. The genealogists think it a feat to trace a pedigree through the labyrinth of eighteen centuries to a given progenitor, without stop or hinderance. English peers, aided by Domesday Book and the Herald's Office, consider it no small matter to refer the origin of their titles to the time of the Conquest. Nor are they a little proud of this measure of antiquity, though it falls short of a thousand years. Every peer had an ancestor living somewhere at the time of the Conquest, and yet it is certain, none of them can make out a chain of documentary proofs sufficient to establish a pedigree beyond the reach of doubt. In most cases little more than loose circumstantial evidence exists for coupling a peer with any given ancestor a thousand years ago; circumstantial evidence however is resorted to. The method of firing a random shot among twelve possible ancestors on the chance of hitting one of them is peculiar to the college of Ecclesiastical Heraldry. A Nobleman would be laughed at who should name twelve of the followers of William the Conqueror, and solemnly protest he believed he was descended from one of them, although he did not know which! The laugh would grow louder were he to declare, that notwithstanding a gap of some hundreds of years in the pedigree, so that the ends could not be made to meet, yet nevertheless he knew he was descended from some one of the twelve, although he did not know which! None but an ecclesiastic can, without ridicule, father himself conjecturally upon twelve men at once, on the bare chance that his official existence is de-

rived from some one of them, although he does not know which! To an Ecclesiastic this is permitted; and thus an humble Curate who admits that his grandfather according to the flesh cannot be discovered, soars boldly up to the christian era, and pounces upon an apostle, (although he does not know which!) as his official ancestor.

In civil affairs, proofs are constantly employed to establish men's assertions, and the annals of justice are filled with instances of spurious claims, dismissed for want of supporting evidence. When the title to a benefice is disputed, what industry in collecting proofs to shew, that the title rests upon grounds more satisfactory in law than the incumbent's bare word. So necessary is corroborative evidence; as a corrective to the wanderings of fancy, that the Bastardy law will not determine a question of paternity on the unsupported oath of a parish *Aspasia*. The humble rules which caution and common sense suggest in secular matters to keep out roguery and imposition, are laid aside when we approach the question of Apostolical Descent. Criticism is blinded, evidence disregarded, and barefaced assertion, alike defiant of scripture and history, carries the day. Thus a young gentleman, who has just been squeezed into deacon's orders,* is listened to with gravity while he proclaims his Apostolic origin, whereas shouts of merriment would assail the Duke of Wellington, were he to rise in Parliament and exclaim, 'Proof or no proof, my lords, I am descended from Pompey the Great.'

II. It is so much easier to coin a party word, than to understand it, that probably many who think they advocate Apostolic Succession, have but ill defined notions of what they fight for.

The term is in every man's mouth: but what does it mean? Are there now upon earth real apostles of Christ, in the same sense, or in any other sense, approaching to the same as the twelve he chose to the Apostolate?

* The deacons of the Apostolic age were very unlike the deacons of the Apostolic Succession. The latter are full of official pretensions, carnal zeal, and class prejudices, whereas the former had but the slender qualifications of being "men of honest report, full of the Holy Ghost and wisdom," Acts vi. 8.

Luke vi. 13. * Is the office of an apostle still extant in the church of the living God below? If the office is not abolished, and has been properly filled up for eighteen hundred years, why do we speak of "the twelve apostles" only, as if there had been twelve and no more? Why not rather say, the first twelve of that apostolic series, which has been evolving ever since the foundation of the Church, and will not be completed till the end of all things. If the office has been duly filled up in each generation since its creation, the host of apostles must be more numerous than Sennacherib's army.† In England alone the number of ecclesiastics, who claim to be members of the Apostolic Succession, exceeds ten thousand—bishops, priests, and deacons—all raised into official greatness by force of Apostolic Succession!

On the other hand, if the office be extinct, why do men borrow the name of the extinct office and parade it as they might lawfully do, if in truth the office existed, and they had been nominated to it by the Lord? If the office was a personal appendage to the Twelve, and ceased when they died, how can the imputation of fraud or

* "And it came to pass in those days, that he, (God, blessed for ever, Rom. ix. 5.) went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples, and of them he chose twelve, whom he named Apostles," Luke vi. 12, 13.

† One hundred four score and five thousand was the number slain in the night that the angel of the Lord went out and smote the camp of the Assyrians; (2 Kings xix. 35.) a large army in any age; but a small number in comparison with the apostolic host, which has swarmed and multiplied, century after century, under the banners of the Succession.

‡ There were in all fourteen men who held the office of apostle, namely, the Twelve (Mark iii. 14) whom the Lord chose before his death, Matthias, chosen by lot to succeed Judas Iscariot, (Acts i. 26.) and Paul, called to the office by a voice, (Acts ix. 4.) while he was engaged in persecuting the church of God, 1 Cor. xv. 9. The latter styles himself emphatically, the apostle to the Gentiles—the gospel of the uncircumcision being committed to him as it were exclusively, while the gospel of the circumcision was given to Peter, Gal. ii. 7. It is whimsical enough that the uncircumcised Papists and Tractarians reject Paul, who was the apostle of the uncircumcised, and lay claim to Peter, who had the apostleship of the circumcision, as the Rock upon which they found their hopes. If these

ignorance be escaped by persons, who call themselves Successors to the Apostles! Successor to a Lord Chancellor, or successor to a Secretary of State, implies succession to the same offices; and unless we understand Apostolic Succession to mean Succession to the Apostolic Office, we violate the rules of grammar, and the proprieties of language. Love of distinction may lead a man into ludicrous positions. The descendants of Marlborough's *Aides-du-camp* would but follow ecclesiastical example were they to publish themselves to the world, as successors to the *Aides-du-camp* of the Hero of Blenheim. The sons of a man raised to the peerage for life, would be deemed imposing coxcombs were they to assume their ancestor's titles without fresh warrant from the Crown; yet they would only tread in the steps of the clergy in usurping a titular distinction to which they have no right.

If the Apostolic office has no existence, the term Apostolic Succession must mean something very different from what the words actually express. It cannot really mean, that by virtue of some official tenure, certain persons are constituted Successors to the Apostles: it cannot mean this if there be no such office. The Apostolic Successors, if successors to any thing, are successors without an office to succeed to. Successors, not because the personal privileges of Apostleship has devolved upon them, but because, in point of time, their appearance in the world is later than that of Peter and his comrades; succeeding the apostles in succeeding ages. Why, this is what all who are now alive have done. In point of time we are all successors of the apostles, and the Apostolic Succession embraces the whole of Christendom. In this view all men living, clergy and laity, find themselves on a level; since all succeed the apostles in time, and all are excluded from the apostolic office. It appears then, that when stripped of some of its pompous pretensions, Apostolic Succession means little more than *chronological succession*. In the statement that the

saintly Sages are right, profane history has made an oversight in not informing us that the Romans and Gentiles were circumcised; and sacred history begins to blunder in the time of Abraham, describing the Hebrews as a people who practised that rite by divine command.

English bishops are wearing their mitres some centuries after the apostles, there is no mystery; nothing calculated to dangle imagination, or impose upon the understanding. Such a fact can mislead no one. But let us artfully insinuate an official connexion—a golden chain of authenticated descents—a telegraphic wire, connecting men who wear mitres and aprons with the eye witnesses of the Lord's majesty, (2 Peter i. 16.) and the vapours of mysticism begin to gather around the subject.—Peter telegraphing Henry of Exeter across the chasm of eighteen intervening centuries,—the bishop living an official life, or some life other than his natural one, by virtue of an impulse, derived from the imposition of Peter's palm!—the transmission of this impulse or influence from head to head, through centuries, uncorrupted and unimpaired, partakes largely of the marvellous and supernatural. Imagination begins to work, and the doctrine of Apostolic Succession, wrapt in a mist of awe-inspiring impossibilities, stands forth in all the charms of a German romance.

Grace Triumphant; a faithful memoir of Mr. Edward Crowhurst. By A BELOVED FRIEND. London: Briscoe, Bamer Street, St. Luke's.

We have had this sweet and precious little book placed in our hands for review; but it is so complete, concise, and affecting, that we feel incapable of saying anything in its praise, which our readers will not say for themselves, without any suggestion of ours, upon reading the passages which we have extracted.

"MR. EDWARD CROWHURST was born at Harvil, in the parish of Meopham, in the county of Kent, Oct. 23, 1796. He was the third son of Thomas and Mary Crowhurst, both of whom were members of the Particular Baptist Church at Meopham. His beloved father entered into his rest in 1837: he died happy in the Lord. His honoured mother is still living, though very far advanced in age.

The subject of this memoir continued with his parents until the year 1810, when he was apprenticed to a coach-maker at Seven-Oaks. There he lived a thoughtless youth, until the year 1814, when the Lord in his sovereign mercy was pleased to call him by his grace.

He went with some of his worldly companions to see the ordinance of believer's baptism administered in the mill-stream at *Basted*, near Borough Green. He went to make sport, but the Lord so deeply affected his mind that he wished he had been one of the candidates, believing them to be the Lord's people. Only once after this was he permitted to go out into the world as heretofore, which was noticed by his old companions; that was on the day peace was proclaimed, then he became intoxicated; for this he mourned many days. He was now led to attend the ministry of our aged brother, Mr. Shirley, of Seven-Oaks, who has favoured us with the following particulars, in a note addressed to the bereaved widow:—"Your dear husband was baptized the 5th of March, 1815; called to exercise his gifts before the church, the 21st of January, 1822. After speaking before the church with considerable acceptance for some time, he was unanimously called to the work of the ministry, Aug. 19th, 1822. From this time he was frequently engaged to preach at Seal, in Mr. Wilson's room, in the afternoon on Lord's-days; he was also engaged at other places, and was heard with much pleasure. He was an apprentice to Mr. Arrows, coach-maker. He was much respected by his fellow members, and by all who knew him. After the Lord called him, he grew in grace, and in the knowledge of the Lord Jesus Christ. He possessed enlarged views of divine truth, and was settled and grounded in the leading doctrines of the gospel, in the experience of which he lived; as a preacher he was solid, experimental, and practical."

I shall confine myself to his last illness, which commenced the beginning of January, 1846, when I perceived his strength began to decline, followed by a cough; a hope was entertained that, as the spring advanced, he might recover; but this was not the will of our heavenly Father: he was about to remove his chosen one to that house not made with hands, eternal in the heavens, where Jesus, his forerunner had entered.

Soon after our return home, his health again declined; still he was favoured with sweet peace of mind. We could see as the outward man decayed the inward man was strengthened. Frequently he would, with

smile, say, "I feel pleased, nay rejoice, that my poor tabernacle seems to totter; I hail with pleasure every symptom of dissolution; *I long to be at home.*"

Dec. 31. This day he has been peculiarly happy in his mind; he said to me, 'The Lord has lengthened out the thread of life beyond what we expected; if we may judge from present appearances, I shall not live to the close of another year: you will be left alone, yet not alone: I feel confident the Lord whom we serve will be with you, and preserve you from every evil; and will enable you to adorn the doctrine of God our Saviour by a consistent walk and conduct.' To this it was replied, 'May I never be permitted to disgrace your character by my conduct.' He said, "There is no fear of that, while you are enabled to commit your way to the Lord by prayer. This has been a good year, may I not say the best of my life? Yes, it has; it is true it has been a year of affliction, but the Lord has been doing me good by it; O yes, *all is good, I don't want the least thing altered.* Never at the close of a year did I feel I had so much to be thankful for as I do now. O magnify the Lord with me, and let us exalt his name together.' We closed the evening in prayer; it was a solemn season, and my feelings at the time baffle all attempts at description.

On Monday, 22. He lay quiet most part of the day, saying he was perfectly happy, still longing to bathe in that pure river, intreating all to pray for him, that his patience might hold out to the end, adding, 'I have had such a sight of the good land, I want to possess it.'

Tuesday, 23. About three o'clock he said to me, with joy beaming in his countenance, 'Now, my dear, the time of my departure is near at hand, at least I hope so: I feel pains now about my heart that I have not felt before, the joyful hour I trust is fast approaching.' About half an hour after this he was taken with vomiting of blood, we thought with him he was going; he was quite sensible and exclaimed, '*I am, I am going home—Grave where is thy victory? Death where is thy sting?* The Lord has for ever removed *that*, glory be to his holy name.' After this, the Lord was pleased to add another day to his life.

Wednesday, 24. He said to the

friend that was sitting up with him, 'I hope this day I shall be in paradise; this is what is termed a fast day, a day set apart to humble ourselves before the Lord, but I hope it will be a *feast day to me*; surely I shall get home to-day.' In the morning, when alone, he requested me to raise him up in bed; I did so: while I was supporting him he said, 'Well, my dear wife, my dear companion, I must soon leave you, but I feel now enabled to give you up. I am sure the Lord will support you in a way and manner you cannot think of.' Seeing me much affected, he said, 'my dear, the Lord will be better to you than ten husbands; I have the fullest confidence that he will provide for you, take care of you, and be your counsellor and guide.' The writer said, 'You have offered many prayers for me.' 'Yes,' he replied, 'I have, I may say thousands, my very breath for you has been prayer, but our union will now soon be at an end: do not neglect prayer, daily commit your way to the Lord by prayer; he is a prayer hearing and answering God. I have spent much time in that holy exercise, generally *six or seven times a day*; many times have I found it good to draw near to God; do not neglect the word of God, read it with prayer;—you have nothing to fear while you live close to the Lord.' Being exhausted, he wished to lay down; he then fell into a calm sleep, in which he continued some hours; and we perceived a death-like paleness had overspread his countenance. Shortly after this, he again discharged blood profusely from his mouth, nose, and ear; when perceiving his companion was supporting him, he said, 'My dear, it will soon be over now.' We asked, 'Are you happy?' He said, 'Blessed be God, I am happy, I shall be with him soon.' His strength now was almost gone, and in less than a quarter of an hour his happy spirit was with his Lord, where he had long desired to be.

'Far from a world of grief and sin,
With God eternally shut in.'

Tuesday, March 30th. His remains were committed to the grave; he chose the spot for his interment close to the chapel. Agreeably with his own request, his respected friend and brother, Mr. Pope, of Meopham, delivered the address on the occasion; his

four brothers followed him, all of whom are partakers of like precious faith with himself, and four elder members of the church carried his remains to the grave.

On the following Lord's day, Mr. Thomas Shirley, of Seven Oaks, Kent, his old pastor, improved his death from the text he chose, '*Christ is all, and in all*,' Col. iii. 11, to a large and deeply affected congregation.

Over his grave a stone is erected to perpetuate his memory, with the following inscription thereon:—

"In memory of Edward Crowhurst, who departed this life, March 24th, 1847, in the 52nd year of his age: who for twenty-three years held the pastor's office of the Baptist Church, who faithfully preached the glorious truths of sovereign and eternal grace, to the exaltation of a covenant and triune Jehovah, Father, Son, and Holy Ghost. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ,' Titus ii. 13."

Thus have terminated the pains and

sorrows, the mortal struggle, and spiritual conflicts of our beloved friend and brother, Edward Crowhurst; in whose triumphant death we have seen a glorious exemplification of that precious promise, 'I will never leave thee till I have done that which I had spoken to thee of,' Gen. xxviii. 15. The compiler also feels impelled to bear testimony to the same divine faithfulness in her own experience in relation to another sweet promise, 'Thy shoes shall be iron and brass, and as thy days, so shall thy strength be,' Deut. xxxiii. 25. May our last end be like his.

May his beloved relatives, the church at Hadlow, and all who knew him, together with all all who read this short and imperfect memoir, be ever deeply impressed with the language of the apostle—Heb. xiii. 7, 8, 'Remember them which have the rule over you, who have spoken unto you the word of God; *whose faith follow*, considering the end of their conversation, Jesus Christ, the same yesterday, to-day, and for ever.' Amen.

Intelligence.

SOHO CHAPEL, OXFORD STREET.

The children, teachers, and friends of the Sunday Schools connected with the above place of worship, took their second Annual Excursion, to Erith Botanical Gardens, on Thursday, July 6th, in a steam boat engaged for the purpose. Exclusive of 80 children belonging to the schools, about 270 friends of the rising generation accompanied the teachers. The day was a very fine one, and a spirit of christian union was manifestly felt by all. The following ministers were amongst the company: Messrs. Wyard, Milner, Bonner, Felton, Dickerson, Castleden and Thorneby. The day was spent in singing and mutual conversation. Previous to leaving the gardens, the friends and children congregated together on the lawn, when Mr. Wyard gave out that sweet hymn,

"All hail! the power of Jesu's name,"

Which having been sung, Mr. Felton implored the Lord's blessing and pro-

tection upon us in prayer. At the close we could not help repeating,

"Religion never was design'd
To make our pleasures less."

And on Lord's day, July 16th, the children of the above Schools, in connection with those of Mount Zion and Blandford Street Chapel Schools, were assembled in Soho Chapel, at three o'clock, p. m., when a Juvenile Service was held:—Mr. Wyard, minister of the place, read part of the first chapter of Proverbs, and offered prayer; after which, Mr. Bonner, of Unicorn Yard, gave a very interesting and instructive address, from the 4th chapter of the 2nd book of Kings, 19th and 20th verses. The chapel was well filled with children and adults, there being upwards of 300 of the former present. This meeting will, we hope, be the commencement of periodical meetings of the schools in connection with the churches holding the great and glorious doctrines of divine grace, as advocated in the Herald.

J. F., Superintendent.

OPENING OF A BAPTIST CHAPEL,

*At Ashfield Magna, on Lord's Day,
May the 21st, 1848.*

About nine or ten years ago, Mr. Fuller, formerly a member of the Baptist Church at Stowmarket, and afterwards of the Wetherden Church, being employed in a brick yard under Lord Thurlow, at Ashfield, observing the spiritual destitution of the inhabitants of the village, was induced, from motives of love to the Redeemer and the souls of those among whom he was called to reside, to obtain permission to hold religious services in a cottage, where he had continued to preach the word of life, till at length an encouraging prospect presented itself to view. About three or four years since, Mr. F. and a few christian friends, chiefly from the Baptist Church, at Walsham-le-Willows, who were living near the spot, thought it right to withdraw from the respective churches to which they belonged, (as a matter both of convenience and usefulness,) to form a separate body, that they might enjoy the ordinances of God's house among themselves. Mr. F. was chosen to be their pastor. Thus the wheel of providence moved on in this obscure village, the little cause was scarcely heard of beyond its little bounds, except by a few friends who had gone once or twice to meet them at a social tea meeting, by invitation; their complaint soon was, the house they met in was too strait for them, and some one or two of them were encouraged to hope that the Lord would soon appear to remove the cause of this complaint, by providing them with a more roomy one. Their earnest prayer for this is answered, and their hope is not disappointed.

A friend, living in an adjoining village, has come forward and built a house sufficient to hold about 140 or 150 persons, and on the 21st of May it was opened for public worship. Mr. Parson, of Rattlesden, officiated, and two very appropriate discourses were delivered on the occasion: in the morning from 1 Kings, viii. 27, "Will God indeed dwell on the earth?" in the afternoon from Exodus xx. 24, "In

all places where I record my name I will come," &c. Much interest was excited, and truly the promise in the latter text was verified in the experience of many. There was a good attendance, the house not being sufficient to contain half the people; but the weather being propitious, the surplus were comfortably accommodated in front of the chapel. We trust that this place also will soon become too small to accommodate the friends of the Redeemer at Ashfield.

Mr. F. is much respected in the village, and the gentleman under whom he now acts as foreman in the brickyard, in giving a contribution of ten shillings toward the expenses of fitting out the place, said, "Take this in token of my respect for you," or words to that effect.

There are four, if not five, adjoining villages, without a dissenting interest, except one Wesleyan Chapel.

ORDINATION.

On Tuesday, July 4th, Mr. H. Killen, late of Cumberland Street, Shore-ditch, London, was publicly recognized as pastor of the Baptist Church, Bedford, lately under the care of brother King, who died last year. Mr. Wyard, of Soho, Oxford Street, preached the Introductory Discourse. Mr. Lewis, of Trinity Street, Southwark, gave the charge; and Mr. Murrell, of St. Neot's, preached to the church. Brethren Owen, of Cranfield, and Dixon, of Risely, assisted in the devotional services. The meetings were well attended; the ministers seemed free and happy in the services. At five o'clock about two hundred sat down to tea, and the whole affair was such as a good man may reflect on with pleasure.

It was very refreshing to notice the respect paid to the memory of dear brother King whenever his name was mentioned, and to see that the interest which had become feeble was likely to be considerably enlarged, by the blessing of God, on the labours of brother Killen.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

SEPTEMBER, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE ALLEGED TWO-FOLD ASPECT OF THE GOSPEL.

(Continued from page 152.)

We proceed, as proposed, to the second part of our subject, viz., the alleged two-fold aspect of the work of the Son of God, or its universal and special design towards our fallen race. And we shall endeavour to show that such a representation is both inconsistent with itself, and incompatible with the harmony of the doctrines of grace. And however controversial such a subject may appear, it is humbly conceived that it is intimately connected with the honour of God and his truth, and the comfort and stability of the sincere believer in Christ. In order to clear the way to our subject, we will briefly state what appears, in our view, to induce very many to conjoin an unlimited to a limited design in the work of redemption, and also that which apparently gives it its plausibility.

All that tends to obscure the richness and freeness of the grace of God in the plan of salvation, is, evidently, both injurious and reprehensible. But while on the one hand it is urged that limitations of the atonement produce such an effect, it is maintained on the other that they render the grace of God more glorious and inviting. Nothing can be more clear than that if the work of redemption, be by God himself, confined to a chosen people, from among mankind, in whose salvation he will be glorified, all attempts to extend its influence beyond that sovereign limitation, are not only unwarranted, but derogatory to the riches of grace, which can never be magnified by an uncertain and ineffectual salvation. To represent the mediation of our Lord, as being special in one sense,

and general in another, unconditional and certain towards some, and conditional and possible towards all, appears to us to darken the wisdom and "grace of God which bringeth salvation," and to confuse the mind and shake the confidence of the sincere christian, by presenting the doctrines of grace under a two-fold, variable, and uncertain aspect, and so far from reconciling the apparently conflicting declarations of scripture, as is asserted by its advocates, we believe it cannot be reconciled with itself, and therefore cannot be made use of as a medium for reconciling any thing else. But there is, as we have said, a degree of plausibility in such representations, and it arises, perhaps in a great measure, from the fact that the fore-ordained objects of redeeming grace, are concealed among the mass of mankind, being by nature "children of wrath" and "children of disobedience," "even as others." On this account we are told the offer of salvation must be made universal, leaving it to the God of salvation to make it special. Now not only is this reasoning inconclusive for the end intended, but it appears the more strongly to show the necessity for restricting the message of mercy in the preaching of the gospel; knowing that it has in itself a definite and limited import, shall we on that account make it indefinite and unlimited? Yet such is the argument of our opponents. On the contrary, is it not the duty of the "ambassadors for Christ" to refrain from going in advance of the purposes of heaven, and humbly and prayerfully to wait until the objects of the Father's choice, and the Son's redemption, are "sought out" by the Spirit's power, and discovered to them, by the enquiry, "What must I do to be saved," for to them and them alone is "the word of this salvation sent," Acts xiii. 26.

But we proceed to the enquiry, whether the two-fold aspect of the death of Christ be tenable; whether, in fact, the universal design spoken of, does not necessarily exclude any *special* design, and *vice versa*? In the first place it is evident that conditional redemption must refer to those who are not unconditionally redeemed, for it is certain that both cannot be predicated of the same persons. Then if, as is admitted, unconditional, and absolute, and final redemption be restricted to the election of grace, all that possible and conditional redemption, that is advocated must refer to those who are *not* included in the election of grace. But if none but a chosen people were intended for redemption, or were actually redeemed, it follows that in no sense, can any others be said to be redeemed, even conditionally, or to have the opportunity of salvation, or have salvation proposed to them for their acceptance, or be urged to believe for salvation. There is a form of argument,

which demonstrates the truth of one thing by showing the unreasonableness and folly of its opposite ; and in the case under consideration, if the opposite of that which we have stated be true, our great Redeemer died to give a possible salvation to those who could not possibly be saved, and to procure the offer of redemption for those who were not redeemed by him, and by the rejection of which offer their guilt is doubly increased !! So far from this being a more excellent way, more illustrative of the grace of God, or more inviting to the heart of man, it seems, in our judgment, unfounded in truth, injurious to the interests of religion, and discouraging to those who are looking to Christ for life and salvation. We long to see those views of the atonement banished from the churches, which exhibit it as unavailable and ineffectual toward many for whom it is said to be sufficient, and as procuring for many an offer of salvation which only ends in increased damnation.

One of the grounds upon which a general aspect is incorporated with a special design in regard to the death of Christ, is the alleged fact of the atonement thereby made, being of infinite worth, unlimited sufficiency, and universal adaptation. Let us briefly examine the tenability of this position. Sufficiency is obviously a relative term, and supposes a want to be supplied on the one hand, and a corresponding competency on the other, but it by no means follows that the two must necessarily meet, that the want will be supplied, or that the competency will be employed. To this then is required the interposition of a purpose and determination, by which that which is in itself sufficient, is actually *made* so for a certain end by being employed. Again : it frequently occurs that the want on the one hand, and the sufficiency on the other, are not of equal extent, for that which would suffice to supply the full extent of the want, may by a wise design be restricted to a partial supply, being only employed under limitations. So that in order that the sufficiency may be available for that, for which it is adapted, and also to the whole extent of its adaptation, a definite purpose, and actual performance are indispensable. And it is humbly conceived that it is for want of a due consideration of these distinctions, that the infinite worth of our Lord's atoning death, is misrepresented and misapplied. A familiar example will place this point in a still clearer light. My rich neighbour may possess riches amply sufficient to pay all my debts, but unless he intentionally and actually employs them to satisfy my creditor, they are of no value to me, however valuable in themselves or to others, who derive benefit from them. Or again, if he determine to employ his wealth, in liberating a

certain number of persons from the debtors' ward in the town prison, unless I am of that number I can derive no benefit from his liberality, though I am confined there with the rest; much less can it be said, that though his wealth is laid out for a selected number, and his kindness has a special aspect, yet that it has also in some sense, a universal aspect towards every individual debtor in the ward, and that all of them ought to have the offer of liberation proclaimed to them. Yet it is *thus* that the atonement of our Lord is by many represented. It is said to be sufficient for all, yet confined to some; sufficient for the salvation of all men, that proposals may be made to all to be saved, yet designed for some, that some only may realize final salvation. Where is the consistency between these two representations? Well may we say with the astonished Nicodemus, "how can these things be?"

How refreshing to turn from the vain attempt to reconcile a possible with a certain salvation, to the great covenant of redemption, that is ordered in all things and sure, and to behold our glorious Head and Mediator, coming from the courts above, in pursuance of his ancient covenant engagement, and according to types, prophecies and promises, to effect the sure, complete and endless salvation of his body the church, at the expense of his own most precious blood. Here we see a special Saviour, sent out of special favour, to effect a special deliverance for a special people. The purpose which sent him, the love which moved him, the work which employed him, and the result which satisfied him, relate to the same objects and are exactly coequal in their extent. Redemption must not be viewed apart from its origin in the council chamber of eternity; it is necessarily regulated by the choice of the people to be redeemed: and not being a primary branch of the great plan of redemption, derives its extent from that which is so, viz. electing love, for electing love and redeeming grace are co-relative in their objects and ends. Where then is there room for the alleged two-fold aspect of the gospel? All the characters and offices of our Lord deny it, *they* have but one aspect and design. Is he a Head? it is only to such he is a Saviour. Is he a Husband? He loved his bride and gave himself for her alone. Is he a Surety? He could only become responsible for those related to him, by ancient union and constitution. Is he a Shepherd? He lay down his life only for his sheep. This renders his work absolutely sure to its own objects, and absolutely unavailable to all beside; and to extend it beyond this design, is to present only a sufficiency that does not suffice, a redemption that does not redeem, and a salvation that does not save.

London.

G. P.

NO STANDING STILL.

"We are journeying unto the place of which the Lord said, I will give it you." Num. x. 10.

The above text is a very solemn, but a very precious one, and one which it would be well for the christian ever to keep before his eyes, and pray God to write upon the tables of his heart. It contains a truth which the best, and those who are least exposed to the temptations of life, are liable occasionally to overlook, while from the conduct of many who profess the name of Christ, it would appear to be entirely hidden from their view. How immersed in secular pursuits; how buried in the world; how absorbed in worldly speculation; and half blinded by gold-dust; are many who profess to be strangers, and pilgrims below. And yet we *are* journeying on. This is true of them, it is true of us all, and at *all* times, and under *all* circumstances, from the cradle to the tomb—by night and by day—sleeping and waking—at home and abroad—in sickness or health—poverty or riches—in the church or the world; still we are all journeying on, on, on, on, to a boundless, endless eternity. All are involuntary travellers here, peasant and prince; old and young, *must* move on; time is but a narrow plank, across which at the appointed time, every son and daughter of Adam must pass to the dread, the solemn realities beyond.

Life swiftly glides, and like a stream,
Through many a fair or darksome scene,
Its silent course will keep.

Nor sun that shines, nor wind that blows,
Can stay its course or tempt repose,
Till lost in the mighty deep.

The above text was uttered by Moses to Hobab, and if spiritualized brings the church before us in her militant state, as journeying on towards the Canaan of her rest. "Here we have no continuing city," said the apostle Paul, but he gave us also the consolatory addition, "we seek one to come." This world was never intended to be the final dwelling place of the righteous, and this is their mercy. "Arise, and depart, for this is not your rest, it is polluted." This sweet exhortation, addressed to the Lord's ancient people, assigns the reason why this world can never be the permanent residence of the family of heaven. It is a polluted world, the regions of sin, and where sin is found, there will be found pain—there will be found suffering and sorrow, and death cannot be far distant. The thought therefore that every year, every day, yea every moment, is swiftly

bearing him away from this vale of humiliation and sorrow, is to the christian man, when the Sun of righteousness shines upon his path, a pleasing subject of contemplation, and one which at all times is calculated to have an healthy effect upon his mind.

We are journeying.—Then it will not be wise of us to overload ourselves with too much luggage; many a goodly vehicle has broken down on the road through this folly; we need not be concerned to build too many houses, because we can only live in *one*, and that we shall one day find too many to take with us; and then as to our gold sacks, many have found them sadly oppressive, when they have come to an hill.

We are journeying.—Then we need not be concerned to learn the manners nor the language of many we may be brought in contact with; for we shall speedily have to leave them, and it would be a loss of time, as well as of comfort—and we most of us like comfort.

We are journeying.—Then we may expect a little rough usage; travellers do not always meet with the best or kindest fare; we may expect to be misunderstood by some, and a few hard blows from others; we may expect contrary winds and rough seas—night as well as day—storm as well as sunshine—sickness as well as health—sorrow as well as joy—disappointment as well as satisfaction—hills as well as valleys; and all manner of strange varieties, in body, soul and circumstances, in ourselves as well as others.

We are journeying.—Then let us keep our eye upon our map; let us talk to our guide; let us lean to his judgment; let us *follow* and not go *before*.

We are journeying.—Then let us think of the end; this is the chief thing with travellers—are we in the valley, let us think of it—are we on the mountain top, let us think of it—in health or sickness—joy or sorrow—poverty or riches, let us think of it; and this, may be, yea, with the Lord's blessing, *will*, put sweets into our bitters—joy into our sorrows—strength into our weakness—riches into our poverty—light into our darkness; let us then think of the *end*.

But, “we are journeying unto the place which the Lord said, I will give it you.” Then we are not travelling on without an object; we are not at sea without a rudder or compass; we are not blind wanderers, orphans in God's universe. Happy the man that can say this! Reader, canst thou, or art thou desirous of doing so! Happy the man who has this for a staff to lean upon, who is not left to *blunder* on through time without hope, or to dance through life without thought, like a mountebank, to be damned in eternity!

Alas poor worldling what wilt thou do when the last sand in life's brittle hour glass has fallen, and time shall bid thee an eternal farewell? Canst thou adopt the language of the text and say, "I am journeying unto the place which the Lord has said he will give it to *me*." If thou canst not, and art not concerned so to do, thou art a poor man whatever thou hast. Canst thou, believer? then thou needest not envy a prince; if thou hast this sweet assurance, the fruit of divine tuition, thou hast a pearl which all the wealth of India cannot buy. Better to have this gem set in thine heart by the finger of God, than a throne among princes. Art thou thus enriched? O what dost thou not owe to thy Lord? travelling to a place which he has said he will give to *thee*; and art thou to have honour *there*, surely thou canst bear a little reproach *here*; a palace *there*; wilt not a cottage do *here*? riches *there*; wilt thou mind poverty *here*? immortal health *there*; wilt thou mind sickness *here*? rest *there*; wilt thou mind toil *here*? life *there*; then wilt thou fear death? let us think then of the place; let us think of the end.

"Which the Lord said, I will give it *you*." Then it is a matter of divine bestowment; then it is a place worthy of our attention, for the Lord does not speak about *trifles*; then we are indebted to the Lord for the information; had he not have lifted the vail, what should we have known? had he not have spoken to *us*, what should we have *cared*? where should we have been? journeying on it is true, but to *where*? where thou art journeying on to reader, if unconcerned about thy soul; a despiser of Christ; to the regions of darkness, of misery, and despair; a place which, fearful as it is, God has spoken to us of, but from which through the grace of God in Christ Jesus, may both reader and writer, be eternally preserved.

W. P. B.

A WISH THAT PRAYER MAY BE HEARD;

Or, "Hear my prayer, O God."

Against sin and satan,—for all good things,—for all sorts of persons,—according to the riches of thy grace,—through the merits of thy Son,—and to the glory of thy name.

Against the power, the pollution, the dominion, the deceit, the guilt, and the punishment of sin I pray. Let the darkening, hardening, and alienating nature of sin, be subdued, destroyed and removed from my soul. From the sins of my heart, my lips, and my life, O Lord, deliver me. By thy mercy and power, save me from the sin of error, pride, unbelief, distrust, impenitence, covetousness, ingrati-

tude, self-will, impatience, hypocrisy, worldly-mindedness, cowardice, and cold indifference about divine things. Help me by faith and the sword of thy Spirit, to resist the devil, that he may flee from me.

Hear my prayer, O God; for all good things, spiritual and temporal; for pardon, purity, peace, righteousness, redemption, adoption, perseverance in thy paths, salvation and eternal life. For all the fruits of thy Spirit, the image of thy Son, and the enjoyment of thyself I beg. Work in me all that is well pleasing in thy sight, that I may abound in all the service, that best obeys thy word and will. I beg to be borne up under every burden of trouble, trust thee when I cannot trace thee, fight the good fight of faith, worship in the Spirit, rejoice in Jesus, declare thy truth, and promote thy kingdom. For thy Spirit, power, and blessing with thy word, I pray. Providential blessings are all from thee, none else can give them; for them I would depend on thee continually, and pray thou wouldest feed and clothe, and keep and comfort me day and night, and make me receive every needful favour with all thankfulness; keep me humble in prosperity, that my corruption may not turn thy kindness to a curse; and make me hopeful in adversity, believing that all things shall surely work together for my good.

Hear me for all the saints in Christ, and bless them as their several cases require in thy sight; whether weak or strong, healthy or sick, high or low. Bless all thy faithful ministers with light, life, love, liberty, and success, that the churches under them may multiply and prosper. Bless the preached word for the building up of true believers, and the conversion of all that are ordained to eternal life, that thy kingdom may increasingly come. Let our sovereign, our senators, inferior rulers, and all the subjects of our nation, share in thy merciful protection, as far as consistent with the counsel of thy sovereign will. Send out thy light and truth, that the dark and distant nations of the earth may be civilized, evangelized, and blessed with peace. And preserve us at home from rebellion, sedition, and disturbances.

Hear my prayer, O God, not for any goodness of mine, as I have none but what I have freely received from thy favour, but according to the riches of thy grace hear me; grace unsearchable, sovereign and free, is the fountain whence I am encouraged to pray for a large supply of every promised blessing; and that thy law and justice may be magnified and satisfied, I beg for all through the merits of thy Son, who served and suffered that sinners might be saved. For his dear sake shew thyself a prayer hearing, and a prayer

answering God. And grant that I may receive all, to thine own eternal glory.

Hear my prayer, O God.

Now let the sovereign Lord begin
To hear my humble prayer ;
Hear me against each hurtful sin,
And save from every snare.

Hear me, for all the grace I need,
And let my rising soul,
Now from above be blest indeed,
And kept completely whole.

Hear me, for all thy suffering saints,
And through the Saviour's claim,
Let them be saved from sore complaints,
To praise thy sacred name.

Little Gransden.

THOS. ROW, *A Labourer.*

The Editor and his Friends.

No. 1. A COLLOQUY ABOUT SOME OF THE CORRESPONDENCE.

ABDA. What a pile of papers you have about you.

EDITOR. Yes, and worse than that, the letters which come so numerously and rapidly, are of such a conflicting and mingled character, that a most expansible patience is needed to read and ponder their contents, and satisfy their authors.

ABDA. Well, it is not of course your duty to study *to please all who write for your pages*, but to profit as far as the Lord will, those who read them.

EDITOR. An excellent theory, but difficult to reduce to practice ; many excellent men and interesting writers are sadly lacking in christian sympathy towards the Editors of the magazines to which they contribute. Many write *very late* in the month, and congratulating the editor upon his firm adherence to *the truth*, try to induce him to depart *from the truth* by inserting articles *after* the date named as the latest possible day upon the covers of the Herald : it is amusing, whilst it is annoying, to observe how unanimous these all-behind-hand people are in hoping, "that a corner will be found for this in the next number," forgetting all the while, that if all, or even many, do as they have done, the whole of the arrangements must be irregular and confused.

ABDA. That must be most vexatious in reference to intelligence.

EDITOR. Exactly; for if *that* come too late, it is almost useless, as regards the next number, for it has been by that time inserted in other periodicals, or it has become comparatively old and deficient in interest.

ABDA. Are these the chief annoyances?

EDITOR. Alas, no! their name "is legion, for they are many." We scarcely know what to do with the *lengthy and diffuse writers*. These are chiefly brethren engaged in the work of the ministry, and they write, from long habit, *in a preaching style*. This is a manner of expression which is well fitted for oral delivery, but ill adapted for the press. Diffuseness up to a certain point, is right and requisite in a speaker; but a concise, close compactness of thought, is essential to the full success and highest usefulness of a writer. Sometimes an editorial attempt is made to omit passages which seem unnecessary or are embraced in other parts of a contribution; then the luckless attempter at compression is favoured with an enquiry from the offended author as to "whose piece that was in such a number?" or an epistolary castigation is administered by the same hand, or worst of all, complaints are made *of the editor*, which in common fairness ought to be made to him. Then, we have the *grand and big-worded writers*. These seem to think that high sounding *words*, are equal in value to original and striking *thoughts*. But a valuable idea plainly expressed is most welcome and profitable to us and our readers. If a man cannot *think* forcibly he can never *write* powerfully. Many treat their readers as a foolish man would treat a crowd of hungry guests were he to load his table with dishes and glasses, in lieu of the *provisions* which are expected and desired.

ABDA. And the very wordy writers, smother their ideas in a superabundance of words, like an unwise nurse who kills her child with kindness, by over-laying it with clothes.

EDITOR. True enough! but of all trying and perplexing friends, save me from the *rhyming writers*. I mean of course, such as cannot distinguish between rhyme and poetry, they seem as if they had been born listening to a peal of bells, and have had a jingling in their brains ever since. Every uncommon event is with them a theme, for "some stanzas," or "a few lines," and although their couplets are found very often to be literary Mephibosheths, "lame in both feet," they will send a "few more lines," or, "another feeble attempt," until their handwriting occasions the same sort of sensation, I suppose, in the editor's mind, as a rook feels, when he sees a scare-crow in a corn-field.

ABDA. Very vexatious.

EDITOR. And all the more so, when we reflect upon the usefulness to which some of these writers could attain, were they to write sensible prose, instead of prosy rhyme. But I wonder what my correspondents would say, if they heard our conversation.

ABDA. Determine by the Lord's aid, *to do better*, I hope.

EDITOR. I trust so. Farewell.

Exposition.

EXODUS xxv. 22.

"And there I will meet with thee, and I will commune with thee from above the mercy seat."

God's people occupied his thoughts from everlasting, and his thoughts toward them tended to one great and glorious end, and that was, to lift them up from the depths of sin and misery to an eternal grace-standing in Christ. Various things doth God make use of, both animate and inanimate, to illustrate the profound depths of his grace. And by choosing such things, the Lord of heaven and earth comes down to our weak capacities, and reveals, through them, his manifold wisdom in our salvation.

Now, in the making of the mercy seat two things seem discoverable: first, the thoughts revolving in God's breast; secondly, the revelation of these thoughts.

1st. The thoughts in God's breast. Who can numerate them? The drops of morning dew, and the sand upon the sea shore fall infinitely short of their number. David saith, "How great is the sum of them!" Now in the making of the mercy seat we see what thoughts were striving in God's heart, even thoughts of mercy. He is called the Father

of mercies, because he hath numerous mercies in his nature; and how suitable are they to the numerous miseries in our nature! Mercy is essential to God's nature, hence he proclaims himself, "Jehovah, Jehovah, merciful." The merciful inclinations of his nature towards his elect, are like his love, stirred by nothing out of himself. Though well suited to our misery, yet not at first moved by it; if so, the cause of mercy's flowing would be our misery, and not God himself. As the Lord have ever studied his own glory in our salvation, so he therefore exerciseth the merciful dispositions of his nature towards such objects as shall best advance it. It is this sovereign principle of mercy that led the Lord to lay up such ample provision to recover us from our fallen state. As his love pitched on our persons, so his mercy pitched on our miseries. And as these thoughts had been stirring in his heart from everlasting, so now he will have them more largely set forth. Thoughts are expressed by words and by deeds: therefore the mercy seat shews us at once the turn and design of his thoughts; and it is as if God should say, "I revealed mercy to Adam, Noah and Abraham, but now I will reveal it

more abundantly; before, I only opened the windows of mercy's storehouse, but now I will open the doors, and proclaim mercy for thousands, and pardon for iniquity, transgression and sin."

Now respecting the mercy seat: I humbly believe it sets forth Christ officially. It was in length and breadth of equal dimensions with the ark; and this I think too, shews, that the merit of his blood to atone was proportionate to the worth and dignity of his person. Likewise it covered the ark, and Jehovah descended upon it, between the cherubims of glory; and this too points out, that all grace to pardon sinners solely respect his complete atonement, and

not works of righteousness that we have done. As the mercy seat is a type of the atonement of, so Rom. iii. 25, confirms it, "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins." It is worthy of note, that the Greek word here, "propitiation," is the same as that in the Septuagint, for which the Hebrew is mercy seat.

Having made a few remarks on the mercy seat, I will now endeavour, with the Lord's blessing, to speak a little of its use: first, as a meeting place; secondly, as a speaking place.

(To be continued.)

Scraps from my Study.

No. 1.

SYLLABUS OF AN ADDRESS

Delivered at a Baptizing.

Baptism is a *religious* ordinance—the word religion signifies *obligation*—all obligation originates in the *will* of God—the will of God is either *decretive* or *commanding*—the decretive will of God obliges *him*, the commanding will of God obliges *us*—the law of christian obedience is *two-fold*, moral and positive—*moral* obligation is enjoined because it is right, *positive* obligation is right because it is enjoined—in the former God has willed because it was right, and he *could* not will otherwise, in the latter it is right because God has willed it, and *would* not will otherwise.

Christian baptism is a *positive* institution—it is right *because* it has been commanded—it is peculiar to the *christian* dispensation, and is restricted to *believers*—it is symbolical, perpetual and imperative—may be viewed as a

badge of distinction, discipleship and honour—precedes the table of the Lord, and also church fellowship—is necessary to the free exercise of faith, and to complete christian obedience.

We are indebted to a *Baptist* for a cleansing flood, a seamless robe, and a meritorious salvation. *Jesus Christ* was a Baptist—so was his *forerunner*—so were the *first* preachers of the gospel—so were the *primitive* churches—and so will be the *millennial* churches.

The law of baptism has never been *rescinded*—only *Jesus Christ* *could* rescind it, and *he* never has—if he has, we demand *evidence* of the fact—we desire information of time, place, circumstances, and witnesses present.

Quest.—How do you know that baptism means dipping? Just as we know that dipping does not mean sprinkling. We know by the *meaning* of the word—by the *practice* of the Greek Church—by the *places* chosen for administering that ordinance—by the ancient practice in

this country—by the suffrages of tized who never go to *heaven*—that many go to heaven who have not been baptized—that baptism is an *indifferent* or unimportant matter—that many people make *too much* of it—that a *divine impulse* is necessary, and that we must wait the *Lord's time*.

Quest.—*Why are not infants to be baptized?* Because Jesus Christ has not *commanded* it—because he never *practised* it—because we find *no mention* of it in the New Testament—because it is *prohibited*. *By whom?* By Jesus Christ himself. *How?* By his *silence*. *Upon what principle?* Observe the following: designed *omissions* are virtual *prohibitions*. Positive law arises out of the will of God; what that will has not commanded, it has, in consequence, *denied*.

Reasons assigned for neglecting to be baptized; i. e. for rejecting the counsel of God, as expressed in his authoritative will:—That there is the baptism of the Holy Ghost—that if we are but baptized by the Holy Ghost *that* is the principal thing—that many are bap-

many go to heaven who have not been baptized—that baptism is an *indifferent* or unimportant matter—that many people make *too much* of it—that a *divine impulse* is necessary, and that we must wait the *Lord's time*.

TRUE GROUND OF CHRISTIAN OBEDIENCE THE REVEALED WILL OF CHRIST.—The *christian* law as much adapted to christians, as the moral law was to man in *innocency*—baptism of *greater* importance than the Lord's supper—stands *coupled* with salvation, which the other sacrament does not—is a *necessary* part of christian obligation, and *descriptive* of character—is equally binding with the *moral* law, and *cannot be disregarded without incurring the charge of moral guilt*.—ADDRESS TO THE CANDIDATES.

Correspondence.

TO THE EDITOR OF THE
GOSPEL HERALD.

Beloved Mr. Editor,

The accompanying *tract* is a declaration of the faith and order of the church of Christ, meeting for the worship of God in Oldham Street Chapel, in the town of *Manchester*. There has been great prejudice from certain quarters against this little young church, and just as much unfair misrepresentation of their original movements, motives, principles, character and conduct, in becoming a distinct church and people. Their motives being all known to God, whose righteous judgment they wait to witness by the dispensations of his hand with them as a people; their conduct and character also being open before the world, and the professing church at large, even so likewise, they desire that what are their real sentiments may be as publicly known, to prevent, at

least through ignorance, any further misrepresentation of them as a church, and that they may fairly stand or fall in the estimation of the living churches of Christ at large, by what their sentiments as a church really are.

If it were a *sin* to have more churches than one of the same free grace principles and scriptural order in the town of Manchester, containing I suppose, with its immediate suburbs, near upon three hundred thousands of inhabitants, then the person or persons who should dare instrumentally to plant and raise a second, must bear the reproach of such an offence; but then the reproach should be in characteristic accordance with the nature of the offence, and *truth* only be allowed to go forth as the rod of rebuke in such a case.

I was applied to by this people to visit them, and preach among them in the year 1846, and it is true that my time was so laid out in engagements

that I had not then an opportunity of going but I had heard such awful representations of them, that out of christian regard to the memory of the late pastor of the old church, whom I knew for twenty-five years, I would not have gone or once thought of such a thing if I had had every opportunity of doing so; and in my reply I wrote and said as much to them. But obtaining further and more favourable information through different mediums. I replied accordingly to their after repeated invitation, and visited them for three Lord's days in the month of September last; and on my arrival among them my determination was to keep quite silent, and to say not one word relating to what I had heard of their origin, conduct and sentiments as a distinct people; listening eagerly with secret design to satisfy myself from the repeated statements of one and another of them, as to the real truth of what were their first movements, the causes why, their aim and object, together with the principles, order and ordinances meant and desired to be maintained by and among them: and I must solemnly declare that I found nothing that would justify the representations which had come to me of them from first to last as a church; and I was fully led to the conclusion that little minded jealousy, selfishness and prejudice, if not ignorance, and the pride of *exclusive spirituality*, had had a chief hand in the far spread reports by which I had been misled to think and judge of this people as I had. And so far as I was enabled to preach the truth, I found it well received among them, and which led me cheerfully to hope that their formation into a distinct church would, by the wisdom and grace of God, be for the furtherance of the cause of truth in the town of Manchester.

This little people have had their difficulties, for what at first seemed to present just occasions of most cheering

prospects turned out to be painful disappointments, both in regard to certain characters as well as things and circumstances; but pursuing their course with some patience, though faint through discouraging events, God has evidently now smiled upon them, and he has watered the little plant and it is now taking root, doing well and increasing. Our brother *Corbitt*, late of Biggleswade in Bedfordshire, is now ministering to them the word of life with some cheering success, and is chosen by them to be their pastor, and is to be settled over them accordingly, on Thursday, September the 21st.

The accompanying *declaration* which I herewith send you by their request, contains the principles and order on which they take and hope to maintain their stand as a church, and which you will remark upon or dispose of as your editorial discretion may direct.

So far as I am able to form an opinion of this little people, I hope that I am authorised to say, that they wish to maintain the principles of their *declaration* in friendly harmony with all churches who fundamentally hold the like principles of scripture truth and order, without, by any means or in any form, setting themselves up to be *judges of another man's servants*, Rom. xiv. 4, sending one to hell as *dry doctrinal*, and another as *dead Calvinist*, and another as of the *dead letter*, &c. merely because they do not classify themselves under some standard erected by human pride and self-conceit of the very cream and exclusive spirituality in the land; but that they desire with due christian caution, godly reverence, and humble submission, to regard the words of our Lord as their infallible rule, saying, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you again," Matt. vii. 2, 3.

That they desire to be instructed and

guided by the Lord's *correction*, and not fall into the mis-judging error of the *prophet*, as to how many saints the Lord has here, or how many he has there, or as having none but themselves, Rom. xi. 2, 3, 4. That they consider the whole church of Christ as one spiritual body, partaking in whole of the same divine nature in spiritual life in all its departments by the one and self-same Spirit, but that this one body is not all in one member, and that member a *foot*, and that foot necessarily ankle deep in mud and mire always in order to be a foot, but that there is the eye, and the more single and clear that is the better; and that there is the *hand*, and the cleaner that is the better; at least so the tidy will tell us, and that "he that hath clean hands shall wax stronger and stronger;" and I believe that this little people believe the same. And by the grace of Christ Jesus our Lord, I am, beloved Mr. Editor, in christian love and best wishes, your's very affectionately,
 JOHN of Marylebone.

We have not sufficient space to insert anything more, than the following epitome of the "Declaration of Faith," adverted to in the letter of our beloved brother, "John of Marylebone;" at the same time expressing our approbation of the principles embodied in the same.

1. The scriptures inspired; and the rule of faith and practice.
2. The Unity and Trinity of God.
3. Eternal election; and the everlasting covenant.
4. The fall and sin of Adam and his race.
5. The fulness and saving certainty of the atonement.
6. The limitation and speciality of redemption.
7. Justification by the righteousness of Christ.
8. Regeneration, conversion, sanctification, and faith; not *at all* of man, but of God.

9. Final perseverance of the Saints.
10. The Resurrection.
11. Baptism, and the Lord's Supper.
12. Praise the Saint's privilege.

Conclusion.

1. Believers do backslide.
2. God does chastise his erring children.
3. Saints do suffer from doubts and fears.
4. Sin in act is more heinous than sin which is merely of the thoughts.

"A FRIEND THAT LOVETH AT ALL TIMES."

To the Editor of the Gospel Herald.
 DEAR BROTHER,

I have had lately some reflections, caused by a bitter experience of the fleeting nature of earthly friendships, upon the character of Jesus, as "a friend that loveth at all times," which if you think conducive to the spiritual good of your readers, you can insert.

I had friends in the world before the Lord gave me a new heart, but immediately upon that change taking place, we were friends no longer, our different thoughts, desires and pursuits, produced a separation, probably for ever. To this there was one exception, the change perceived in me, produced in the minds of a young couple with whom I was acquainted, a desire to hear the word, they went with me and became regular hearers, one of them has become and is now a member of a Baptist Church; the other has returned into the world, and has drunk in iniquity like water, and is still wallowing in the mire of sin, worse than the brutes that perish. I mention this circumstance, as an encouragement to invite all to hear the gospel, and as an instance of the sovereignty of divine grace, "One shall be taken and another left," the same word is a savour of life to them that are saved, and of death to them that perish.

In the church I have had friends, and I trust have still, but what changes have I seen, in even spiritual friend-

ships, some by death, others by removals, others by the influence of the world, and others by painful and violent differences and strife in the church, some that I have loved almost as my own soul have become strangers to me from this latter cause, and that without any change on either side in doctrinal views.

When reflecting on these painful things, how refreshing and supporting is it, to have the mind led to him "whose love no variation knows," who is "a friend that sticketh closer than a brother," who is equally a friend in adversity, in prosperity, and who is a friend that is able and willing to help and to save to the uttermost. He loved his people from eternity, he loves them through time, and will love them to eternity,

"Who of all our friends to save us,
Could or would his life have given?"

But God commendeth his love toward us, in that while we were enemies, Christ died for us—died to save us, gave his life that we might have life through his death, and might have it more abundantly, might have eternal life.

"Oh, for this love let rocks and hills,
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak."

This friend is nearest when all other friends are away, for he especially manifests himself when his need is most felt.

"The mount of danger is the place,
Where he displays surprising grace."

He is a friend to his backsliding children; if he regarded them as their former friends and brethren too often do, they would be for ever banished, but he seeketh that which is driven away, and healeth that which is broken; he restoreth the soul, and bringeth his wanderers back with weeping and supplications, but in love and mercy, and everlasting kindness. May the writer and the readers experience more

of his presence and friendship, is the prayer of, yours faithfully,

"HOPEFUL."

A REQUEST.

To the Editor of the Gospel Herald.

DEAR MR. EDITOR,

Would any of your able correspondents, through the medium of the Gospel Herald, give their thoughts on the following passages of holy writ, viz.:—Heb. ii. 9, "That he, by the grace of God, should taste death for every man." Rev. xxii. 19, "And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." And Mark xiii. 32, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." By solving the difficulties which the above named passages present, will greatly oblige the humble enquirer.

Huntingdon. GEORGE D. MILLER.

ANOTHER REQUEST.

To the Editor of the Gospel Herald.

DEAR SIR,

I would feel obliged if you, or some of your friends, would favour me with your opinion on the latter part of the 34th verse of the 13th chapter of St. Luke, "How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not." Sir, the words would not greatly terrify me, I having but little learning; yet I believe Christ has all power to save. Now sir, by answering my request, through the medium of the Herald, you would much oblige a poor weak worm of the earth.

Your's truly,

T. B.

St. Clement Danes, London.

AN ENQUIRY.

To the Editor of the Gospel Herald.

MR. EDITOR,

Your correspondent, John of Marylebone, I know disagrees with the term reverend; will he have the kindness to give me (as well as several others) his reasons *why* the term reverend is not preferable for a minister?

My entire aim and object is to be consistent in the truth, as it is in Jesus. I am, dear sir,

Your's in the bonds of love,

IVAH.

MORE WORK FOR ANDREW.

To the Editor of the Gospel Herald.

DEAR MR. EDITOR,

I should be glad if your old and valued correspondent, "*Andrew*," would, through your pages, inform me

if such scriptures as Prov. viii., Prov. xi. 15, Isaiah iv. 1, Isaiah xiii. 12, and Lam. i. 12, with a multitude of similar passages, are not applicable to the Lord Jesus Christ,—after declaring what is the *direct* and *literal* meaning of the sacred writers therein?

It is for a lamentation that certain conceited preachers seem delighted in surprising the simple minds of their hearers, by *bringing out of a text what was never in it* and attempting to affix a meaning which the Holy Ghost never intended, under the specious colour of exalting Christ! The quærist's aim is, to elicit from an old watchman on Zion's walls his views of the matter: whether texts of such a class as those produced, may not be soberly and consistently applied to Christ, without incurring the censure of a vain and fanciful interpretation?

Sinceress.

ZEPHO.

Obituaries.

MRS. ROBINSON,

Late of Borough Green, Kent.

"I heard a voice from heaven, saying unto me, write, blessed are the dead that die in the Lord." Delightful voice! glorious tidings! from the eternal hills, sent for the sake of holy and blessed John, not only to cheer the solitude of Patmos, but as an encouraging sound to the weary pilgrim, in his march to the heavenly Canaan; while it must also be viewed as a token of comfort to the surviving friends and relatives of such dear saints, who have already gone the way of all the earth; for there is nothing can prevent the blessedness pronounced in these words being realized in their fullest extent; no outward circumstance, in which the dying may be; no time nor place, for the date of the blessedness is from dying in the Lord. In some cases we see those for whom angels are waiting to convey their immortal souls to the bosom of eternal rest, racked with pain of body, and

sinking under mental sorrow; for the Lord hides his face, and they are troubled; but this is no indication that they are not blessed and interested for ever: for all such have believed in and upon the Lord, and must therefore die in him; and doubtless so it will appear when the Lord shall make up his jewels, that were eternally present to himself, whose uneven and cloudy appearance during the days of mortality, made their state doubtful in the eyes of many; while there will be others whose even tread in the ways of Zion, and humble dependance upon the blood and righteousness of the Lord Jesus have been such, that we could point to them with all confidence and say, "*their end was peace.*" And this is perfectly applicable in the present case: for my beloved wife believed firmly—lived hopefully—prayed fervently—and died peacefully; and I desire to say with Job, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."

Mrs. Robinson was born in Lon-

don, of religious parents. Her mother was a member of the Particular Baptist Church, Blandford Street, under the pastorate of Mr. John Keeble, whose name is yet embalmed in the hearts of many. Mrs. R. was favoured to attend the ministry of that good man; and though, as she writes, conviction often seized her soul, under the testimony borne by Mr. Keeble, yet it was not the pleasure of the Lord to bring her to a saving knowledge of herself through his instrumentality, this was reserved for another place than Blandford Street, and for another instrument than Mr. Keeble. She had been invited, by a female friend, to witness the administration of believers' baptism in Edward Street Chapel, and thither she went. The minister took his text from the words of our Lord, John xiv. 15, "If ye love me keep my commandments." These words the Holy Ghost made use of, and then she was brought to the feet of Jesus with weeping and supplication; feeling that she had no love to Jesus, his word or ways, but that her whole life had been a life of rebellion against God and his truth. In this state of feeling she continued for some time, until it pleased the Lord to give comfort to her soul, by the application of the following words, "*If the Son make you free, then are you free indeed.*" These words created joy and peace, which passeth all understanding, and these words, through grace, she was brought to believe—was baptized upon a confession of her faith in the Son of God, and united to the church worshipping in Edward Street, under the pastoral care of Mr. Bateman, to whom she was warmly attached, for his work's sake. In connection with this church she did not long remain. Mr. Bateman's race was soon run, and his work soon done, and presently it was said of him, "*He is not, for God took him.*" He was called to his eternal rest soon after Mrs. R. had united with the church under his care. After which she went to Blandford Street, and united with the church there, under the pastoral care of Mr. Keeble, under whose ministry her soul was built up and edified in the wholesome words of sound doctrine, practice and experience. In connection with this church she continued until it pleased the

great Head of the church to take to himself the beloved John Keeble, which took place in the spring of 1824. After the decease of her beloved pastor, she sought connection with the thirty-nine who had been previously dismissed to form the church, now under the pastoral care of our highly esteemed brother Foreman ("how has the little one become a thousand.") She was the first who joined that little band after their formation into a distinct and separate body. It was at this time the writer of this brief memoir first became acquainted with her, which soon led to a happy union, and, through the blessing of God, was continued for more than *twenty-two* years; and with respect to her being mine, I can truly say, "*The Lord gave,*" Prov. xix. 14. I greatly fear that I did not appreciate the gift as I ought to have done, still I feel a solace in the thought, that although she will not return to me, I shall go to her. As a saint she was steady, consistent, and untiring in the ways of the Lord; though often much beclouded in her own mind, as to her personal interest in God's salvation, still religion, and the great doctrines of the bible, had charms for her, and were her comfort and stay through all the ills of life. As a wife, *sympathy, kindness, and ardent affection* ever characterized her domestic procedure, and our home has been the home of happiness, as much so; perhaps, as falls to the lot of husband and wife in general; our bitters we have unitedly borne, and the tender hand of our God has sustained us; while our pleasures, and they have been many, have been equally divided and thankfully enjoyed; and withal, we have oft talked of better days still, beyond the grave. She has gained them, and I, through mercy, have a lively hope of gaining them too.

Her removal was sudden, and yet what we were looking for. The first attack of the disease, of which she died, was made upon her while she was from home, at a friend's, whither she had gone to spend a few days. She was seized with apoplexy, the effects of which she laboured under for some time, and her hitherto strong constitution was thereby much impaired. This attack was in August of 1847. In January of the present year she was again taken, and was re-

duced still more; nevertheless, hopes were entertained that she might yet be spared, though there were evident marks that both body and mind had materially suffered from this second attack. Her health, was, however, sufficiently restored, that she resumed her domestic duties, and enjoyed her religious privileges as usual, and assumed her accustomed cheerfulness and wonted kindness with christian friends, in whose company she had found a happiness, more or less, for these last forty years. She was not alarmed at death, for she knew whom she had believed, and was well persuaded that he was able to keep that which she had, in the exercise of faith, entrusted to his care, and that whether death was to be lingering or sudden, she was in the Lord's hands; for she had put her hope where God had fixed her safety and happiness—in Christ, the rock of her salvation.

On Saturday evening, June 24th, she was more cheerful than usual, and enquired if there were not such a portion in the bible as read somewhat in the following way—"The refining pot for silver, and the furnace for gold." To which I replied, I believe there is, and I think it is in Proverbs. No conversation was entered into regarding this scripture; this was as we were retiring to rest, something later than our usual time. We were both presently asleep, and I awoke not until between four and five, when my wife made some remark on some domestic arrangement that had been made the previous day; it was but a passing remark, and we were both asleep again; but I was presently aroused by her groans, they were her last, and all terminated shortly with them. It was the third and last attack of apoplexy. Friends were in a moment present, and medical aid was prompt; but the spirit had taken its flight, and entered upon an eternal sabbath. Perhaps not more than fifteen minutes expired from the time of her groans to the time of her departure.

"Happy soul! thy days are ended."

Thus terminated the mortal career of Sophia Robinson, on Lord's-day morning, June 25th, 1848. On the following Friday her remains were committed to the silent tomb in the ground attached to the Chapel. Her

old and steady friend, Mr. George Wyard of London, by her own request officiated at the funeral, and addressed the mourning friends in a most impressive and solemn manner, at the close of which the 110th hymn, Lady Huntingdon's collection, was sung, as chosen by the departed. Brother Pope, of Meopham, concluded the service by prayer. Some neighbouring ministers and the church over whom I have the honour to preside, shewed every mark of respect.

On the following Lord's-day, July 2nd, Mr. Fremling improved the event in a discourse founded on the words at the head of this paper—Rev xiv. 13. "Blessed are the dead that die in the Lord, &c." The congregation was overflowing, and it was found to be a solemn season. May the great truths then delivered be owned and blessed of God, to the imparting of life to some of his redeemed. So prays the bereaved

CHARLES ROBINSON.

Borough Green Kent.

MRS. TIDD.

Mrs. Tidd was born in Chatham, November 1st, 1772. When very young she was seriously concerned about the salvation of her soul, and when about fifteen years of age the Lord manifested himself to her as her Saviour. About the year 1792, she heard a sermon by Mr. Knott of Chatham, from Ezek. xvi. 6. "I passed by thee and saw thee in thy blood, and said unto thee, live." She very often spoke of the way in which this discourse was blessed to her soul. She was desirous to shew to all around what a dear Saviour she had found. For many years she was called to pass through many and sore trials, but her strength was in the Lord. In the year 1823 she became totally blind, which trial the Lord enabled her to bear with resignation. In the year 1836 she lost her husband, and thus blind and widowed she found her Redeemer her husband and friend, and her heart cherished the many precious promises with which in her younger days she had stored her mind.

Still she was always among those who are timid and fearful, she hoped but was not very confident. In March 1847, she was brought to her last

illness which was a very painful one, but to her a blessed one, for in this hour of affliction *the Lord gave her strong confidence*. On awakening from an uneasy slumber she exclaimed, "The mercy of the Lord endureth for ever." And then almost immediately,

"Thine earthly sabbaths Lord I love,
But there's a nobler rest above, &c."

Her daughter said, "you long to be at home mother;" she said, "Yes, to see my Lord without a veil between." A few minutes after she said, "I do not expect to lay on Jesus' bosom as John did, but I may lay at his feet." When she received a little drink, she said, I shall soon be at the fountain.

"There I shall bathe my weary soul
In seas of heavenly rest :
And not a wave of trouble roll
Across my peaceful breast."

On awaking from a deep sleep, she exclaimed, "I am like Jacob, I have got my staff to go over Jordan."

"O glorious hour ! O blest abode !
I shall be near and like my God."

She said, "what encouragement for you my dear children to trust the Lord, seeing what great things he has done for me."

"He gently leads my soul along,
His loving kindness, O how strong."

"O, yes ! O, yes ! dying is but going home." Often when in prayer her weakness was so great, she was obliged to kneel first on one knee and then on the other, for she said, "*I cannot give it up*." She said, "do not weep when I am gone, for I shall be at the fountain of happiness for ever." Her daughter remarked, "Your lips are

very dry;" she replied, "*They will soon be refreshed*," and then, though very weak, repeated the whole of the hymn,

"Salvation ! O the joyful sound."

She said, this poor body will be raised a glorious body, "then loudest of the crowd I'll sing." She mentioned a hymn to be sung, and a verse of scripture which she should like to be spoken from after her death, but she said, "say nothing of me, only of the way the Lord hath dealt with me and led me, for,

"O to grace how great a debtor,
Daily I am constrained to be."

A little before she expired, she begged to be raised, and then repeated the verse,

"There is a fountain filled with blood, &c."

Also,

"A guilty, weak, and helpless worm,
On thy kind arms I fall."

Her daughter remarked, "thy shoes shall be iron and brass, and as thy day thy strength shall be." "Yes," she said, "but I want to take them off now and go over dry shod." "Death is a melancholy day to those who have no God." Thus in full confidence in her Redeemer, she continually repeated many portions of scripture, hourly growing weaker, until on the morning of Friday, April 2nd, she fell asleep in Jesus without a struggle. Assuredly,

"She sweetly breathed her soul away
Upon his loving breast."

Reader, have you a good hope of a similar end ? may God grant it for Christ's sake, Amen.

Notice of Books.

Bunhill Memorials. Sacred Reminiscences of a Portion of the blessed Living Dead, whose mortal remains rest in hope, in Bunhill Fields, &c. London: Paul, and all Booksellers.
EDITED BY J. A. JONES.

The first number of this work has just come to hand. It is full of interesting matter. To all who value authentic memorials of departed ministers and men of God, we can heartily and honestly say, embrace the present

opportunity of obtaining the information you value, by purchasing this first number, and we feel convinced that you will need no further recommendation of ours to induce you to peruse, as regularly as they appear, the forthcoming numbers of this valuable compilation.

We hope, however, to indulge our readers with some interesting sample-extracts, when our space and opportunity will allow.

Poetry.

LINES ON THE DEATH OF MR. JOHN STEVENS.

Mr. Editor,

The following lines were nearly all penned immediately after our brother's decease, but have been withheld from you to leave room for the effusions of other and more gifted friends. I would have my humble production come in its proper order—"last of all." It is an expression of my thoughts, on first receiving intelligence of his death. Sympathizing with the bereaved church at "Salem," I have written as if one of their number.

Unicorn Yard.

Servant of God, go up,
Possess the promis'd rest,
Finish'd thy toil, thy faith, thy hope,
Go and be fully blest.

Roam o'er the plains on high,
Pluck fruit from living trees,
Drink of the crystal fount of joy,
Recline on seats of ease.

Gaze on the unveil'd throne,
Behold the Lamb once slain,
Wearing the crown he makes thy own,
Sing his triumphant name.

Awake with well-taught hand
The harp of gladsome sound,
And tell to all the ransom'd band,
The mercy thou hast found.

Companion with the good,
The noble, and the wise,
Who joy that through redeeming blood,
Their dignities arise.

In patriarchs of old,
In saints of later fame,
Brethren and equal friends behold
Thy rank and theme the same.

To them thy bosom vent,
Thy glowing thoughts unfold,
In mighty words and eloquent,
Extol the grace untold.

No tear shall dim thy eye,
No care thy mind depress,
No faithless friend draw forth a sigh,
No enemy distress.

Yours with all good wishes,
MINIMO MINOR.

Dwell with thy Lord and friend,
Bask in his radiant love,
True peace, and pleasure without end,
Find in thy home above.

Bereft and left below,
We mourn but not for thee,
Nor blame the hand that struck the blow,
Though keen our smarting be.

"Burning and shining light,"
Strong in the truth, and sound,
Rich in experience, brave in fight,
Where shall thy like be found?

To him who gifted thee,
And call'd thee by his grace,
We look in hope our friend he'll be,
And bid one fill thy place.

Thy light and mental parts,
That one may not possess,
Yet help'd of God, may cheer our hearts,
And feed in righteousness.

To truth we would adhere,
To God's appointments stand,
His will obey in faith and fear,
And journey hand in hand.

Ere long, we one by one
From earth shall pass away,
And meet thee near the sun-girt throne,
Nor dread a parting day.

Thanks to eternal love,
Through Jesus' precious blood,
All saints shall reach the heights above,
And ever dwell with God.

Fragments.

THE BIBLE TELEGRAPH.

Much surprise is often expressed at the speed and mode of conveying messages from place to place, by the Electric Telegraph, but it may easily be shewn that the Bible Telegraph excels the former in many ways, and in every way.

The latter conveys messages with more speed. "Before they call, I will

answer; and whilst they are yet speaking, I will hear," Isa. lxxv. 24. From any place. Mountain or valley, city or village, palace or cottage, sea or land. Any number. Thousands, and tens of thousands may be transmitted at once; all will go safely, and all be intelligible. At any time. Day or night—no limited time—the way of access is ever open. Without any charge. It therefore suits rich and

poor. In a gospel sense, however, all believers are alike, having nothing to pay with, and nothing to pay for, and yet are the possessors of much, and the heirs of more; but it is all a free gift. Grace writes on the gospel treasury in broad and attractive characters—"WITHOUT MONEY AND WITHOUT PRICE;" and every gospel blessing is labelled in the same manner.

Our friends ere this have guessed, that the Bible Telegraph is prayer with its answer. The desire of the heart is prayer; and what is swifter than desire; as soon as it springs up in the mind it reaches heaven. The believer often thinks he cannot send a desire half way to God, his heart is so cold and barren, and his faith and hope are so weak. But this he imagines, for the desire is there; his fears could not hinder its flight. Thus a desire uttered, or unexpressed, finds its way to God; it has a direct and an immediate conveyance to the divine presence.

As to answers; God, father like, anticipates the cry of his children, promptly attends to their speaking, and thereby shows that he hears and

answers prayer. The first text quoted is proof of this, but see the truth of that illustrated. Dan. ix. 20—23. We must not, however, forget that God answers in his own way, and at his own time; he sometimes answers by silence, and by withholding what is asked for; but whether he speaks or is silent, whether he gives or withholds, he means the same, he means our good.

W. A.

THE TIMES.

Paragraph of a letter to a Friend.

What times we live in! What stir, revolutions and changes! But amidst all, our God reigns, and is our refuge: here is our safety and our hope. Such vicissitudes we may expect, for he has said, "I will overturn, overturn, overturn, till He come whose right it is—the King of Kings, and Lord of Lords! Unto him shall the gathering of the people be; and his rest shall be glorious." May we share it—may we take part in the triumph—it will last for ever!

R.

W. A.

Intelligence.

KENT AND SUSSEX NEW ASSOCIATION.

The Kent and Sussex New Association of Particular Baptist Churches held their Annual Meeting this year at Wevelsfield, Sussex, on Tuesday and Wednesday, June the 6th and 7th.

We met on Tuesday afternoon, at three o'clock. Brother Baldock, the minister of the place, read and prayed. The letters from the churches were read, and the whole of the report from the churches was far more cheering and prosperous than the preceding year.

Met again at half-past six o'clock:—Brother Mac Cure, of Hadlow, read and prayed; brother Pope, of Neopham, preached from Acts xiii. 38, 39; brother Chappell, of Waddesdon, concluded.

Met on Wednesday morning, at six o'clock, when four brethren engaged in prayer; after which the letter prepared by brother Slim, of Sheerness, on the duties of deacons and members of our churches was read. Brother Jones, of Chatham, concluded.

At half-past ten o'clock, brother Mose, of Crowborough, read and prayed; brother Smeed preached from Rev. iv. part of the 3rd verse; brother Kewell, of Tonbridge Wells, concluded.

Afternoon—three o'clock:—Brother Poynder, of Deane Hill, read and prayed; Brother Chappell preached from Zec. ix. 16; brother Savory, of Brighton, concluded.

At half-past six o'clock, brother Neville, of Sutton at Hone, read and prayed; brother Edgecome, of Dover, preached from Col. iii., last clause of 11th verse; brother Pope concluded.

In our private meetings we enjoyed the greatest cordiality, union and friendship. The letter drawn up by brother Slim was adopted, and ordered to be printed. Brother Neville was chosen Moderator, brother J. Austin and brother Pope were requested to continue their offices as Treasurer and Secretary for the year ensuing.

The next Association will be held (D. V.) at Hadlow, on the first Tuesday and Wednesday in June, 1849.

From your's in christian love,

WILLIAM POPE.

BAPTISM.

To the Editor of the Gospel Herald.

MY DEAR SIR,

On Lord's day, June 4th, four persons were baptized at Glemsford, one of whom was in her eighty-first year, whose heart the Lord sovereignly touched about eighteen months since. It certainly deserves to be recorded to the praise of very rich grace, that notwithstanding this, our aged friend regularly attended the means of grace for twenty years, yet it was not till about the time above mentioned that she was brought (through God's blessing upon the labours of our esteemed minister, Mr. Barnes) solemnly to feel what a vile sinner she was, and afterwards to enjoy great preciousness in the sweet name of Jesus. She was very highly favoured on the day she was baptized, said "that she felt so sweetly she could not speak of it;" also, on the following day, she said to Mr. Barnes, "that she would not part with the sweet feeling she had from Christ for a lap of gold." We sincerely believe that the Lord in manifestation is become her God, and do pray that he will be her guide, even unto death.

The text on the occasion was taken from Acts viii. 39. After showing forth the scripture mode of baptism from the literal meaning of the text, Mr. Barnes remarked that they both came up out of the water:—1. Vitally united to Christ. 2. Spiritually acquainted with Christ. 3. Tasting some fellowship with Christ. 4. Giving practical proof of their subjection to Christ. For one, I have reason to believe that the Lord was solemnly and blessedly present. May the good Lord wonderfully bless and prosper us, and you too, dear sir, is the prayer of a little one in Christ's school,

Cavendish.

A. BRAYBROOK.

HADLOW, KENT.

To the Editor of the Gospel Herald.

DEAR EDITOR,

Believing that you are pleased with

good news, though from a far country, respecting the prosperity of any one of the little hills of Zion, I have taken the liberty of sending a very brief account of the re-opening, after enlarging, of the Baptist Chapel, Hadlow, and the Ordination of Mr. John B. M'Cure, as pastor of the church, which took place on Monday, July 10th; when Mr. W. Pope, of Meopham, spoke in the morning, from those words in 1 Tim. iii. 15, "The church of the living God." We believe he gave a true statement of a gospel church. After which one of the deacons read a truly encouraging account of the good hand of the Lord in providence and in grace towards them, as a church. The account seems to have been enjoyed. And then brother Pope called on Mr. Bunyan M'Cure to give an account of his conversion, call to the ministry, and the leadings of divine providence in bringing him to Hadlow, also his confession of faith; to which questions he gave a lengthened and truly satisfactory and profitable account. Then brother Foreman, of London, addressed Mr. Bunyan M'Cure, and gave him the right hand of fellowship, and then also gave the right hand of fellowship to one of the deacons and minister together; and thus pastor and church were united. This closed the morning service.

At about three o'clock in the afternoon, brother Foreman read, prayed, (and for some, ~~yes~~ many very solemn and important things relative to pastor, and also the church,) and then preached to the pastor, from Eph. iv. 12, "The work of the ministry"—a good, wholesome, sound discourse.

In the evening brother Slim, of Sheerness, read and prayed; and brother Foreman preached to the church, from James ii. 12, 13. We had good attendance, the chapel quite full, and, I believe, the Lord's presence enjoyed very much; so that it was not only a holiday, but a high and good day, ~~yes~~, a holy-day. I do pray it may be but the beginning of days, feeling persuaded there is a work set out for all God's labouring ministers, and I am quite satisfied this is the trait of this man of God.

Your's unworthily,

JOHN PHILPOT.

SHEERNESS.

To the Editor of the Gospel Herald.

MY DEAR BROTHER,

If you should think it sufficiently interesting to notice the intelligence forwarded a short time since, respecting *the baptism of two disciples* here, perhaps you will also add, that a beloved sister, whose long and heavy affliction prevented her accompanying the former, notwithstanding the taunts and threats of some of her family connections, and the groundless fears of her ill-judging friends, who foreboded it would be disastrous to her health,—was baptized on Lord's day, May 7th, and on the same day was added to the church, with several others. She has ever since been recovering strength, and enjoys better health than she has known for many years, and realizes that her Saviour's yoke is easy, and his burden light.

BAPTISM.

To the Editor of the Gospel Herald.

LONDON STREET, GREENWICH.—With pleasure we inform you the Lord is still granting our little church prosperity. On Thursday, June 29th, after a very suitable discourse by brother Wells, of Surrey Tabernacle, to a crowded congregation, eleven persons professed their attachment to Jesus by being baptized in his name; two of the females were wives of two of our deacons, and one of the males, an interesting character, ninety-two years of age. For want of room, eight more candidates were left until the following Lord's day morning, who then attended to the same ordinance, administered by our esteemed pastor, J. Gwinnell, making nineteen, who, on the evening of the same day, with three from other churches, were added to our number at the Supper Ordinance. Our minister, according to his usual practice, briefly related the experience of each; a very interesting, and, we hope, a profitable opportunity. The Lord has done, and is still doing great things for us, whereof we are glad. May a divine blessing still attend the labours of our pastor; since he has been with us, about fifty have been added to our number, so that the little one is becoming strong. Measures are taken

for the immediate erection of a new and commodious place of worship, and we hope very shortly to announce the laying of the foundation stone.

Greenwich.

J. T.

HADLEIGH HEATH.

On Tuesday, July 18th, Anniversary Sermons were preached at this place, (so long the field of labour occupied by our late venerable brother SAUNDERS,) by brethren Cooper of Wattisham, Pawson of Waldringfield, and Smeeton of Ipswich. The attendance was as large as on previous occasions of a similar kind; the collections were good; and the Lord was felt to be present to bless his people under the delivery of his own blessed truth. Mr. Ladbroke, a devoted and able servant of the Lord Jesus, is supplying the widowed church at present, with much acceptance.

LAXFIELD.

SUNDAY SCHOOL ANNIVERSARY AND
TEA MEETING.

These interesting services were held on Wednesday, July 19th. Early in the afternoon of the day the children and their teachers, with many of their friends, assembled in the chapel, where they listened to prayer and addresses, delivered and offered up on their behalf, by brother Totman, the beloved pastor of the church, and brethren Brown of Halesworth, Galpine of Horham, and Smeeton of Ipswich. They then partook of a plentiful supply of refreshment, which appeared to be consumed with a high degree of healthful and joyous relish. After singing a hymn, and prayer by brother Brown, the children went homeward evidently much the happier, and we trust, by the Lord's blessing, none the worse for the treat they had enjoyed, and the services in which they had been privileged to engage. A Tea Meeting of the ministers, members, and friends then took place in the vestry. And at six o'clock brother Brown read and prayed—brother Galpine delivered a brief but excellent address—and brethren Smeeton, of Ipswich, and Foreman, of London, preached to the people. Many, we trust, were enabled to testify "the Lord is here."

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

OCTOBER, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

A FEW THOUGHTS ON THE CHARACTER OF THE SAINTS OF GOD, AS PILGRIMS.

Heb. xi. 13, "And confessed that they were strangers and pilgrims on the earth."

This is the character given of Abraham, Isaac, and Jacob. And what was said of these ancient saints respecting their character as pilgrims, may be predicated of all who are travellers to that "city which hath foundations, whose builder and maker is God." Our object is to consider the Lord's people as pilgrims. We will, therefore, first make a few remarks on their setting out on their journey. And this is a very important matter for us to look at. Many profess to start off as travellers for the heavenly Jerusalem, but they do not hold on in the way, they go back whence they came; "go out from us, because they were not of us." In fact they never were in the road that leads to life and happiness; but only had a name to live while they were dead. All who set out in the right way, will certainly end their journey in the right way: they will have many windings, and turnings, temptations, and hardships, on their pilgrimage, but "the righteous shall hold on his way." The way-faring man, though a fool, (in his own and the world's esteem) shall not err therein," i. e. he shall not really miss his way. All who start off properly are called to do so powerfully. God said to Abraham, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee." And the apostle says, "he went out, not knowing whither he went." Before he was called by grace to leave his native land, he was an idolater, totally

ignorant of himself as a sinner, and of the character of the triune God. The Holy Spirit convinced him of sin, of its malignity, guilt, and filth, and of its heinousness in the sight of a holy God. He also gave him faith to see the day of Christ, therefore when he was called he obeyed, he left the profane world, his land and his kindred to go to a country which God promised to give him. All true pilgrims are taught by the Holy Ghost, to know what it is to be brought out of darkness into the marvellous light of the gospel. The stony heart is broken, a heart of flesh is given, the holy and immutable law is seen and felt in Majesty divine; satan is dethroned, sin is hated, the carnality of the mind is subdued, the world is overcome, the Saviour's voice is heard, and the poor captive, whose chains have been broken, hears the voice of mercy, saying "loose him and let him go." Now he enters in at the strait gate, on the narrow way, that leads to endless felicity. A traveller is one who makes proper provision for his anticipated journey. True pilgrims, likewise, must be prepared with suitable apparel, &c., before they can be said to be duly fitted for their journey. They are not like the ancient Crusaders, thousands of whom visited the Holy Land in the eleventh and twelfth centuries, many of them lost their lives by the Turks in their wild zeal to gratify their eyes by a sight of the ruins of the holy city. Those pilgrims were distinguished by their peculiar costume. One thing among others which they wore as a badge or mark of their character as pilgrims, was the figure of a red cross on their breast; hence the name of Crusaders. The saints of God are not like them, for they do not set out on pilgrimage in their own strength, neither do they possess ability to make proper provision for their journey. He whose they are and whom they wish to serve, gives them grace to lay aside every weight, and the sin that doth so easily beset them, that they may run with patience the race that is set before them, &c. These are called upon to put off the works of darkness, and to put on the armour of light; to deny themselves, to take up the cross and to follow the Lamb whithersoever he leads. As they are to expect to meet with many thieves and robbers on their road to the land of promise, the Lord of the country has provided sword, helmet, and shield for them, yea they are to take the whole armour of God, that they may be able to withstand in the evil day, and having done all to stand. And that which is most encouraging of all to these pilgrims, is, the Lord himself has promised to be with them in six troubles, and in seven; yea he has promised to fight their battles. The Lord shall fight for you, said Moses, and ye shall hold your peace. It is through our precious Captain that we shall do valiantly, for he shall beat down our foes

under our feet. Then poor pilgrim, cheer up, the Lord God omnipotent reigneth and ruleth in the armies of heaven, and among the inhabitants of the earth.

We must now make a few remarks on the road in which the pilgrim travels. This is called the narrow way. In the Lord Jesus Christ, the way, the truth, and the life, all is well. All kinds of blessings are treasured up in him, for those he has ransomed with his blood; there is no narrowness nor straitness in him; we are straitened in ourselves. The way of experimental godliness, and practical religion is narrow. The pilgrim must be stripped of all confidence in his own doings and ways, and be led to see his nakedness and poverty before he can make any progress in the way to the celestial kingdom. When the Lord the Spirit melts his heart, removes his fears, helps him by faith to receive the justifying righteousness of Christ, seals pardon to his trembling soul, brings him at the feet of Jesus, opens up the covenant of grace to his mind, and fills him with peace and joy; now he thinks the way will be smooth and easy; and wonders why old pilgrims talk so much about the roughness of the road, the darkness of their minds, and the hardness of their heart. But he is undeceived; now he travels up the hill of opposition. Temptations of the most diabolical kind assail him, darkness overwhelms him, fearfulness and trembling come upon him, and horror seizes him. Now, he cries, "My hope and my strength are perished from the Lord." The world opposes him also, and false professors, who know nothing of soul conflict, call him a fanatic. The impieties of men who call themselves christians, are likewise presented to his mind; now he is ready to wonder whether there can be any truth in religion or no. Presently the Saviour draws near again and scatters the darkness, dispels the gloom, overcomes all his carnal reasonings; the heart begins to burn while Christ talks to him by the way; and he says, "why art thou cast down, O my soul!" I shall yet praise him, who is the health of my countenance and my God." Pilgrims desire the company of those who are going the same road in which they are travelling. Next to one's own salvation, nothing is so cheering to the soul as to see poor sinners brought out of the horrible pit of corruption and darkness, into the way to the world of beatitude and boundless glory. Indeed, the more we know of a precious Christ, and salvation by him, the more heartily we shall pray for the enlargement of his kingdom. Some persons say that we are narrow minded, selfish, and indifferent about the salvation of sinners. This aspersion we repudiate, and treat such calumny with the contempt which it deserves. Our prayer to God is, that he may cause the ransomed of the Lord to return and

to come to Zion, with songs and everlasting joy upon their heads, and that we may see a flocking to the standard of the cross like doves to their windows. Yea, we are glad when we see more children coming, saying, "come and let us join ourselves unto the Lord in a perpetual covenant," &c. More than Christ hath redeemed, we do not expect the Holy Ghost will quicken into life; all these shall be taught of the Lord, and when so taught will love to talk together about what the Lord has done for their souls. To pray together, to sing together, and to extol the name of Jesus together, will be their supreme delight. How much it would delight our souls could we hear of more spiritual love among the followers of the Lamb, to see them "followers of God, as dear children, and walking in love as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour." To see this spirit exemplified (instead of hearing so much idle gossip, backbitings, and bickerings and strifes,) would prove that we are pilgrims indeed. True pilgrims are so ignorant of the way before them, that they want a wise and able guide to conduct them safely through the briars and thorns, the hills and dales of their wilderness journey. God led his ancient people by a pillar of cloud by day and of fire by night. And he leads the blind by a way they know not, into paths which they have not known; he makes darkness light before the man crooked things straight. "Thou shalt guide me with thy counsel, and afterward receive me to glory;" so said one who confessed himself a sojourner and a pilgrim on the earth. What love and mercy the Lord shews to his dear people, in not leaving them under the care of one who might not possess power to guide and protect them all their journey through life. He has promised to guide us continually, and to satisfy our souls in drought. And the song of each pilgrim is,

"Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak but thou art mighty,
Hold me with thy powerful hand."

D. IRISH.

THE ALLEGED TWO-FOLD ASPECT OF THE GOSPEL.

(Continued from page 200)

The third and last division of our subject embraces the work of the Holy Spirit in the plan of salvation. This, like the grace of the Father, and the death of the Son, is said to be twofold in its aspect and design, and to be both *common* and *special*, both universal and particular. We will briefly examine into the truth and validity of the distinction pleaded for. Any extended observations upon this point, however,

will appear unnecessary, if the remarks previously made upon the alleged twofold aspect of election and redemption be at all conclusive, since the work of regeneration is so indissolubly connected with these two branches of the plan of salvation, that it derives its character and extent from them with unerring precision. Every link in the chain of divine truth is connected with one preceding it, from which it derives its nature and origin. Viewing the love of God as the great moving cause of the whole plan of salvation, giving rise to the acts of election and adoption, descending to its objects through the channel of redemption, and letting in its influence in the work of regeneration, there is seen running through the whole a speciality of purpose and a unity of design. The manifestations of love are various, but the objects of love are the same in them all. It is the triune God of love displaying that love in a three-fold manner towards its sovereignly-chosen objects. Every part therefore of the plan of salvation is directed as to its objects, and regulated as to its extent by that which precedes it. Election governs redemption, and redemption governs regeneration: so that no more are redeemed than were elected, and no more are regenerated than were redeemed; the objects in either case being identically and numerically the same. Nothing tends so much to strengthen the judgment, to support the mind, and to preserve it from doubt and error as clear views of the unity of divine truth in all its parts and bearings. It shows the trembling sinner the firm three-fold cord that binds him fast to the eternal throne, and secures him from final perdition: it strengthens and consoles the tried servant of God; and it serves clearly to demonstrate the folly and perniciousness of all those representations of the grace of God, under whatever name or guise they may appear, which exhibit it as two-fold, and variable in its aspect, and uncertain as to its objects.

From what has been said it will appear, that if the indissoluble connection subsisting between the work of the Holy Spirit upon the heart and the work of the Saviour upon the cross, be admitted, its *special* aspect and design cannot be denied. Admit that the death of Christ was limited in its design to a people sovereignly selected from among mankind, and it cannot be questioned that the converting grace of the Holy Spirit is also limited to them, since he descends only in the virtue of the Saviour's death, to carry on the intention of his dying, and that towards those alone for whom he died. In no sense then can his work be "common," or universal; there is no room for such a representation: it will not coalesce with a special purpose, though the two are generally united together in the writings and discourses of the present day.

The sentiments of Howe and Baxter among the Puritan divines, and adopted, with variations, by the great bulk of modern preachers, altogether destroy the unity and speciality of operation in the work of the Holy Spirit, as will appear by a brief examination. We find the dispensation of the Holy Spirit described as a right which the Saviour acquired by his sufferings and received from his Father upon his ascension to the heavens; therefore he "sheds forth the Holy Ghost," (Acts ii. 33,) first, arbitrarily and generally upon all men, and secondly, officially and specially upon a people chosen from among men. In the one case to give objective means of salvation to all, that all may be placed in a salvable state; in the other to give subjective grace for salvation to some, that some may be certainly saved. Further, we are told, that in pursuance of this two-fold object, the Spirit of God goes forth and makes trial upon the sons of men, shedding light and suasive influence upon their minds, with which if they comply he adds more, in which case his common grace may gradually lead to that which is special and finally saving. But if on the contrary they resist his promptings, they forfeit his assistances, and provoke him to leave them. But since all would resist and deserve to be forsaken of him, he graciously returns to *some*, overcomes their opposition, and carries on his work to a victory; in *this* case he acts in concert with the Father and Son towards a chosen and redeemed people.

Now, without enlarging upon the inconsistency of ascribing to our Lord a right of dispensing the Spirit to *all*, when his sufferings on account of which he is said to be given, were endured only for *some*, we observe that this notion of the "common grace" of the Spirit of God is unnecessary, inconsistent and unscriptural. It is *unnecessary*, since it is admitted that it is of no avail for saving purposes, without special grace, and cannot fail to be resisted by the perversity of the human heart. It is *inconsistent* with the grace of God, which we are told is set forth and commended by it, for all its effect appears to be to entail greater condemnation for a resistance to its influence, which yet is inevitable; a notion both repulsive and discouraging. It is *inconsistent* also *with itself*, for with what consistency can a man be said to resist and overcome that influence which never operates but effectually, or forfeit that which is never given but unconditionally. It is unscriptural, for after all that is said respecting the sinner's resisting the work of the Holy Ghost, and provoking and grieving him by his folly and perversity, this stubborn fact still remains—that *no one instance or intimation is given in the word of God, of the Spirit's withdrawing his influences, and relinquishing the purposes, for*

which they were given. It is not denied that the Holy Spirit is given for other purposes than those of regeneration. It was by his influence that Bezaleel and Aholiah were qualified as artificers for the tabernacle, Exodus xxxi. 6; Othniel endued with wisdom and courage, Judges iii. 10; Samson's arms made strong, Judges xiv. 6; David inspired to sing, 2 Sam. xxiii. 1, 2; Cyrus fitted for his work, Isaiah xlv. 1; and Zerubbabel enabled to build the temple in spite of all opposition, Zec. iv. 6. But in each and every case the object for which the Spirit was given was attained, and there was neither failure nor disappointment. And shall it be less certain and effectual in the great work of regeneration? This cannot be, for the uniform testimony both of scripture and experience is, that "he who begins the good work in the heart of man, will carry it on and perform it till the day of Christ." But it may perhaps be objected that Isaiah speaks of the rebellious of God's ancient people Israel, by which they "vexed his Holy Spirit so that he became their enemy," Isaiah lxiii. 10. And that the martyr Stephen speaks of the Jews in his day "resisting the Holy Ghost in like manner as did their fathers," Acts vii. 51. By examining however into the nature of the rebellion referred to, it will appear that it relates exclusively to a refusal to submit to an *external* revelation, and not to any *internal* influence, which is the subject of the present enquiry. The Holy Spirit spake by the prophets to the Jews under the old Testament, as is expressly stated by Nehemiah, "thou testifiest against them by thy Spirit in the prophets," Neh. ix. 30, also Heb. i. 1. He spake also by the miracles of our Lord and his disciples to the Jews of the New Testament, Heb. ii. 4. Their resistance to him in both cases, was to the prophetic and miraculous evidence adduced, and consisted in an obstinate refusal to recognise and examine the testimony submitted to them; for this reason their ascription of our Saviour's miraculous powers to diabolical agency is called the sin against the Holy Ghost. The gospel comes now to men fraught with evidence, external and internal, of its divine origin and claims, and when they proudly turn away from its light, and refuse to examine its evidence or acknowledge its claims, they may be said to resist the Holy Spirit who inspired the writings they despise and neglect. But this is totally distinct from a resistance to that almighty power by which he takes possession of the human heart, and plants his grace there; not by moral suasion, but by spiritual operations; not as its admitted visitor, but as its rightful occupant; not *against* the will, but *with* the will; for in imparting a new nature, he creates a new will, and in the day of his power, the people before loved, and chosen, and redeemed, are made willing to become his subjects, and

to bow down and adore the grace which has called them from sin and satan to God. "Man," says the discriminating Dr. Owen, "may resist the external means the Spirit of God employs, and to this they are naturally inclined; but he cannot resist the end he designs; for he is God, and 'who hath resisted his will!'"

Many remarks might be added upon this deeply interesting and important subject, but our space is exhausted. What has been said is left to the candid consideration of the reader, hoping it may, in some humble measure, tend to further the cause of God and truth.

London.

G. P.

The Excellent of the Earth.

REV. WILLIAM GRIMSHAW,

Perpetual Curate of Haworth, near Bradford, Yorkshire.

TO THE READERS OF THE GOSPEL
HERALD.

Dear Friends,

Hitherto, in presenting you with memorials of the "excellent of the earth," we have confined ourselves chiefly, if not entirely, to one denomination; we now introduce to your notice one, who in his day, was a burning and shining light in the national establishment. The sketch we give is based upon his memoirs, written by Mr. Newton.

Mr. Grimshaw was born at Brindle, in Lancashire, Sep. 3rd, 1708. This biographer says nothing about his parentage, or condition in life; but that he passed through the usual literary courses required for a clergyman at a grammar school, and the university of Cambridge, and entered into deacon's orders in the year 1731. He now commenced his clerical duties, with the same sense of obligation and seriousness of other merely man-made preachers. Mr. Newton tells the tale as follows:—"He *did duty*, as the phrase is, in the church, once on the Lord's day—that is, he read prayers and a sermon; with this his

conscience was satisfied; whether his flock were satisfied or not, he neither knew nor cared; nor did he attend to useful studies; he had however so much regard for his own reputation, as to abstain from profane swearing and excess in drinking, when in company with those who disliked such practices, for he was not willing to be deemed quite a profligate: but he was under no restraint with respect to what were considered the more decent modes of dissipation. Thus he went on, unconcerned about his own soul, or the souls of the people committed to his care, for three or four years."

About the year 1734, it pleased God to awaken Mr. Grimshaw to a deep and alarming sense of his sinful state; now he began to pray in earnest for the salvation of his soul. He prayed much, and waited long; before he experienced that peace of mind, which is the effect of a lively faith in the Saviour. There was an immediate, and great change in his outward deportment; neither now had he time, and taste for amusements and diversions: thus he was in many respects a changed man. He laboured, he fasted, he prayed, became regular in his habits, and even suffered, and did many things, but grew no better, but

rather worse. His temptations, fears, and difficulties increased; he was dismayed by new discoveries of the evil of his heart, and pestered with a torrent of vain, wicked, and blasphemous thoughts, so that he was almost driven to despair. He had no kind friend to whom he could open his mind, and he thought (as is frequently the case under such exercises,) that his experience was so singular, no one would understand him; but that any one who might hear his tale, would consider him either melancholy or mad. In the midst of all these discouragements, he persevered in prayer, and the study of the scriptures, till in due time the Sun of Righteousness arose upon his soul with healing under his wings, and the voice of that blood which speaketh better things than the blood of Abel, proclaimed peace in his heart: then he gladly renounced all dependence upon himself, either for righteousness or strength, and his preaching became more savory, experimental, and useful.

In the year 1742, he was removed to Haworth, to preach to a people who when he first went among them were ignorant, brutish, and wicked in the extreme; but soon, by the blessing of God upon his ministry, this wilderness assumed the appearance of a fruitful field, and the desert rejoiced and blossomed like the rose. The tenor and energy of Mr. Grimshaw's preaching soon engaged the attention of his hearers, many of whom had not often been accustomed to attend a place of worship, and when they did, they heard nothing more from the pulpit than cold lectures on morality, now a power from on high carries the word to the heart, and many in deep distress were soon crying out, "what must we do to be saved?" In the parish of Haworth there are four hamlets, to them he also carried the word of life, teaching from house to house, and preaching in a more public way in the

houses where he was invited.* Strangers came from surrounding villages and being themselves blessed under his ministry, they invited him to visit them: thus his labours became extended throughout a circle of many miles, for the more regular supply of which, he established two circuits; which, with some trifling variations, he usually traced every week alternately. One of these he pleasantly called his *idle week*, because he seldom preached more than *twelve or fourteen* sermons. His preaching engagements on his *working or busy week*, often exceeded the number of *twenty-four*, and sometimes amounted to *THIRTY*; and this not during a few weeks only, but for many years.

God had mercifully endowed him with a strong constitution, vigorous mind, and ample talents; in addition to these natural endowments, his soul was saturated with the love of Christ; and feeling a deep sense of his own unworthiness as a guilty sinner, and the joy of salvation arising out of redemption by the blood of Christ, sweetly applied by the Holy Ghost, he was desirous of spending himself in the service of him who had bought him with his blood, in hope of bringing lost rebels to the cross. Generally, he was well received by the populace to whom he preached, but there were instances in which he suffered great indignities in the prosecution of his glorious work. One of these is particularly recorded, which occurred about the year 1749, at Colne in Lancashire; the mob were instigated by a Mr. White, a drunken clergyman, who was minister of the parish; but it is reported, that the poor unhappy Mr. White, requested upon his death bed to see Mr. Grimshaw, expressed his sorrow for what he had done, and begged an interest in his prayers. "Who can tell?"

*Although Mr. Grimshaw was a clergyman, yet like Whitefield, Berridge, Ven, and others, his heart was drawn forth to preach the gospel, whenever he could collect a congregation.

The zeal with which he persevered in his work, the heavenly state of his mind, and his truly christian character, are delightfully apparent in the following extracts from his correspondence.

A Mr. Knight, who had, in connection with many others, commenced preaching under the patronage of Lady Huntingdon, was desirous of having a chapel for his more regular ministrations, had consulted Mr. Grimshaw; he encouraged him, exerted himself to procure the means for building the chapel, and made his first application to Lady Huntingdon as follows.*

"Madam, I have had two visits from Mr. Knight, he professed great love for your ladyship, acknowledges his deep obligation for the light and knowledge you were instrumental in communicating to him. He is actively employed, labouring to rescue sin-en-slaved souls from the kingdom of darkness, and the Lord has put honour upon his testimony, by giving him seals to his ministry. The people among whom he is sowing the seed of the kingdom are poor, their means are very limited, yet the Lord has put it into their hearts to build a house for the preaching of his word. Now I have come to the point, can your Ladyship spare a mite to aid these worthy souls? the demands on your generosity, I know to be great, and on that account I feel a repugnance at asking, because I am persuaded you would give, even to the gown on your back if the case required it. Blessed be God who hath furnished you with means, and with a heart to dispense the unrighteous mammon for the good of others. But you are the Lord's, all you have is his, and bless and praise his name night and day for employing

you in his service; may he bless you, sanctify you, and make you abundantly useful in your day and generation. He has raised you up for the accomplishment of a mighty work in the land; I may not live to witness it, but I shall assuredly see some of the triumphs of the cross; the blood-bought slaves, the ransomed captives, rescued from the tyranny and slavery of the great enemy of souls in the chapels of your Ladyship; all arrayed in robes of dazzling white, and washed from all their defilement in the fountain opened for sin and uncleanness, praising and blessing him who hath made them kings and priests unto God and the Lamb for ever. Yes, when I am before the throne, then I shall see, and hear, and know what you have been the instrument of accomplishing upon earth! and at last we shall meet as *two poor worthless sinners*, stripped of every fancied good, to bless and praise him through eternity. Excuse this incoherent scribble, and assure yourself I am your Ladyship's very unworthy and unprofitable friend and brother,

WILLIAM GRIMSHAW.

The success attending the labours of this good man, was cheering and delightful. Mr. Newton says, "The last time I was with him, as we were standing together upon a hill near Haworth, and surveying the romantic scene around us, he said, 'when I first came into this country, if I have gone half a day's journey on horse-back towards the east, west, north, or south, I could not meet with, or hear of one truly pious person; and now, through the blessing of God upon the poor services of the most unworthy of his ministers, besides a considerable number whom I have seen or known to have departed this life rejoicing in the Lord's salvation; and besides *five dissenting churches*, of which the *ministers*, and nearly *all the first members* were awakened under my ministry; I have

* Mr. Knight afterwards became one of the regular supplies at the Tabernacle, and Tottenham Court Chapels, London: and his name is still fragrant, with many who were favoured to enjoy his ministry.

still at my sacrament (according to the weather,) from *three to five hundred* communicants, of the greater part of whom, so far as man who cannot see the heart can judge, I can give almost as particular an account as I can of myself. By my frequent visits, and converse with them, I am acquainted with their several temptations, trials, and exercises, both personal and domestic, temporal and spiritual, almost

as intimately as if I had lived in their families.'” Mr. Newton adds, “a stranger who had stood upon the same spot, from whence he could see little but barren mountains and moors, would scarcely think this declaration credible, but I know the man, and of all the men I ever knew, I can think of no one who was less to be suspected of boasting than Mr. Grimshaw.”

(*To be continued.*)

Correspondence.

To the Editor of the Gospel Herald. REMARKS ON “LABOURER’S” LETTER.

Dear Brother in the Lord Jesus,

Your generally peaceable magazine sometimes assumes the attitude of warfare. Periodicals, like the States of Europe at the present time, are occasionally engaged in pregnant strife, and what is more peculiar in the similitude, they are also engaged in civil war amongst friends of the same country, and who speak the same language: I allude to two letters which appeared in your last number for June. The first letter, which is the only one I shall touch upon at present, is from your correspondent, “Labourer,” who attacks an unknown and unnamed correspondent in some other magazine, upon his ascribing the personification of the 1st Psalm to the Lord Jesus Christ, &c.

Your correspondent, “Labourer,” with whom, as a writer only, I am well acquainted for several years, attacks this unknown contributor to another periodical upon the above mentioned subject. He does not mention the name of the magazine, nor does he quote the words of the writer whose arguments he attempts to controvert; we are therefore left much in the dark, and permitted partly to guess at what he said.

Now I am bold enough to range

myself at once by the side of this unknown writer on one point, and to say that I believe the same thing, namely, that the 1st Psalm refers to Jesus Christ, and to him only. This is by no means a new assertion, and I even think that the opinion is as old as the time of David himself. However, not to attempt to go so far back for proof, I will take a modern instance, and just say, that Dr. Hawker was one who believed and asserted this fact, if it be a fact.

Now, “Labourer” begins his piece charitably, and ends it uncharitably, which proves, at least, that the more he thought of the person he opposed, the less he approved of him; for “Labourer” says at the beginning, “He exalts Christ, it is true,” and at the end he says, that what he had written was “contrary to that Christ such writers would be thought to honour.” He conjoins these two assertions by an intermediate argument, which is, of course, intended to reconcile the two statements; but I am simple enough to believe that two opposite assertions cannot be reconciled by intermediate links of reasoning.

I freely confess that the 1st Psalm appears to me to be applicable to Christ, and to none other. That Christ is mentioned in the Psalm no one, I should think, will attempt to deny. We know perfectly well that

the 2nd Psalm refers to him, and to him alone; and it is no very daring stretch of thought to suppose that the first Psalm, which is placed in such immediate contiguity with that, may refer to Christ also. We read that when Christ was speaking to his disciples on a certain occasion, he said that all things written in the Psalms concerning him must be fulfilled. This was after his resurrection; so this intimates that the Psalms have something to do with a risen Christ, as well as of Christ in the flesh. As the book of Psalms is a prophetic book respecting the Lord of life and glory, as well as of all things relating to his kingdom, it is not too much to suppose that the Master may have had the precedence in being spoken of in the first of the Psalms, and that the Holy Ghost may have put him in the first written position, as giving the most honour to the most honourable. David, it appears, wrote seventy-two Psalms, I allude to those which are called prayers. The 72nd is evidently a reference to the person of the Saviour; and I have no doubt myself that inspired David made Christ the Alpha of the 1st Psalm, as much as he made him the Omega of the 72nd. More than probably the "tree planted by the rivers of water," and "the handful of corn in the earth, upon the top of the mountains," are figures as much in opposition as the "Rose of Sharon," and the "Lily of the valley."

But the attributes of the person appear to me to point out the person to whom they are attributed. They appear to point out a person who has never done evil, negatively speaking, and one who has ever done good, positively speaking. This will not fit a believer, however strong in the fruits the Spirit. This "blessed man" is referred to as being like a tree planted by the rivers of water, which brings forth its fruit in its season, whose leaf fades not, and whatsoever he doeth

it prospers. Is not Christ in the Scriptures compared to a tree—a tree of life? Is it too much to assume that the tree mentioned in the 1st Psalm is the same tree which is referred to in the last chapter of Revelations, and also in the 47th of Ezekiel? And although in the two last instances this tree is mentioned in the plural, yet its being spoken of as producing both food and medicine, proves that it refers to him whose flesh was meat indeed, and whose blood was drink indeed, not to mention much the same figure in the last chapter of Hosea.

Christ is thus called a tree which bears its fruit every month, and whose leaves are for the healing of the nations. But as to the 1st Psalm, of what believer can it be said, that his leaf never withers? Why, the leaves of the believer's profession, (which is the only view we could take of it,) are always withering one by one; they are always dropping with every idle wind that "bodes no one any good;" winds of temptation, fear, persecution, and many other forms of evils that abound. "And every thing that he doeth shall prosper." What will "Labourer" make of this? Of what believer can this be said? Why, there are thousands of things we do that never prosper, and it is a mercy they never do. Do all things prosper either in the vicinity of "Labourer," or in that of the honoured editor of the Herald, with reference to what they do? But it is also said, "His delight is in the law of the Lord, and in his law doth he meditate day and night." Who can come up to this standard? Why, I find in all these things put together, perfect holiness, without the need of grace to cover sin; nothing of the righteousness which is as filthy rags, but first-rate perfection, where "mortal may not tread."

Now, I say, that the man who exalts Christ must lower the creature; as the balloon goes higher, it must leave the

ground still lower. It does not follow necessarily that the man who loves the creature encourages sin. He who preaches Christ, preaches sin as an evil; for if I had no sin, I should not need a Saviour. But "Labourer" asserts that the piece he attacks sets aside the fruits of the Spirit. I know not what the writer he alludes to has said, but if he has done such things his words must have been bad indeed. However, many orthodox writers have spoken very low of the righteousness of the creature, who never were suspected of conniving at sin: I may mention Wilcox, in his "Christ is all." He says much like this, (I quote from memory imperfectly,) "If thou dost not daily look away from thy righteousness, sanctification, tears, &c., thou hast not yet fully come to Christ." And again, "If thou hast seen Christ thou wilt tread on the righteousness of men and angels, compared with his." Paul calls his righteousness "dung," when compared with that of Christ, therefore "Labourer" should not be angry at the "good old folks" being turned out of doors.

In conclusion, I beg leave to say, that I think many of the Lord's people are not quite in the light of knowledge, as to the voice of the Shepherd, and the portrait of the Shepherd in the Psalms. For my part I believe that this "blessed man" in most of the instances refers to Jesus Christ, and in very many of them to him only. It is evident that our Lord himself sought to dissipate the cloud from the minds of the Jews upon this point, and the apostles did the same. For the latter, see Acts ii. 25, 36. Little or no mention is made by the apostles of a primary sense, and a secondary sense, but they carry up the figure to the *figure-head* without any apology. What a remarkable fact it is that even Satan confirms the appropriation of the Psalms to Christ by his tempting him by a quotation from

his own prophetic history; and yet the 91st Psalm is no more marked in its personification than the first.

FRATER IN FIDE.

CONDENSED NOTICES OF STANDARD WORKS.

*Lectures on Ecclesiastical History, by
Wm. Jones, A. M.*

The subject of church history, is one which has many claims on our attention, both from its surpassing interest and importance, and from the numerous benefits to be derived from its examination. It unfolds to our view the varied dealings of God with his people in their collective capacity; it exposes the errors in doctrine, and corruptions in discipline that have marked the progress of christianity; and it presents *examples* both for our guidance and our warning, which serve to confirm the inspired *precepts* of the standard of all-truth, the word of God. When it is considered that ecclesiastical history is the "History of the origin, progress, and dissemination of the christian religion," it is a matter of surprise that it is regarded as of little moment to christians in general. It is for the purpose of shewing the groundlessness of this opinion, and the valuable results to be derived from this branch of historical enquiry, that we propose to direct the attention of our readers to the work announced at the commencement of this article, shewing, in the first place, its superior claims, as a compendium of ecclesiastical history, and next, the interesting and important nature of its contents.

It will be evident, upon the slightest consideration, that in order to a proper examination of the history of the church of Christ, we must possess clear and just views of the *nature* of that church. These should be *fixed points*, from which we set out, and traverse the chequered scenes of the church's pathway, and also *standing tests* to which we should bring each changing event

of her history. Unless the nature of the kingdom of Christ be clearly defined, we shall be continually liable to mistake the corruptions of doctrine and discipline, which have been engrafted upon that kingdom, for genuine characteristics by which its progress may be recognized in the page of ecclesiastical history. Without this *prior* knowledge of the standard to which the church, in her outward framework, is to be conformed, and which is contained in the New Testament alone, we cannot decide as to the merits or demerits of the various sects and parties that arose, all of whom claimed to be more correct than those from whom they seceded. It is an undoubted fact, and one necessary to be remembered, that those who held the truth in its purity, and loved and practised it, were often called heretics by the dominant party, who claimed to be the true church: so that unless we would be misled by *names*, it is indispensable that we should be well acquainted with *things*, and carry with us a well defined standard by which to test all the changing forms and aspects of the history of the church of Christ. As in political history, a revolution is called by some a reformation, and by others a rebellion, so in ecclesiastical history a seceding party are either extolled as reformers, or branded as heretics, according to the popularity or unpopularity of the sentiments they profess.

That the kingdom founded by our Lord before he left the world was essentially *spiritual* in its NATURE few will be found to deny: that it is also spiritual in the ENDS for which it was instituted is pretty generally admitted; but that it is equally spiritual in the MEANS by which it is to be advanced in the world is so far from being generally allowed, that the contrary supposition has formed the basis of almost every form of anti-christian error that has arisen. And yet what can be more evident to the unbiassed mind, than

that spiritual ends can only be attained by spiritual means, and that secular aids, or persecuting force can have no power to extend that kingdom, whose dominion is sealed in the conscience and the heart. The policy of prelates to the power of princes may create civil establishments of religion, and set up exterior forms of worship, but cannot add a single stone to Christ's mystic building: on the contrary,—as far as in them lies, they impede the progress of the erection, by their efforts to advance it; and that too as much by the "precious stones" as by the "wood, hay, and stubble," they seek to intermix with the genuine materials selected by God for that high purpose.

It was the great advantage of the author of the work before us, that he has brought to his task a mind clearly enlightened, and a heart deeply impressed with the true character of the doctrines, discipline, laws, and institutions of the church of Christ. It is this, that in our opinion, places his work far in advance of the more voluminous productions of Dupon, Mosheim, and Milner upon the same subject. He has not only collected historical materials, but he has discriminated with care between conflicting statements and opinions. Being a dissenter of our own denomination, he has no sympathy with the pretensions of priestly domination, or sacramental efficacy, however qualified or disguised; and he traces with a masterly hand the rise and progress of those errors and corruptions which have overspread the church with their baneful influence, even down to the present period of time.

Having indicated the meritorious characteristics of this work, we next proceed to select a few of the most important and interesting facts it presents to our notice. To give a summary of the events of ecclesiastical history, century by century, would occupy much space to little purpose: we will

therefore rather cull out such incidents as involve *principles*, and mark the progress of truth or error : and also such facts as are applicable and useful in the present state of civil and religious society.

It is the custom to refer to the primitive churches as models of purity and simplicity, both in doctrine and discipline ; yet errors in both departments even then were abundant, for *they* form the occasion of most of the apostolic epistles to those churches. When, however, we contrast the churches of the first ages with those succeeding, we are struck with their superiority in all that constitutes the life and power of christianity. In the page of ecclesiastical history we trace the causes of this superiority, and the progress of those evils which changed faithful pastors into a corrupt clergy ; primitive bishops into a proud hierarchy ; and the scriptural order of the churches under their care, into the unauthorised observances of man's invention.

Nothing is more evident in the history of the church, than that *tribulation* and *purity* go together. While she was persecuted she prospered ; while she suffered externally she shone internally, and "the blood of her martyrs" became the "seed" from which numerous converts sprung, to increase her numbers and preserve her purity. But as soon as the wind of persecution ceased, and the sunshine of worldly favour appeared, we find various noxious weeds of error in doctrine and practice were instantly developed, insomuch that the cessation of persecution was always attended with a prevalence of lukewarmness, sensuality and strife. Under the pagan emperors of Rome, the church was pursued with repeated sanguinary edicts : there are enumerated *ten* persecutions, beginning with that by Nero, in the year 64, and ending under that by Dioclesian, in 303 ; yet in the furnace of these afflictions the church

flourished. But a change came, upon the accession of Constantine, in 306, the first so called christian emperor. After making a solemn and public profession of the despised religion, he established it in the place of paganism, as the religion of the empire. The preceding age was called the age of "martyrs," this was the age of patronage. But the consequences were most detrimental to the true interests of the church ; and we hesitate not to regard this event as the primary source of all the corruptions of succeeding ages, down to the present time. The "let," or hindrance mentioned by Paul, 2 Thes. ii. 7, was now taken away, and various incipient evils arose, which indicated the working of the "man of sin," and the development of "the mystery of iniquity." These evils increased to gigantic proportions as centuries rolled on. But it is in their commencement that we best perceive the result of the worldly alliance which was now formed. The chief symptoms of the grievous charge were these :—

1. The perversion of the ministerial office. The first pastors were christians chosen from among their brethren for their office, not on account of their learning or eloquence, but on account of their knowledge of scripture, and skill in its application ; and they in general obtained by their own hands the whole or part of their means of subsistence. Thus it was for three hundred years, and, till that time no order of men was separated from other professions for religious offices, or any legal provision made for them. But in the reign of Constantine we find a sacred order of men set up, analagous to the old levitical priests, thus proving that changes in the church's institutions, as well as her doctrines, proceeded from a Judaizing spirit. In process of time these developed themselves into a corrupt and rapacious clergy. But this was not all : the next symptom of the change was,

2. The introduction of a *third* kind of office, viz. bishops, who were set over a certain number of pastors, as overseers: these, though unauthorized by Christ or his apostles, led to various other orders of ecclesiastics, and ended in making a *universal* bishop or pope. The vast change from a primitive pastor to an imperious pope was, however, very gradually effected. First, there were simple elders, then the *bishops* were distinguished from these, and separated for higher official duties. In process of time the bishop of those cities in which civil governors resided were called archbishops, of which Athanasius was the first. Thirdly, the bishops of the most imposing sees, had the title of *Patriarch* bestowed on them. And lastly, the bishops of Rome, the first city in the empire, appropriated to themselves the title of Pope, in 606; this was the height of antichristian presumption; but all this sprung from the distinction that began to be made between elders and bishops in the middle of the second century.

3. The congregational order of the churches was invaded. For the first two hundred years each member of a church voted in the transaction of its affairs, and each church was uncontrolled by the sister churches. They were secured from external intrusion, and enjoyed internal freedom. But now the affairs of the churches began to be conducted by their bishops alone: synods were periodically convened, at which they alone attended; and the people were deprived of all right to be consulted in their own affairs; no church was in itself complete, but was subject to the control of a central sacerdotal authority, in the district in which it was situated.

4. The baptism of infants was introduced. The annals of the christian church record no instance of the baptism of infants till the middle of the second century. This practice was another gross innovation. The original

ordinance was a positive institution, depending entirely on the will of its founder; and this stamps any departure therefrom with the mark of disobedience to divine authority.

But, it will be asked, were there no protests against these great and alarming changes? There were—many disciples arose to bear testimony against the corruptions of the age. About the year 250, a memorable separation took place, of the Novationists in Italy, and the Donatists in Africa; these were the first *Dissenters*, and we have reason to be proud of these, our ancestors, though their memory has been blackened in all ages, and even by respectable episcopal writers of the present day. They dissented from the dominant party, not upon doctrinal points, but on account of the neglect of discipline, and the introduction of unauthorised practices in the church. These were subjected to great persecution on account of their secession, but under various names. Such seceders continued till the reformation; and it is substantially the same cause that produces dissent in our own times.

(To be continued.)

LETTER TO A FRIEND.

Glensford, June 1848.

My Dear Sir,

The subject of our late conversation was one of no inconsiderable moment. That the work of the cross is designed to have a sovereign lodgement in the souls of all the chosen, and as a saving fact to be elucidated in their experience, we have unquestionable authority to believe. Divine influence is to effect all the elect, and thereby not only to work upon them effectually, but also to operate within them constrainingly, that so their coming under a sense of sin to a bleeding Jesus be an unavoidable result. This marvellous work when it takes place so individuates the whole family quickened to the

possession of spiritual life, that they personally in their measure become acquainted both with sin and grace ; with themselves as very vile, and Christ as very precious. They are solemnly led to see the exceeding sinfulness of sin, and to feel powerfully the necessity of an application of Immanuel's cleansing blood—they renounce their own righteousnesses which are as filthy rags, to wear his righteousness which is the best robe. They feelingly loathe themselves, and believingly admire him who bled to redeem them, obeyed to dress them, lives to possess them, and reigns to keep and bless them for ever.

That effective enlightenment which discovers to God's quickened people the exceeding sinfulness of sin—the depths of iniquity within which justly deserve the hell of misery beneath, does also discover to them the richness of the glory of that “grace which reigns through righteousness unto eternal life.” Therefore, it is that there is a manifestation both of the disease and the remedy ; and those who truly feel the one cannot rest without realizing an application of the other. Hence the sinner who feels himself to be self-destroyed, and as such guilty of moral suicide, cannot rest any where, nor in any thing, till he has a felt application of blood to his conscience, a revelation that Christ's righteousness is upon his soul, a manifestation that he is “accepted in the beloved,” a sweet sensation of peace arising from a gracious testimony felt and enjoyed of interest in all the amplitudes of saving love, blood, grace and mercy. The glorious Christ in his saving relations, offices, and glories, apprehended by faith, wrought of God, is the only blessed reality which can make the maimed whole, the dumb sing, and the lame to leap like the bounding hart. The soul thus manifestatively pardoned, justified and accepted ; experimentally healed and blessed with vigour ; declaratively dignified with the glory of

an adoption relationship and crowned with the heavenly beauties of God's displayed salvation goes forth in the spiritual dance of those who are sacredly merry. This state is one of rich graciousness felt, realized, and consequently adoringly acknowledged. Pardoned Magdalene weeps sparkling tears of gratitude at the feet of her forgiving Lord. This is her adoring acknowledgement ! Freed Lazarus walks at liberty to the honour of the power which effected his resurrection and spoke his liberation. This is his adoring acknowledgment ! All who feel the virtue of justification exemplify the beauty of sanctification, and their life of sacred devotedness to God is their acknowledgment. The grateful acknowledgments of those who realize a substance of life and blessedness in a union vision of the Lamb are all made under the melting impression “of God's own they give unto him.” It is therefore that they experimentally feel sweetly convinced that the grace which inspires their gratitude is grace which delightfully increases their obligations, their richly blessing God, to reverence, adore, love and praise. Prayer and praise are combined in the experience and associated in the character of those who dwell by a living faith on high, whose place of discovered defence is the munitions of rocks, whose given bread is relished with peculiar zest, and whose sure waters are richly enjoyed under the refreshing testimonies of the Divine Comforter. However, these free citizens of Salem live not long without finding much opposition from sin within, and antagonist influence without. They are called to be pilgrims, therefore to know about fatigue ; to be soldiers, therefore to know about fighting ; to be strangers, therefore to know about the world's contemptuous gaze ; to be children, therefore to know about parental chastisement ; to be heirs, therefore to know about the anxieties of the minor, ere he has his

portion in possession. In short, many are the conflicts, many are the tribulations, great and solemn the exercises of love's children during the period of their sojourn in a land far, very far off from the seat of final residence. Yet they may be of good courage, for their blessed Lord has promised to support them under all—to give them a sanctified use of all—to work their good by means of all—a glorious issue out of all, and a heaven of everlasting sweetness with their glorified Jesus to crown all. Hence what security to inspire confidence—what fulness to supply wants—what grace to conquer lusts—what pleasantness to allure heavenward—what impulses to vigorous, hallowed exercises are realized by the followers of the precious Jesus when the blessed Spirit works in them a rich savor of the “wisdom, righteousness, sanctification and redemption” dwelling in their loved Ransomer for them. I have no doubt, my dear sir, but that you often stand astonished not only at the richness but also at the sovereignty of the grace which the Divine Majesty has displayed in your personal salvation. Surely no vessel of mercy has greater cause than myself to admire the sovereign glories of saving grace. I resolve it all into the distinguishing pleasure of the sacred Three that ever I was in any measure brought low, then, raised—emptied, then filled—made to despair in myself, then blessed to hope relievingly in the wonderful name and perfect work of the eternal lover of sinners. I would speak it to the everlasting honour of his glorious person and saving grace, that when his mercy found me, it found me in “the horrible pit and miry clay,” when his salvation arm apprehended me I was hell-bound, and so far off from God, and so in carnal love with my distance, that nothing but love determined to save would have ever come after me, nothing but power omnipotent could have ever conquered

me, and nothing but the sweetness in divine forgiveness would have ever made me melt in tenderness and love at the footstool of the divine Sovereign. This I say not affectedly but sincerely—this I affirm because I desire that the glorious Lord should have all the praise of my salvation; and in this respect what a sweet unity is there among all those who feel their vast debtorship to sovereign grace. Not one of these would rob grace of its honour, no, no—they would all “crown it in each of their songs,” yes, yes—and that always, and that for ever too.

I cannot, at present, enlarge. Likely you will hear from me again before long. May the glorious Three bless you, that you may have the love of the Father in your heart, the blood of the Son on your conscience, and the testimony of the Spirit in your soul. Amen.

I am, dear sir,

your's sincerely,

ROBERT BARNES.

PROGRESSIVE S A N C T I F I C A T I O N.

TO THE EDITOR OF THE GOSPEL HERALD.

My dear brethren by the grace of God,

I take it kind on the part of your correspondent, “A Labourer,” to notice my enquiry into the meaning of the term “progressive sanctification;” but his reply is not at all satisfactory to me.

“Growth in grace” is a bible phrase, to which I hope I am no stranger, and which must be known, felt and enjoyed, in a greater or less degree, by every regenerated child of God. I have asked christians of twenty, thirty, and forty years standing in the “divine life,” who admit progressive sanctification into their creed, if they are any better now than when they were when first called by divine grace? They have all answered me, “No.” Where then

am I to look for "progressive sanctification?" The only conclusion I can come to on the subject is, that it is a term of human manufacture, and cannot be explained by christian experience, and is no where to be found in the word of God. Sanctification is the foundation—"growth in grace" the superstructure; or, sanctification

the root—"growth in grace" the fruit.

Being only known as a private christian, and not wishing, at the advanced period of my life, to appear in any other character, must claim the indulgence of subscribing myself only

AN OLD SUBSCRIBER.

Scraps from my Study.

No. 2.

"SO GREAT SALVATION."

Salvation denotes trouble, difficulty, danger. Every deliverance is salvation, and every salvation supplies matter for thanksgiving and praise. God is therefore the God of salvation, for with him are the issues of life and death. All salvations are *great*, but they are not all *alike* great. In some cases the danger is greater than in others; the difficulties of saving are greater, the exemptions and acquisitions are greater—far greater in some instances than in others. Temporal salvation is often great, spiritual salvation is always greater, and eternal salvation invariably the greatest. All men are *sinners*, and all men are *great* sinners; but some are greater sinners than others, and the greater the sinner the greater the person who saves him, and the greater the salvation effected for him and in him. All great salvations excite our astonishment, but here is one that confounds by its vastness and dazzles by its brightness. We are hotly amazed and lost. Thoroughly overwhelmed by its magnitude and its mysteries. The thing is too big for utterance—too mighty for comparison. It is perfectly unique. A thing of itself, a thing like itself, and like nothing else but itself. Rich in its own wealth, strong in its own strength, and resplendent in its own glory; it

beautifully surpasses, and nobly transcends every thing besides. Like Goliath's sword, there is no other salvation to equal it; not only is it great, but it is so beyond all imagination, all expression, and all comparison. Ten thousand languages cannot express it, ten thousand tongues cannot utter it. It is too big for earth, and too great for heaven. Time has never measured it; eternity never comprehended it. It is greater than the mighty ocean, larger than the starry firmament, and brighter than the noon-day sun. Comprehending every thing great, and fine, and noble—every thing desirable in time and eternity—every thing intellectual, moral, and heavenly—every thing relating to man and to God, it may well be styled 'So great salvation.'

Even the quietude of this description sheds a moral grandeur upon the subject. Here is no intellectual parade; no attempt at pompous exhibition; no effort at self aggrandizement. The mind is put into a certain track and left to pursue its object—to supply its own modes of thought and seek its own amplifications; for scripture instructs by its silence, and dignifies by its simplicity. "In my Father's house are many mansions," is a description of heaven by one who had been there and knew all about it. "God so loved the world" &c., is a similar form of utterance; and, "Behold! what

manner of love the Father hath bestowed upon us," is still further illustrative of the same unobtrusive yet masterly style of writing.

In human compositions the description often exceeds the object; but here the object is in excess. We *feel* it to be a great salvation; and the modesty of the writer imparts dignity to his style. The whole matter acquires interest by the conciseness of the expression, and becomes enriching and elevating by the ideas it suggests. We are struck by the humility of the writer, impressed by the majesty of his theme, and lost in the mysteries his topic involves. Viewed in any of its relations—contemplated in any of its branches, it is a *great* salvation. It grows under our notice; and the more we attempt to grasp it the larger it seems.

Whether considered in reference to its author or its objects—its difficulties or its resources—its means or its ends—its exemptions or its bestowments, it is a *great* salvation. Great in its plans, great in its principles, great in its performances, and great in its perfections, it must of necessity be a *great* salvation. Its purposes are great, its promises are great, its prospects are great, and its pleasures are great too. In the covenant, in the cross, and in the conscience, it is a *great* salvation. Great also in the price which it supposes, in the power which it possesses, and in the privileges it bestows. It was great in conception, it is greater in operation, and it will be greatest of all in its consummation. In all its elements and in all its acts, it is a *great* salvation. Study it in its relations, study it in its influences, study it in its benefits, and study it as frequently, as stedfastly and as devoutly as you may, and it will ever appear what the apostle said it was, a *great* salvation. It may be considered as a salvation for

the sinner, a salvation *to* the sinner. and a salvation *in* the sinner; but in all these respects it is a *great* salvation. If you think of it in connexion with the past, in connexion with the present, or in connexion with the future, you are thoroughly penetrated with a conviction that in every connexion it is a *great* salvation. Look at the eternity of Jehovah's purpose, the antiquity of Immanuel's person, the solemnity of the crucifixion, together with the stupendous effects of divine agency upon the souls of men, and then say, is it not a *great* salvation? Examine the life it imparts, the dominion it destroys, the hope it inspires, the peace it bestows, the intercourse it opens with God, and the triumph it effects over sin, death, and the grave: reflect upon the immortality of the soul, the nature of sin, the purity of God, the pains of hell and the pleasures of heaven: think of the blood that cleanses, the mercy that pardons, the robe that justifies, and the grace that saves, and you will confess that the half has not been told you. It is! It is! It IS a *great* salvation! A salvation emphatically, eminently, incomparably *great*.

What are the *inferences*? that so great a salvation is every way worthy of so great an author—that it magnifies and honours the Son of God—that it accomplishes without disguise its own intentions, and saves without danger its chosen objects—that great sinners may be saved by a great salvation, and that as "so great salvation" is eminently adapted to their condition, hope may be entertained even by them—that "so great salvation" demands the greatest regards, the greatest reverence, and the greatest gratitude; and, finally, that "so great salvation," will make so great a heaven as to exceed all present imagination, surpass all human belief.

Poetry.

ETERNAL LOVE.

Eternal love! man's finite sight
 Cannot perceive its lofty height;
 Eternal love; its depth profound,
 The line of reason fails to sound;
 How far its breadth and length extend,
 No creature thought can comprehend.

Yet on the gospel map I trace
 Its bounds, enclose the chosen race;
 It rises high above their fall,
 O'ertops the num'rous sins of all;
 And ocean-like with freedom flows,
 Beneath their wretchedness and woes.

But when, dear Lord, by faith I see
 Thy love so vast embraces me,
 Removes my sin with all its guilt,
 By precious blood Emmanuel spilt.

Beholds me fair, without a spot,
 In righteousness my Jesus wrought,—
 Imparts a life of holiness,
 A meetness for eternal bliss.

Unfolds, in promise oft express'd,
 Some outlines of my heavenly rest;
 Directs my feet in wisdom's road,
 That I may reach that high abode.

Displays an arm of strength divine,
 On which when faint I may recline;
 Reveals a refuge storms have tried,
 Where safe from danger I may hide.

Provides a fulness rich indeed,
 Enough to meet my ev'ry need;
 Wisely appoints whate'er is best,
 That I may be supremely blest.

With heart enlarg'd, and full of joy,
 In praise I then my lips employ;
 And though the theme I can't explore,
 Thy name for ever I'll adore;
 And join with every saint above,
 To tell how much I know of love.

Hampstead.

JOHN.

Fragments.

Those persons and those things
 which we have made our idols, God
 very frequently makes our plagues and
 crosses.—SIR RICHARD HILL.

When God denies mercies he grants
 mercies—greater mercies than those
 would be which we wish; and these
 in answer to our requests, according to
 the infinity of his wisdom and grace.
 God's designs towards his church in
 general, and every living member of
 it in particular, are deep and vast—
"wheels within wheels;" revolutions
 within revolutions, and all subservient

to God's great salvation. Things
 which seemed to us to be the very
 worst, shall at last appear to have been
 the *very best*; most conducive to God's
 glory, and our everlasting joy.—ANNE
 DUTTON.

Hast thou but a mind to Christ?
 Come and take the water of life
 freely—it is thine—it is given to
 thee. There is nothing looked for
 from thee to take thy portion in Christ:
 thine he is, as much as any person's
 under heaven.—DR. CRISP.

Intelligence.

JUBILEE MEETING
 AT GRUNDISBURGH, SUFFOLK,
 July 20th, 1848.

The Particular Baptist Church in
 this place having existed fifty years, a
 meeting was held to commemorate the
 event.

In the morning, at half-past ten
 o'clock, a prayer meeting was held in
 the chapel, which was well attended,
 when the brethren most fervently
 united in pouring out their hearts to
 God in prayer and thanksgiving.

At two o'clock the chapel was
 crowded in every part, the service was

then commenced by that beautiful hymn,

"Glorious things of thee are spoken," &c.

Brother Hoddy read and prayed, when brother Collins, the pastor, read a brief history of the church, giving all the leading particulars from the formation; brother Cooper, of Wattisham, grandson of the first pastor, then addressed the friends, in a very appropriate and impressive speech, taking a general survey of the abundant mercy of God, and the evident tokens of the divine approbation which had so evidently rested upon the church and its pastors in all their labours of love; this was followed by an address from brother Isaac, the pastor of the church at Otley, the first of six churches that had been formed from this. Brethren Day, Pawson and Runnacles read the hymns. The service was solemn and deeply affecting, and the most devout attention was observable, notwithstanding the crowded state of the meeting, till the close.

At five o'clock the friends retired to take tea, in the Association Tent, measuring 35ft. by 50ft., which was pitched in the plantation near the chapel; but even this was not sufficiently large to accommodate the friends, upwards of one hundred having to wait till the first company withdrew; altogether nearly seven hundred took tea.

In the evening a public meeting was held in the Tent. Brother Collins, the pastor, presided; and after singing and prayer, the meeting was addressed by brethren Webb, of Stoke Green, Pawson, of Waldringfield, and Smeeton, of Ipswich. Brother Webb very largely dwelt upon the christian labours of the first pastor, and the abundant success which crowned his efforts. And after a short address from the chairman, brother Runnacles concluded by prayer.

The meeting was very large, friends having come from churches and localities twenty miles distance; indeed, every one seemed glad to be there, and the most happy and fraternal feeling prevailed.

We now very much regret that we can only give a very few particulars, without intrenching too much on the room of the magazine.

In the year 1797, at which time not

more than about four Baptist Churches existed in the county, a cottage in the village of Grundisburgh was fitted up for preaching, and a Mr. George was invited to preach, who continued his labours four months, when he was induced to leave; after which, Mr. John Thompson, of Culpho Hall, who had been sent out of the church at Stoke Green to preach the gospel, was invited to occupy this place, which subsequently proved a successful field of labour to him.

On July 12th, 1798, the church was formed of forty-two persons, chiefly those who had joined the church of Stoke. This service, which was conducted by the late venerable Mr. G. Hall, took place in the cottage; the persons all being dismissed from the church under his pastoral care at Stoke Green. On the 19th, a week after the chapel was opened, which had been built entirely at Mr. Thompson's expense, he was ordained as the pastor of the newly formed church. The ministers engaged were brethren Hall, Hitchcock and Ridley.

Mr. Thompson now laid out and diligently cultivated a large field of labour, extending his labours to ten and fifteen miles from this locality; and from the period of the church's formation in 1798, to the year 1809, there were baptized and added to the church 472 persons, and four other churches formed, namely, Otley, Tunstal, Charsfield and Sutton. Peace and prosperity crowned all our efforts, and God abundantly blessed us. The chapel was twice enlarged, and well filled with attentive hearers.

In the year 1810, Mr. Thompson commenced preaching the gospel in Wickham-Market, then the strong hold of wickedness; and for twelve months he encountered, in connection with one or two other brethren, the violent and organized system of opposition and persecution, which was ultimately checked and overthrown by proceedings in the Court of King's Bench.

The whole history of this event is fraught with much interest, and involved the visit of Mr. Matthew Wilks, of London, and Mr. John Wilks, his son, the attorney, who acted for the friends; and a long and powerful speech of Mr. Garrow, in the King's Bench; and, best of all, the watchful

eye, and wonder-working hand of God.

From this time to the year 1816, great success attended the preaching of the word, and very many sinners were turned from darkness to light. But this year we were destined to a reverse of scenes:—our beloved pastor was called to pass through a long series of troubles, and very heavy and distressing losses; and our chapel was sold, and for one Lord's day we met in Mr. Abel's barn, at Tuddenham. In these sorrows our pastor received much sympathy from the late Mr. Cowell, as well as from numerous other friends. The chapel was purchased, and the heavy cloud of darkness soon scattered; and from this period to the year 1826, our beloved pastor lived and laboured among us with great diligence and success. In October this year, he closed his labours in peace, and went down to his grave an honoured servant of the Lord, greatly beloved by all who knew him.

During his ministry he baptised six hundred and fifty-eight persons, and formed seven churches from Grundisburgh.

The November following our pastor's death, we heard of and invited our present pastor, Mr. Collins, then a member of Mr. Stevens's, who, by our unanimous request, preached to us twelve months on probation, at the close of which time we gave him a unanimous call to become our pastor—and glad are we now to say that God gave us a man able to instruct, comfort and guide us, and whose labours at home, and among our sister churches in the county, have proved a great blessing.

We have had our troubles in common with others, but have abounded in mercies. In exercising discipline we aimed to be gentle and just, and trust we have maintained a reputation worthy of our profession among the churches of Christ.

Besides maintaining the institutions of the gospel, and a large Sunday School, in which some thousands have received instruction, we have, to a small degree, assisted institutions formed for the promotion of the cause of our dear Redeemer.

During the first twenty-eight years, six hundred and fifty-eight persons were added by baptism, besides those added by letters of dismission, experience and restorations. This would

average, for the above period, twenty each year, except two. And in the above space of time six churches were formed at Otley, Tunstal, Sutton, Charsfield, Bergholt, and Woodbridge: two of them have since ceased to exist. One hundred and sixty-nine persons were dismissed to form the first four.

From the year 1827 to the present period, upwards of twenty-one years, the time our second pastor has been with us, two hundred and sixty-seven persons have been added by baptism; and ninety have been received by letter, restorations, and experience. The average for the last period for each year is thirteen, except six. The total number baptised, nine hundred and twenty-five.

The number separated the last twenty-one years, fifty-four; dismissed, forty-three; now in membership, three hundred and fifty-nine; deaths, very numerous.

The number of children in the Sunday School, at different periods, from one hundred to two hundred. The Day School, seventy.

We have now four brethren who preach the word. The villages preached in occasionally, ten. Eight brethren have been sent into the ministry to labour.

And now, beloved brethren, we have looked back upon all the way the Lord our God hath led us these fifty years in the wilderness: and to the Lord our God we owe all our success.—“Not unto us, not unto us, &c.” We feel we have much reason to humble ourselves before him, and be ashamed for the little progress we have made, and very much reason to give thanks and glorify the Lord for his great goodness.

We most earnestly entreat that his overshadowing presence may still be our shield, and his good Spirit be yet more richly and powerfully given to us, to help us in all our works of faith and labours of love. Brethren, beloved, both ministers and people, we are grateful for your fraternal feeling, expressed by your presence, and we most earnestly ask an interest in your prayers, hoping ever to cherish the most kind and friendly feeling to you all, and to be found fellow helpers in every good work with you, in promoting the common interest of our precious Lord and Saviour. Express-

ing to the mother church, and to all our sister churches our sincere thanks for every token of your good will; and above all, expecting to meet in the great Jubilee, when every brother will be free and where our joy will be completed in holy fellowship with each other in our reigning Head and Lord, for ever and ever.

DUNSTABLE.

Mr. W. Carpenter, late of Mitchell Street, St. Luke's, has received an invitation to the pastoral office of the church meeting for worship in the old Baptist Chapel, Dunstable.

The cause of God in this part of the country has been very low for some years, but through the tender mercy of our God, there has been a revival, and our brother has seen the goings forth of his God and King in the sanctuary; so that many have flocked to the old chapel, even to overflowing, and have found it to be an house of bread. "Not unto us, O Lord; not unto us; but unto thy name give glory."

AN OBSERVER.

ASHFIELD MAGNA.

Dear Messrs. Editors,

I received a communication this morning from brother Fuller, of Ashfield Magna, in which is stated:—"Since the opening of the chapel, noticed in your last, six persons have been baptized on a profession of their faith in the Lord Jesus, and added to the church. Two or three others are expected shortly to follow.

"May the lasting, wide dominions
Of the gospel,
Multiply and still increase."

Yours, affectionately,
Rattlesden. M. HOLDEN.

NOTICE OF DEATH.

August 13th, aged forty-two, of apoplexy, Elizabeth, wife of Charles Gordeller, Assembly Row, Mile End, and eldest daughter of the late John Bowers, pastor of the baptist church, (now dissolved,) King's Head Court, Shoreditch. This solemn event occurred at Hepzibah Chapel, near Mile End Gate, at the close of the service, while

singing the hymn commencing with

"Your harps ye trembling saints."

The deceased was a member nearly fourteen years of the Baptist Church, Little Alie Street, under the pastorate of the Rev. Philip Dickerson, and who improved the death by a sermon to a very crowded congregation on the evening of the 20th.

MRS. ROBINSON.

"She sleeps in Jesus, and is blest,
How sweet her slumbers are."

At Wetherden, on Wednesday morning, September 13th, died in sleep, after a short time of suffering with an affection of the heart, Mrs. Esther Robinson. For thirty years she had been a disciple of Christ, somewhat beclouded in her experience, suffering reproach for his sake, and was of amiable character, adorning his gospel. At the time of her death she stood accepted by the Baptist Church here, as a candidate for baptism and church fellowship, and she with the friends here, were expecting her baptism and admission to the Lord's table on the first sabbath in October.

Thus, instead of an expression of welcome and joy on that occasion, we have now to shed the tear at her departure, yet, we must mingle joy with the tear, for she has, we doubt not, joined the church above. We feel that we have lost a friend—a praying and a helping friend. Thus it must be in this vale of tears, but

"Friendship is endless in the skies,
With lov'd ones gone to God."

R.

W. A.

MRS. OAKLEY

Departed this life in the 58th year of her age, the beloved wife of Mr. Thomas Oakley, Baptist minister, Stoke Ash, Suffolk, on the 17th September. Mrs. Oakley was an exemplary christian, much beloved by all her friends. The loss to our brother is great: may the Lord mercifully sustain him.

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

NOVEMBER, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE SCRIPTURAL DOCTRINE OF THE ATONEMENT.

The doctrine of 'atonement,' is a truth held in unrighteousness, by 'moderate calvinists,' so termed. An old objection against the scriptural doctrine, of its being 'a specific provision,' in contradistinction from a 'general remedy,' has been lately re-stated, by an eminent writer, amongst them, (Dr. Payne in his "lectures on divine sovereignty, atonement, &c,") of which work a leading review of the body, thus speaks. "In no one volume can be found, so much clear statement, sifting investigation, and sound reasoning." (Eclectic Review.) With so much confidence and apparent triumph, as to lead the unreflecting, and uninformed to suppose, that it has never been, and never can be demolished. The great bulk, however, of the followers of these writers, it is believed, do not much trouble themselves about the truth, or the falsehood, of the theological views they are led to espouse, but take them for granted, upon the faith of their advocates, as being men of superior learning, and piety, whose peculiar province it is to deal in such matters. Hence the grossest errors come to be regarded by multitudes, as the soundest theological axioms, against which there is no appeal. Against Dr. Payne, and his class, I disclaim all personality; but it is my most solemn conviction that his writings are rife with these errors, bound up together with the strougest cords of an eloquent and plausible sophistry. He was a shrewd and clever sophist, and brought all his power to bear upon the great subject of the atonement, in opposition to the sentiment for which we contend. For this reason, amongst several others, we are anxious to make a remark or two, upon the objection to which we have referred.

He says, "the objections against the doctrine, that satisfaction for sin, essentially consisted in the endurance, by the substitute, of the precise amount of punishment, which must otherwise, have been laid upon the elect, are as follows." First, that it renders the deliverance of the elect, from punishment, a matter of justice to them. They may claim it as a right. It is, in this point of view, as if the atonement were the payment of a pecuniary debt, and is not less incompatible with the notion, that grace is exercised in the pardon of sin. There may indeed, consistently with this opinion, have been grace in the acceptance, and in the provision of a substitute, but surely if that substitute endured the precise amount of punishment which the strong arm of the law would have otherwise laid upon those whom he represented, there can be no grace in remitting it afterwards to them. How can it be thought, that a double infliction of punishment, for the same offence, can exist under the righteous government of God.

It must be remembered, that this is an old objection, from the Socinian camp, impressed by this *christian* writer, into the service of moderate Calvinism. Its sophistry, however, though in its new dress, is no less apparent, than is its origin, ignoble and heterodox. The deliverance of the elect, is both gracious and just. The most high is a God of justice, but he must cease to be what he is, should one of Adam's race ever suffer the penalty which the Saviour endured for him. It was sustained, that the right to deliverance of those, for whom it was borne, might be indisputable. This right, has its origin in sovereign mercy, and is ratified for ever, by unimpeachable justice.

Then, "*they may claim it as a right!*" What an unbearable absurdity this, assuming the unwillingness of God to bestow that which he freely gives. Into what court will the objectionist remove his cause to compel restitution? He that is able to make out his right, will never have to complain that he is deprived of that to which it entitles him.

But, "*they may claim it as a right!*" What, then, is it a right adversely withheld? This is the supposition of this undignified objection; we require proof of the fact, before we make the admission. The elect have not only a right to be delivered, *but they are delivered*, and were delivered, before they were born. How can they claim deliverance? Can they be *delivered* while yet their right to it is unjustly withheld? was there ever such an absurdity? Will the objector claim that as his right, of which he is ignorant, and must so remain, unless his interest is revealed to himself individually by the

Holy Spirit ! And observe, this is a right, not personally acquired, nor is it enjoyed by natural descent, but of free favour. No man can know that it is his, till sensibly put into its possession ; and none but the elect are ever blessed with that privilege ; to talk of their claiming it, is therefore absurd.

“ *They may claim it as a right !*” And so have no right to wait God's time for its full enjoyment ! Can they again fall into condemnation ! Mind, they are now *delivered, judicially*. They are brought to experience, and enjoy that deliverance, when the voice of divine grace calls them from darkness to light, and gives them the knowledge of their salvation. Yet, is that deliverance to be made publicly manifest, and fully consummated, at a future day. But *they* must not wait ! Having the right, according to this objection, they have licence to disarrange the plans of the ‘ Great Eternal,’ and call for the day before its time ! Like the heir of a noble estate, they are not, like him, to wait till the appointed period of possession arrive ; but must snatch it before the time. A perfect right, however, may prove no title to present possession ; it may relate to either a present, or an expectant enjoyment. In the latter case, the enjoyment may depend upon an event, yet to transpire. So in the case in hand ; the right is perfect, and was so, before even the foundations of the world were laid. Their deliverance, judicially, was actually accomplished at Calvary. The event by which their interest, and their right, is to be revealed to them individually, except with those, who are blessed already with the enjoyment, though locked up in the secrecy of the divine counsels, hastens to verify the gracious appointment. But this objection alleges, that it should be subject to their control, not to his who orders, and will bring to pass. His arrangements must submit to the objector's notions ! No, no, Mr. Objector, that would be absolutely to invert divine decrees. The elect brought to the knowledge of their election, concede a divine ordination—they wait patiently, or wish to wait, its end. They reject the thought of charging confusion upon the counsels of eternal wisdom, as your system of “ satisfied justice unsatisfied,” imports. If an estate be left to the objector, of which he is not to have possession until an event beyond his control shall have transpired, would he, upon his *mere right expectant*, demand possession *now* ? But if unconscious of the existence of the right, until the event should have occurred, how previously would he enforce it ! When the elect, individually, become conscious of their right, they are already in the incipient enjoyment of its blessings, the pledge and earnest of the whole ; actually, they have passed from death to life ;

they know, in themselves, that in heaven they have a better, and an enduring substance ; they rejoice that now delivered from condemnation, they are the sons of God, and heirs of the heavenly inheritance, a destiny assigned them before the worlds were made. Away, then, with this stupid objection, its adoption is discreditable, its origin base.

Our opponents must also remember, that as the payment of a pecuniary debt is a satisfaction, upon which, *of right*, the creditor releases the debtor ; so the atonement of Christ is a satisfaction, upon which, *of right*, the moral governor releases the sinner. The law, or justice of God, can no more exact of the sinner the penalty which his surety has suffered, than can the creditor payment of the pecuniary debt which he has received at the hands of a surety. In both cases a release is equally requisite, and equally just.

The fact is, this objection rests on the fallacy, that the Judge who receives satisfaction pardons the sinner, an assumption as false as the system in favour of which it is alleged is absurd. In that capacity God receives satisfaction, in it he *does not*, and *cannot* pardon. We call upon our opponents to note, that it is as a Sovereign, and as a Sovereign alone, that he pardons, and not as a Judge. As a Judge he has exacted the penalty, and it were absurd to speak of his pardoning the sins of those for which he has received full satisfaction. Receiving the price of the release, he delivers the sinner into the hands of the Sovereign. But sin is a *personal* offence, an abomination in the eyes of the Sovereign, as well as a *legal* offence to be dealt with by the Judge. Now, the atonement *removes not the personal offence, but cancels the legal demand*. In doing the latter, it removes an obstacle to the development of the results of sovereign forgiveness. Dr. Payne himself, in another part of his work, admits this position, and it is somewhat remarkable that he should not perceive, that the admission involves in it a principle subversive utterly of his objection. With all his clearness, for which the "Eclectic" gives so much credit, it is a curious circumstance, that he should not have perceived the confusion of laying the objection and the admission together. The wise are taken, sometimes, in their own craftiness ; and verily, this moderate Calvinism is a very theological eel, which when grasped by the neck, in a moment slips through the hand, and leaves but the tail in the fingers. If Dr. Payne did not perceive the inconsistency, he was not *clear* in this matter ; and if he did perceive it, he practised the part of a Jesuit. His language is, "it (the atonement) does not abate his personal disapprobation of sin or of sinners ; but it reconciles him to us, or, in the language of scripture, it reconciles us to him, in his public character. It re-

moves the necessary opposition of his government to us." Now if the atonement remove the necessary opposition of moral government to the elect, i. e., the *legal obstacle*, while yet it does not abate the personal disapprobation of God to sin, how is the removal of the legal obstacle, by the satisfaction of Christ, incompatible with the glorious truth (not notion) that grace is exercised in the pardon of sin ! But there is truth in the last sentence of the admission, if it refer to the elect, though not all the truth of the matter. The atonement removes the opposition of moral government freely to the elect. But this opposition was itself an obstacle, by sovereign declaration alone, in the way of the exercise of sovereign munificence. The removal of that opposition, therefore, was the removal of this obstacle. The removal of the former, simply, was not the ultimate object. It was, that the private favour of the Sovereign might be displayed. The atonement withholds the hands of justice from smiting the sinner ; it extorts from the Judge no favour ; he receives satisfaction ; he neither remits the sentence nor bestows pardon, it is not his province to do either, and pardon is a sovereign prerogative. The sovereign procures the *legal* discharge, that in consistency with his revealed character, and recorded decrees, the objects of his personal regard may enjoy the full and free pardon of his love, and be enriched with the choicest gifts of his grace. It is as if a prince should obtain the legal discharge from sentence of death of a criminal, for whom he entertained great personal affection, and who, to a most heinous public offence, added also a grievous personal insult, which, however, was no sooner offered, than it was forgiven. He does this, that the distinguished, the guilty favourite may realize and enjoy pardon, be restored publicly to forfeited friendship, and invested with tokens of royal regard. Here the judge would not exercise mercy, nor bestow pardon ; but simply, and justly release ; i. e., to give up the criminal to the will of the Sovereign. The Sovereign pays the price of redemption, the legal demand : the judge, therefore, of right, gives him up. He now has no more power than the creditor over the debtor, on receiving a pecuniary satisfaction, at the hands of a surety. The law has nothing to do with the remission of sin, it exacts, and receives its demand. It is the grace alone of the Sovereign that pardons. The Sovereign of heaven procures the legal discharge of his elect, that his private forgiveness may be enjoyed by them. The atonement, as respects justice, was the payment of a pecuniary debt, though as respects grace, it is perfectly compatible with, and, indeed, forms the only ground on which rests mercy's free exercise in the pardon of sin.

that by the natural man is not meant a person devoid of natural judgment, reason, or conscience; nor one who is entirely governed by sensual appetites and whom the world designates a voluptuary; nor yet a man whose faculties have not been cultivated by study, and whose manners are unpolished by social intercourse. The context forbids every one of these interpretations; for the apostle manifestly selects his "natural man" from persons held in the highest repute for their natural parts, their religion, and their learning. The philosophers of Greece sought after wisdom, and the Jewish scribes were instructed in the law of God; and these were the persons whom he described as the wise, the scribes, the disputers of this world, to whom the gospel was a stumbling block and the cross foolishness. It was from the aristocracy of intellect and religion, that Paul selected his natural man who received not the things of the Spirit, and who was unable to understand them.

Let the reader also note, that the natural man is here evidently opposed to (the *pneumatikos*) "him that is spiritual;" and that too in the same way as the natural body we derive from Adam is opposed to the spiritual body believers will receive from Christ, at the resurrection, see 1 Cor. xv. 44, 45.

Nothing, therefore, can be more clear than this fact, viz. that the natural man was not circumstantially, but radically and essentially different from the spiritual man; and what he was *then*, that he is *now*.

What then is a *spiritual* man? Here we are at no loss, for we find

that he has the Spirit of Christ dwelling in him, Rom. viii. 9; not simply in the way of resistible influence, nor in the form of supernatural gifts, but in the radical principle of spiritual life, and the sanctifying influences of scripture light, energy, consolation and holiness; by all of which the distinguished subject perceives the truth, beauty, and excellency of spiritual things, breathes after, and delights in them as true substantial happiness. The spiritual man has new life, new views, new affections, new pursuits, and new enjoyments. He is a new creature; "behold! all things are passed away, and all things are become new."

If then the "natural man" is the opposite of the "spiritual man," and the "spiritual man" is so called because he has the "Spirit of Christ," it will follow that the "natural man" is one who has *not* the Spirit of Christ, and that he is so *denominated on that account*.

In accordance with this idea, Jude denounces some men as sensual, *not* having the Spirit; the meaning of which is not that every one who is without the Spirit must by the necessity of his condition be a profligate; but that where the Spirit of God resides, profligacy will not. The holiness of the Spirit will prevent sensuality. And what sayest Paul? "Now if any man have not the Spirit of Christ, *he is none of his*."

From this view of the case we learn, 1. *The necessity of being born again*. It was upon this principle that Jesus Christ solemnly affirmed, "ye *must* be born again." "Except a man be born of water and of the Spirit,

he cannot enter into the kingdom of heaven." This is certain. He who enters into a spiritual place must himself be in a spiritual state.

2. *The regenerate man is the temple of the Holy Ghost.* Here the Holy Ghost resides officially; and as he raised up Jesus from the dead after he aided his human nature in the fulfilment of that great work he came to effect, in like manner he will raise the mortal bodies of the saints after having assisted them to serve and to suffer in it.

3. *That nothing can be a substitute for the personal, official and transforming power of the Divine Spirit.* Without his imparted life and sovereign influence, man is but a "natural man," unacquainted in a saving manner with spiritual truth; nor can all his attainments in human learning, in science, or in theology, supply the place of the Spirit. Learning may lacquer the coffin, adorn the shroud, and even paint the corpse; but only the Holy Spirit can make the lifeless form to breathe, to see, to hear, and to perform the functions of a living man.

4. *That all exhortations addressed to "the natural man"*

for the performance of spiritual actions, are obviously out of keeping with every sound principle of reason and analogy.

The usual reason assigned for the practice, is, that God may bless the absurdity, and that it will then cease to be an absurdity. But God is neither absurdly righteous, nor perversely good; and we ought to be careful lest we justify ourselves at his expence.

5. *That apologies for the neglect of christian duties are equally out of place.* Spiritual duties, as well as spiritual privileges, belong to spiritual people; and the "spiritual man," who is a conscious percipient, possessed of a rooted principle of vital existence, is qualified for the observance of the will of Christ and for the enjoyment of his favour.

Let the *natural* man say I have nothing to do with spiritual exhortations and duties, they belong to the spiritual man; but let not the spiritual man spurn at these things. As well might he say, I have nothing to do with *natural* things, they belong to natural men. Spiritual things as much belong to spiritual men as natural things to natural men.

W. PALMER.

The Excellent of the Earth.

(Continued from page 231.)

MR. GRIMSHAW.

His moral influence in the parish was of incalculable worth. He was revered, because he was accounted a man of God, and he was feared, because he was beloved; of this many instances are recorded, two of which we shall relate. This anxiety to have all his

parishioners under the sound of the gospel, induced him to leave the church very frequently while the psalm was being sung before sermon, to see if any were idling their time away in the church-yard, or drinking in the public houses, any whom he so found, he would drive into the church before him,

and, seldom was any resistance made. One Lord's day as a gentleman was passing a public house in Haworth, he saw several persons making their escape out of it, some jumping out of the windows, and others over a wall; he was at first alarmed, fearing the house was on fire, but was informed the cause of the commotion was, that they saw the *parson* coming; that they were more afraid of their *parson* than of a *justice of peace*. His reproofs were so authoritative, and yet so mild and friendly, that the stoutest sinners could not stand before him.

The other case relates to a method by which several loose characters contrived to evade his reproofs, and yet profane the Lord's day. He learned there was a spot at some distance from the village to which many young people continued to resort; against this practice he warned them repeatedly, and yet they did not desist. At length he disguised himself one evening, got into the midst of them before they knew him, took down all their names, and ordered them to attend upon him on a day and hour which he appointed. They all waited upon him as punctually as if they had been served with a judge's warrant. He led them into a private room, formed them into a circle, and commanded them all to kneel down; he then kneeled down in their midst, and prayed for them with much earnestness and affection for a considerable time; then closed the interview with an affecting lecture: many of them were deeply affected; some it is said from that time became the followers of the Lamb, and the custom was quite broken, so that he never after had occasion to repeat his friendly discipline.

Of his deep piety, and close fellowship with God, we have among many others, the following singular exemplification. There were at Haworth two annual fairs, (called feasts;) at one of these, there was a horse race. This

always presented a scene of the most gross and demoralizing profligacy, which greatly annoyed and grieved Mr. Grimshaw; he laboured to put down these races, but so powerful was the hold which the sport had taken upon the passions of the inhabitants, that all his remonstrances were in vain; and had it not been for the respect in which they held his character, he would probably have been roughly handled for daring to touch their idol. After having failed in his application to the inhabitants, the magistrates, and the Lord Lieutenant, he says, "*I will see what God will do.*" He therefore addressed himself to God, and for a considerable time previously to the commencement of the races, he made it the subject of fervent prayer, that God would stop the races in his own way. The day arrived for the races to begin, and some few persons assembled upon the ground; but before the time for starting, dark clouds covered the sky, which poured forth such excessive torrents of rain, that the people could not remain upon the field: it continued to rain incessantly during the whole of the three days, the horses could not go upon the ground, and Mr. Newton says, "although nearly forty years have passed away since that event, the races were so effectually stopped, that there have not been any in the neighbourhood of Haworth to the present day. And it has become a proverbial saying among the worldings, "*that old Grimshaw stopped the races by his prayers.*"

At this relation, the infidel may sneer, but we know there have been instances in which God has signally stepped out of his ordinary method of working to establish the reputation of his servants, confound their enemies, and glorify himself: see the case of Elijah, 2 Kings i. 10, 12, 15. Also the case of Elisha, 2 Kings ii. 20, 24. We readily allow, that three days of excessive rain *might* have occurred just at the time of the Haworth races, if

Mr. Grimshaw had never been born; but the inference that *it would have been so, is by no means conclusive*. We therefore believe the country people are quite right, that God stopped the races, in answer to Mr Grimshaw's prayers.

But the time drew on for this eminent servant of Jesus to die. In the spring of 1763, Haworth was visited by a dreadfully infectious, putrid fever, of which many died, and among them our friend; in visiting one of his sick parishioners, he caught the infection, which carried him off in a few days. While death was pointing his javelin to his heart, he beheld the face of this king of terrors, as if it had been the ace of an angel. "Never," he says, "have I had such a visit from God before, since I knew him." To one friend who asked him how he felt, he replied, "As happy as I can be on earth, and as sure of glory, as if I were in it." To his housekeeper he said, "O Mary, I have suffered last night what the blessed martyrs did; my flesh has been as if it were wasting before a fire, but I have nothing to do but to step out of my bed into heaven; I have my foot already upon the threshold."

A faithful minister, (Mr. Ingham,) writing to Lady Huntingdon an ac-

count of his death, says, "When I first saw him, he said, 'My last enemy is come, the signs of death are upon me, but I am not afraid; no, no, blessed be God, my hope is sure, and I am in his hands. If the Lord should raise me up again, I think I could do more for his glory than I have done.' Then as if correcting himself, he added, 'Alas! what have my wretched services been! I have now need to cry at the close of my unprofitable course, '*God be merciful to me a sinner.*'" At another time he said, "I am quite exhausted, but I shall soon be at home for ever with the Lord, a poor miserable sinner redeemed by blood." An old friend and minister, Mr. Jeremiah Robertshaw, called to see him, he felt cheered; when they parted, Mr. Grimshaw pressing his hand, said, "The Lord bless you, Jerry, I will pray for you as long as I live, and if there be such a thing as praying in heaven, I will pray for you there also." His last words were, "HERE GOES AN UNPROFITABLE SERVANT."

Thus died the faithful, laborious, kind-hearted man of God, Mr. Grimshaw.

"Thus may my short race, be ended in peace,
Not trusting to feelings, but leaning on grace."

PHILIP DICKERSON.

Correspondence.

THE SPIRITUAL MEANING OF BAPTISM DEFENDED.

To the Editors of the Gospel Herald.

MESSRS. EDITORS,

Three months have rolled away since objections were offered, in your periodical, by a correspondent, under the signature of "W. Kitchen," to a piece of mine, published in the same work, entitled, "The Spiritual Import of Baptism." Indisposition has prevented my answer being sent until the present month. I now submit the few sub-

joined thoughts to your consideration, for the edification of the church, and for the defence of a truth so little received, and yet so plainly revealed by the great Statute Giver.

In order to be clearly understood, I will meet the objections as they lie before me.

In the first place, an objection is made to my statement—that "baptism is an ablution of the body, which denotes an internal ablution or washing of the soul from sin, without which it is not baptism at all," &c.; and then

the question is asked, "Does this language really express the writer's meaning?" To this I answer, it really does so; and I will soon give a "thus saith the Lord" for it.

Now baptism has three significations:—first, there is the dictionary meaning of the word, which is, "immersion;" secondly, its meaning as a rite, or ordinance of the church; thirdly, its spiritual meaning, which is, Christ in his baptismal sufferings, death, burial and resurrection, which water baptism, attended to under this three-fold view, sets forth. Without these three, I maintain that it cannot be baptism at all, although the individual pass through the liquid element, after a profession of faith in the Lord Jesus. The baptism of Simon Magus (which is a case brought against me) does not at all militate against this view; for the same scripture which says that he was baptized, says also that he believed, and yet we know that he did not believe. How can we reconcile these things? it may be asked. Why, as it is in the present day with some, so it was then with him; he professed to believe, and was thought by the church to do so, and was baptized; but his conduct showed that he never did believe. So, although he did attend to the etymological, or dictionary meaning of the word "baptism," and was baptized, as the scripture says, yet in the grace view of it he never was baptized, just the same as he never believed.

But I can give a "thus saith the Lord" for my argument, which will prove an answer to the objection of your correspondent. The apostle in 1 Cor. ii. 25, says, "For circumcision verily profiteth if thou keep the law, but if thou be a breaker of the law thy circumcision is made uncircumcision." In this manner my assertion is, that the rite of baptism is really baptism if attended to by immersion, with faith in the thing signified; which thing is, the sufferings of our Lord, who said,

"I have a baptism to be baptized with, and how am I straitened until it be accomplished?" If it be not attended to in this way, I maintain that it is not baptism at all; but that just as circumcision was made uncircumcision, unless the law was kept, just so, I assert, that without faith in the thing signified, baptism is made un-baptism, if I may be allowed the term. Instead of giving up a strong argument against infant sprinkling, this produces one of the strongest arguments we can possibly have, seeing that infants cannot in any wise be baptized, either by sprinkling or immersion, since they have no faith at all.

I need scarcely remark upon the next objection, which is, that the language is self contradictory; because I affirm that immersion without an internal ablution, or washing of the soul from sin, is not baptism at all; and yet that I state, in the same sentence, that baptism is an ablution of the body, which denotes an internal ablution or washing of the soul from sin. From this your correspondent attempts to prove, that I make baptism to denote baptism, or a thing to denote itself, which he says is absurd.

My reply to this argument is, that the dictionary meaning of the word "baptism" is an immersion of the body, and, as a rite, denotes an internal ablution, or washing of the soul from sin, which latter is an internal baptism. In this sense the external baptism sets forth the internal; and in this sense I maintain, that to say that baptism sets forth itself, is not self contradictory or absurd. As I have before said, I maintain that to constitute the whole of what baptism is, the three-fold meaning of the term must be taken in, received, and attended to, by the individual passing through it, or it is not baptism. The water is the sign to the church and to the world; but it is not baptism, unless received in the complexity as before stated.

The next objection of your corres-

pendent is, to my expression contained in the words, "No more can bread and wine constitute the body and blood of Christ." I am not surprised at the writer's comparing this assertion to the doctrine of transubstantiation, seeing that Christ was charged with the very same belief, when he said, "Except ye eat my flesh and drink my blood, ye have no life in you." I will ask, did any of Christ's disciples actually eat the flesh, or drink the blood of the Son of God? And yet he positively said that except they did so, they had no life in them. How then are we to understand it, but that they did it by faith's apprehension? And thus I view the partaking of the bread and wine, which are emblematical of the body and blood of Christ. Did not Christ himself, when he broke the bread, say, "This is my body?" and when he poured out the wine, "This is my blood?" But were they actually his body and blood? No, but his people, while partaking of them as emblems, were to feed upon Christ, the true bread. They were to eat Christ in the same sense as the Psalmist ate the word, and found it sweeter to his taste than the honey or the honey comb. I so understand and believe, that Christ intended his people in this ordinance to feed upon him by faith, and so to receive him into their souls, that he might become a constituent part of themselves, and that they might grow thereby. In precisely the same manner we partake of our natural food, which afterwards becomes a part of ourselves, and we are nourished and grow thereby, although we understand not the mystery connected therewith. I further maintain, that unless Christ is thus apprehended, and spiritually eaten, by those who partake of the ordinance, it is not the Lord's supper to them, but they eat and drink condemnation to themselves, not discerning the Lord's body. We can eat bread and drink wine at home, but dare we call that the Lord's supper? Then

what makes it so? It may be answered, the setting of it apart by the minister, and the administering of it to the proper subjects, as laid down in the word of God. Truly, this is the outward and visible sign, but unless each individual so receiving it have to do with Christ for himself, or for herself, it is not the supper, but the form without apprehending the substance, and for which the apostle condemned the Corinthians. Let every one's conscience answer to this, and I am sure that all believers will say, that when they have not communed with their Lord's body, and eaten Christ, the real paschal lamb, in these seasons, it has been the shadow without the substance to them.

The next objection I have to deal with, is the one which is opposed to this passage of my letter: "It is clear, then, that the only subjects for baptism are those for whom Christ died, those to whom God the Holy Ghost has revealed the same." To the latter part of this sentence it is objected: "Does the revelation, by the Holy Ghost, that Christ died for me, enter essentially into that faith which is the only prerequisite for baptism?" To this I answer, that life and light are both prerequisites, and that without the faith's eye to apprehend Christ, as the Lord of the individuals who are passing through the ordinance of baptism, it is not baptism to them. What have they to do with the ordinance, unless the Holy Ghost hath revealed unto them their interest in the risen Lord? The question is then asked, "Did the confession of the Eunuch involve this?" I reply, "I verily believe that it did, and that we have not a stronger proof in the word of God." Philip said to the Eunuch, "If thou believest with all thine heart thou mayest (be baptized.) And he answered, I believe that Jesus Christ is the Son of God." What think you was involved in that belief, but that the Eunuch saw Christ to be his Lord, his Saviour, and God's salvation?

It is the same belief that Peter had, when his Lord commended him with "Blessed art thou, Simon Barjonah, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." As to the distinction which your correspondent makes between the faith of reliance, and the faith of assurance, I answer, that I know not how to separate them; and, were it possible to do so, in my opinion the faith of reliance would be the stronger of the two. Who would rely upon a person they had no knowledge of, or assurance in? There can be no faith like that of reliance; and if any rely upon Christ as their Lord, then the Holy Ghost must have revealed him in them, or they could not have known him.

To the next objection, respecting the employment of mere words, I can only say, God forbid that I should make use of words, merely as words, to play upon them. I intended to convey, in the language which I used, every sense and sentiment which are big with importance, relative to the ordinance of baptism, which seems but little understood, and therefore is not valued as a statute of the King.

Upon the last objection, to my assertion that it is extreme arrogance in man to question that the mode of baptism is immersion, and that believers are the only proper subjects thereof, I again repeat, that it is arrogance in the extreme for man to question this, or any other part of God's truth; and I can only justify this declaration by referring to the same spirit which Christ manifested, when he said, or when it was said of him, "The seal of thine house hath eaten me up."

May all his followers possess the like spirit, to maintain the truth of our "One Lord," prays your's in the covenant of grace,

SOROR IN FIDE.

A RECORD OF SOME DEPARTED SAINTS,

*Connected, while on earth, with Soho
Chapel, London.*

MY DEAR MR. EDITOR,

I have not sent you an obituary of the blessed dead, departed from under my ministry, since November, 1845, (see Herald for that month and year, page 328,) though death has often visited us since; and many that worshipped with us in spirit and in truth, are now before the throne, and see his face, which to behold is heaven itself. It is true, they once were mourners here below, and wet their couch with tears; but they have gained that which they once sought and anticipated, and their names and memory are dear to many at Soho. Your little and instructive periodical is, perhaps, read as extensively, or more so, than any other periodical, by the people under my charge and care; I will, therefore, by your permission, dear Mr. Editor, through your pages, transmit to the friends under my pastorate, and to the church of God in general, the name, character, and peaceful end of the many who have died in the faith and hope of the gospel, and gone from the church of Christ meeting in Soho Chapel, Oxford Street. Their number I think is eighteen. I will record them in order, as the Lord was pleased to send for them.

The first was James Spires, of Clapham: a good man—a lover of the truth of God. His end was calm and peaceful. He departed from the church militant to the church triumphant. August 14th, 1845.

Morris Humphreys.—A poor man, but such an one as God had chosen and constituted an heir of the kingdom. He was a great sufferer, and at times peevish and impatient; nevertheless, his mind was sustained in the hope of the gospel. He finished his course creditably, and in a happy satisfaction

of his interest in Jesus. He died July, 1846.

Thomas Hails.—A consistent christian—sober, steady, established man of God, well grounded in the truth, doctrinally, practically, and experimentally. He received a severe shock in the death of his wife, which took place not long before his own, under very painful circumstances. He lived to a good old age, and finished his course with joy, on July 28th, 1846.

John Jordan.—Many years in christian fellowship: a peaceable, quiet, unassuming christian; rather too backward to be very useful; but a good man. He died peaceful in mind, September 22nd, 1846.

Elizabeth Taylor.—A christian of remarkably quiet habits—might be frequently seen but seldom heard—she was rather a walker than a talker. She died suddenly, November, 1846.

Maria Brooksbank, of George Street, Strand.—A good godly woman. In her latter days much afflicted, but withal patient and submissive. She was a real lover of the truth—felt at home where her home was, though oft obliged to be absent, through indisposition. In her afflictions she experienced the consolations of the gospel, and rejoiced in hope of eternal life. With her reading and prayer was the medium of intercourse with God, through our Lord Jesus Christ. She finished her days in July, 1846.

William Marriott.—He lived to be a good old saint—was young once, and when he became old God never forsook him. He was many years a useful man in the church of Christ; sustained the office of deacon honourably for nearly fifty years, first under the pastorate of Mr. Richard Burnham, then under Mr. John Stevens, then under Mr. George Coomb, and last under the writer of these short records. He was a good, steady, straightforward, uniform sort of a man; his judgment in church discipline generally correct; in his

purposes, steady and persevering; in his care for the pastor's comfort and well being, constant; in his concern for the general good of the whole body, he thought no labour too much if he could but promote it. His heart was in his work, and his happiness consisted in making others happy. But his days also are ended. The last four or five years of his life he was confined to his home, and during that time the writer visited him often, but does not recollect that any of his interviews were altogether unprofitable; as far as his strength would permit, he was generally prepared to talk of and hear about the best things. His confidence in the Lord was steady and uniform, though his feelings often varied; his judgment was well formed and established in a good understanding of the mystery of salvation, through the substitutionary work of the Lord Jesus Christ; in a hope and firm belief of his interest in that salvation, he endured affliction, sorrow and privation, and waited all the days of his appointed time, which finished in peace, in the seventy-eighth year of his age, May 7th, 1847. "Blessed are the dead that die in the Lord."

The next I have to record, is Sarah Marriott, daughter of the before-mentioned William Marriott. She finished her earthly career not long after her father, having only survived him seventy-four days. In their life time they were one, and in their death they were not long divided. The last sermon she heard was preached by her pastor, from the words, "Shall not the judge of all the earth do right." Under which sermon she was peculiarly affected, and had a kind of presentiment that her time was short—that the Lord was preparing her for some wonderful change—and so it proved; for nine days after she was in heaven—a blessed change for her.

"Happy soul! thy days are ended,
And all thy sorrows left below."

She departed, after much pain and

suffering, on the 13th of July, 1847. They both lie buried in the ground connected with Tottenham Court Chapel.

On Lord's day morning, December the 5th, of the same year, we were again visited, and another good, worthy deacon was snatched from our midst, by the resistless hand of death. Richard Target Taylor, of Devonshire Street, Queen Square, died on the above day. He was a good man—a steady friend—a warm-hearted christian—the church's servant—the pastor's pleasure—and knew how to speak a word in season. He was a man of great urbanity—of exquisite tenderness; possessed a mind well stored, and showed himself considerably acquainted with men and things. As a deacon he discharged the duties of his office affectionately and faithfully, with pleasure to himself, and acceptably to others. He died calm in mind, happy in soul, and bright in prospect, on Lord's day morning, December the 5th, 1847; highly esteemed by his pastor, revered by his friends, and ardently loved by his wife and children. The text preached from on the occasion, was Psalm xvii. 15, "As for me, I shall behold thy face in righteousness," &c.

Hannah Fletcher also was removed this year. She was a poor woman, but a godly one. In her first days of membership she was respectable and respected, but changing her situation (as the writer thinks, indiscreetly) in life, she was soon reduced to poverty and affliction; but not forsaken, neither by her friends nor by her Lord; for when nature failed, the Lord stood by her, and indulged her to die happy in his embrace, at the close of 1847.

We now, Mr. Editor, come on to 1848, and in March death visited us again. Our sister Elizabeth Mitchell is sent for, after long and protracted indisposition, which detained her from the house of God year after year. She,

however, finished her painful course happily and peacefully, on March the 19th, 1848.

One entire month runs away, and death comes again, and on May the 26th, sister Ann Herbit is called home, where suffering and sin are not. She was a great sufferer in her day, but greatly supported, and knew the common salvation for herself. Her principle characteristic was humility, which the Lord beholdeth with delight. She continued an honourable member of the church at Soho, until she was sent for to join her friends above, which was May 26th, 1848.

Another entire month rolls on, and the invisible messenger returns, and loosens from mortality an old disciple, of four-score years and four. William Josias Hill, of Hatton Garden, dies without a struggle or a groan, in the happy assurance of his interest in him, who is able to save to the uttermost. Christ in his person. blood and righteousness formed the foundation of his hope, and the joy of his heart; and as these things were felt in his soul, heaven beamed in his countenance, and death was at liberty to do its office; for he dreaded not, knowing that his Redeemer liveth. His course was finished on Monday, July 24th, 1848, and his mortal remains were deposited in Bunhill Fields, on the following Saturday, in the pleasing hope of a glorious resurrection unto eternal life, by Jesus Christ. Truly, "Blessed are the dead that die in the Lord."

But I have yet to record the doings of death; for six days only intervene, and, lo! death is in our midst again, and brother Silas Wilcox is sent for. He hears a voice—O joyful news!—Child, your Father calls, come home. Silas Wilcox's days are ended, and ended honourably. He lived consistently with his profession—was a true lover of his pastor and his fellow members—an admirer of the truth as it is in Jesus—in his attendance at the

house of God, steady and uniform—singing was his delight, and prayer his medium of intercourse with God. His sands have all run out, and the entire scene closed for ever on mortality, and heaven opened on his wondering and admiring mind, on July the 30th, 1848. The triumphs of death are great, but the triumphs of the cross are greater.

But I have not done yet, dear Mr. Editor, for on the 18th of August succeeding, our esteemed brother James Boyce was also sent for. But five days previous he was happy and joyous in the sanctuary below, taking an active part in the service thereof; but is on the succeeding Lord's day joining with the untold millions of the spirits of the just departed, in singing the high and deserved praise of the holy Three-in-One. His dismission, at present, was neither wished for nor looked for; but "the Lord's ways are not our ways, nor his thoughts our thoughts." James Boyce was a good, useful man; nor has he, perhaps, left a more spiritually minded man behind him. He was regularly at his post—faithful to his trust. He held no fellowship with the flying camp; he was no gadder about from home; happy in the service of the Lord, as opportunity afforded, he was always at his place when the doors were opened. James Boyce was a credit to his religion; but what he was he was by the grace of God. He died August the 18th, 1848.

But the month of August is not permitted to end ere death comes again, and old John Highly finishes his course on the 28th of that month. He was a poor, feeble old man, his latter days much beclouded, and great darkness of soul experienced; but from a knowledge of his mind in former times, I doubt not he is gone to heaven, and in the first resurrection will rise with the blessed dead. Even so. Amen.

GEORGE WYARD,

*Pastor of the church of Christ,
Soho Chapel,
Oxford Street, London.*

CONDENSED NOTICES OF STANDARD WORKS.

JONES'S ECCLESIASTICAL HISTORY.

Continued from page 236.

We have arrived at that period in our sketch of church history, when the religion of Jesus was subjected to the unhallowed influences of royal patronage and state alliances. The principles of that religion, when maintained in their purity, are naturally opposed to all merely secular means of extending their influence; they have no affinity for the "beggary elements" of which those human devices are composed, and they recoil from the rude touch of human authority, as the *sensitive plant* shrinks from the finger which is brought into contact with it. The first and most evident result, of the policy of Constantine towards the primitive church, was the disappearance of her scriptural order, discipline, and worship. Yet we must not suppose it was totally extinct, it was henceforth concealed from public view for many centuries, but in every period, there were bands of faithful men, who maintained the truth and service of God untarnished, though we seldom find them in the page of history, except when the anti-christian powers, brought them to view by their bloody persecutions. The "woman" of the apocalypse, had now "fled into the wilderness, from the face of the dragon," and it is for this reason, that we hear so little of the real followers of Christ, and so much of the anti-christian system. We will however endeavour to trace out their existence, at the various periods and places, while we pursue our notice of the increasing corruptions, of that which our author aptly calls, "papal christianity."

For 300 years, christianity had to endure the most determined opposition, from the unbelieving Jew, and the bigotted heathen, yet by that very opposition, its purity was preserved, and its progressive advances maintained. But an entire revolution opens on our

view; this religion so heavenly in its origin, and so spiritual in its nature, becomes incorporated with the political institutions of this world, and in a comparatively short space of time, the following results appear on the page of the church's history. The institutions of the gospel are mutilated and supplanted, by a multitude of superstitious observances; such as the worship of the Virgin Mary,—prayers for the souls of departed saints, in purgatory,—prayers for their intercession, when they had been “prayed out” of that invented region,—veneration for relics of their earthly remains,—the formation, and then adoration of images,—and the institution of monkery and penances. A race of ecclesiastics, unknown to scripture ordinances, contrived and directed, these “many inventions,” by the frauds of relics, images, and pretended miracles, they over-awed the minds of the superstitious barbarians of the north, who over-ran Italy, and ultimately subverted the Roman empire; and thus they preserved and enriched their order, amidst the mighty wreck of Roman greatness.

From this period too, the scriptures were no longer the standard of the christian faith; and as a natural consequence, creeds became as versatile, as the passions of those who defended them. The dominant party called itself orthodox, and all the rest heretical; the appeal was no longer to scripture, but to the decisions of fathers and councils, and belief was enforced not by arguments, but by edicts, not by preaching, but by decrees. The first council of the church, was called by Constantine in 318; many others succeeded, and soon they clashed with each other, the bishops anathematised, and the people fought for subtle distinctions in doctrine, and such words as “consubstantial,” used in reference to the sonship of Christ, became the badges

of parties, and the sources of sanguinary conflicts. The election of a bishop, was often a scene of slaughter; the rival claimants were seconded by armed soldiers, and escorted to their thrones with drunken clamours. The rivalry for the bishopric of Rome was intense; it was generally obtained by force or by fraud, and at length the claim of supremacy over all other bishoprics was set up; that of infallibility quickly followed, and the bishop of Rome became both a sovereign pontiff, and a temporal prince.

But a scourge was prepared for these “great abominations.” The “sixth trumpet sounded,” and a “woe” was denounced and inflicted, by the great eastern impostor Mahomet, who with his Saracen armies, over-ran the nations, where the great apostasy prevailed. But they “repented not of their works,” as foretold in the apocalypse, Rev. ix. 20, 21; and yet further and wider, the torrent of corruption spread.

We will in describing the farther progress of Romanism, turn aside to our own land, where Christianity, under the providence of God, was introduced at a time, when it had not been corrupted by the artifices of men. But Britain was one of the nations, who ultimately gave their support to “the beast,” or anti-christian kingdom, according to prophecy, Dan. vii. 8, 24. The light of christianity introduced into this island, in the very earliest times of the gospel, became first overborne, if not extinguished, by the invasion of the Saxons, and the prevalence of their superstitions, in the year 448. Pope Gregory the Great, sent over the celebrated Augustine to convert the Saxons, and re-establish christianity in this island, in 558. Very soon bishoprics and monastic institutions became established, which were again destined to an overthrow, by the invasion of the cruel Danes, about 800. Over these invaders however, the Romish church

prevailed; and during many centuries, our island was a scene, of priestly domination, and popular superstition. By St. Dunstan in 960, the benedictine order of monks was established in the land, and celibacy in the clergy rendered compulsory; by which measures, ecclesiastical despotism, and licentiousness, were greatly increased.

But William the Conqueror, exercised a high hand over the church, and stripped the clergy of much of their power and riches; and the succeeding kings for several centuries, were constantly engaged in conflicts with the papal power, till at length it was finally banished from these realms by Henry the VIII.

At the commencement of the thirteenth century, the influence of papal domination in this island, reached its height. The celebrated Pope Innocent the III, then filled the pontifical chair, and he carried out the two leading objects of the court of Rome, viz. infallibility in the church, and control over the princes of the earth, with greater success than any of his predecessors. But even he was exceeded in arrogance and audacity, by Pope Boniface the VIII, who was the first to bring into full use, that terrible engine of church power, the issue of excommunications, the curses of which were dreaded beyond conception by the common people. Now was the noon-day of papal usurpation. The Pope disposed of all the livings in the kingdom, which were generally given to Italians; and the country was continually drained of its wealth, by the great sums that went annually to Rome for indulgences and dispensations. But it was not the spirit of our ancestors, to submit tamely to the tyranny of Rome, however they might be enthralled by her superstitions. The laity contracted an inveterate hatred to this monstrous system of ecclesiastical government, and the great barons even went so far, as to

seize on the persons of those, who brought any bulls, or mandates from Rome. The system of church polity set up, was in fact a spiritual domination, under the form of a temporal empire. Titles and dignities innumerable were created, and spiritual corporations established. The price of every crime was fixed in the tax-book of the Roman chancery! and the pontiff affected to extend his authority, not only over heaven, earth, and hell, but also over a middle place, called purgatory; of which he affirmed, he kept the keys!

The various limbs of the "man of sin," were now fully developed. He was conceived as long ago as the times of the apostles, but he was then a mis-shapen infant, and as such, was easily detected, and ejected from the churches. But when he gathered about him riches and endowments; secular power and greatness; he gradually attained an influence over the human mind, which he strove to retain, by all the appliances of force and of fraud, till he ruled over the nations with an authority, almost undisputed. Ignorance and superstition, sat enthroned over the whole of Europe, and "all the world wondered after the beast."

But as we have before said, during all this "hour and power of darkness," the light of the gospel was retained in scattered communities, among all the nations, where this priestly domination prevailed. To these our author especially directs his attention, in the second volume of the work before us; and he traces out the history of these faithful bands, with greater care and skill, than any other historian of church history. We can do no more than give a brief outline of these interesting researches.

There have been from the days of the apostles, various dissenters from the established corporations called churches, such as the church of Rome, of England, &c., and as such, we may

by authentic documents, trace back our origin, through the nonconformists of the last century, the Puritans, the Lollards, the Waldenses, the Albigenses, the Paulicians, and others in the east, to the times of the apostles. In the earlier periods of the corruptions of the catholic church, we find the Novationists in Italy; the Donatists, in Africa; and the Carians, in Asia-Minor, seceded from its communion, not for its doctrinal errors, but for its defection in purity of discipline and conduct. But about the year 653, a new sect arose in the east, more numerous than the preceding, to protest against the innovations then made upon apostolic ordinances. The magic of superstition had blinded the eyes of the churches, to the prevailing corruptions; but the Paulicians saw the danger, and laboured to bring back the christian profession, to its original simplicity. For this they were violently persecuted by the Greek emperors, and were driven from their original seat in Asia-Minor, to take refuge in Hungary, whence they gradually spread westward to Switzerland and France, everywhere testifying against the abominations of popery. In France they gave rise to the sect of the Albigenses; in fact, there is sufficient evidence to prove, that they were the parent stock, from whence sprang all the sects, that in various countries of Europe, maintained the primitive simplicity, and purity.

About the year 800, the valleys of Piedmont, were visited with a "burning and shining light," in the preaching of the celebrated Claude of Turin. Disciples were multiplied, and the truth then there prevailed, while the rest of Europe, was involved in thick darkness. After this, three noble champions were raised up to advocate the cause of undefiled christianity. Peter de Bruye, 1110, in the South of France; Henry of Toulouse, 1140, who was opposed by the renowned St. Bernard; and Arnold of Brescia, in

Italy, 1148; who in learning and talent, excelled them both. These three spiritual heroes, successively kindled the torch of the reformation; and sealed their testimony with their blood. Even in our own country, benighted as was its condition, a christian church was formed in 1159, of faithful men and women, doubtless driven from the continent. They soon however attracted notice, and at the instigation of the clergy, were branded, whipped, and in the depth of winter, turned into the open fields, where all of them perished through cold and famine.

About the beginning of the 13th century, the provinces of the South of France were peopled by an intelligent race of men, whose religious views were exceedingly opposed to those of the church of Rome. These were the Albigenses. Pope Innocent the III, determined to exterminate this race, and accordingly delivered them up to the fury of countless fanatics; a crusade was everywhere preached against them in 1193, and an army was soon gathered from all parts of Europe, attracted by the indulgences granted, and the plunder expected. The most atrocious massacres were perpetrated; whole towns were destroyed, not one inhabitant being suffered to escape from the "funeral piles," which they reared. A second crusade was directed in 1210, against all who survived the previous one, for the horrible object of utterly destroying the nation; to the crusaders the joys of paradise were promised in recompense for the blood they should shed; and the diabolical enterprise became exceedingly popular, as being a more easy method of obtaining indulgences, than the crusades to Jerusalem. Thus was the torch of the reformation extinguished for a time, in the blood of those who kindled it. All "heretical" teaching and preaching now ceased, and terror prevailed so profound, that

if any of the sect had escaped the fire and the sword, they were compelled to bury their creed in their bosom, to preserve their lives. It is computed, that not less than a million of human beings, were, during the former half of the 13th century, sacrificed to the insatiable rage of the Romish church, from which period, the history of the Albigenes ceases.

About 1240, we find the Waldenses, or inhabitants of the valleys of Piedmont, begin to be noticed; this country is strongly fortified by natural bulwarks, as if God had designed it, as a cabinet in which to reserve to himself many thousand souls, who should not bow the knee to Roman idols. They speedily increased in numbers, till multitudes were compelled to emigrate to Germany, and other parts, where they sometimes assumed different names; but in whatever country their lot was cast, we find the same sort of people, in principles and in conduct. The contemporary writers speak of their doctrines and discipline in terms which lead us to conclude that they were Calvinistic in their views of divine truth. Calvin is by some styled the "inheritor" of their doctrine; but in the soundness of their creed, and purity of their discipline, they were far in advance of the heroes of the Lutheran Reformation. It is certain that they maintained the ordinance of believers' baptism, in all its original purity. In the year 1400, was the first general attack made upon them by the Catholic party, and from that period we track their history in lines of blood; for till the year 1688, they were subjected to cruelties, which are beyond all conception; that a church, calling itself the "spouse of Jesus Christ," and claiming every

human honour, should exhibit such proofs of treachery, tyranny, and thirst for human blood, as did the church of Rome, in the fearful drama of the Waldensian massacres, is indeed an astonishing fact, and one which, only the admission of infernal instigation, will sufficiently explain.

Through the agency of their own, and neighbouring princes, the Waldenses were everywhere hunted down, tortured, and slain, by the Romanist party; that their sufferings were extreme, may be inferred from the fact, that they excited the sympathies of, and extorted remonstrances from, almost every Protestant court in Europe. England was among the foremost to interfere, and under the superintendence of Cromwell and his secretary, the noble-minded Milton, large sums were raised in 1655, and sent to the valleys of Piedmont, together with energetic letters of remonstrance, to the Duke of Savoy their prince. They also received the greatest commiseration and kindness from the reformers of Switzerland and Germany; with whom they found an hospitable asylum, when in diminished numbers, and pitiable condition, they were compelled by the armies of France and Savoy, forever to abandon their native country. From this period (1686,) they ceased to have a separate existency as a people.

The whole narrative leaves on the mind, impressions of the deepest detestation, for the tyranny, and merciless cruelty, of the court of Rome; and of the deepest gratitude, for the liberation effected by the Protestant Reformation, imperfect as that reformation may have been.

(To be concluded in our next.)

Obituaries.

MR. WILLIAM SOLE,

Late master sail maker in Her Majesty's Dockyard, Sheerness, fell

asleep in Jesus, after a brief illness, on the 21st of September, 1848, in the 66th year of his age.

He was a good man, and feared God

above many; the precious truths of the everlasting gospel in their holy principles, vital experience, and practical effects, were his constant joy and theme, ever since he was made a "*new creature in Christ Jesus*"; a period of nearly fifty years.

He manifested a firm attachment to the glorious doctrines of free and sovereign grace, and all the ordinances of God's house, by a constant attendance upon them for many years, living upon the sweetness of them, and liberally supporting them by his purse.

For the last twenty years of his life, he was a member of the Baptist church, in *Zion Chapel*, where in 1828, he was baptized by *Mr. Moulton*, the then pastor. His last days were beautifully illustrative of Psalm lxxiii. 24. "*Thou shall guide me with thy counsel, and afterward receive me to glory. My flesh and my heart faileth, but God is the strength of my heart, and my portion for ever.*"

His fervent prayers for the cause of God, and the pastor at *Zion Chapel*; his affectionate advice to those who visited him; and above all the immovable confidence he was enabled to place in Christ the rock of his strength, and foundation of his hope, was a blessed testimony to the faithfulness of a covenant God, and the intrinsic worth of vital godliness in a dying hour.

On Lord's day, October 1st, the writer aimed to improve the solemn event, in a funeral sermon, to a large and deeply affected audience, from Psalm xxiii. 4. "*Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff they comfort me.*"

Sheerness,

CORNELIUS SLIM.

MR. COLMAN,

Baptist Minister, died at Bexley Heath, on October 4th, aged 73 years.

This aged brother had long been a labourer in the Lord's vineyard, he commenced his ministry at *Lessness Heath, Kent*, and continued there 14 years; from thence he removed to *Colnbrook, Bucks*, and filled up the pastorate of that church, at that place, 22 years. In 1845, he left *Colnbrook*, and in the following year, took the oversight of the church at *Bexley Heath, Kent*, where he finished his course in peace and hope. The health of our departed brother began to decline about three months ago, although he continued to preach occasionally, till within a fortnight of his death. He had frequently expressed his conviction, that the time of his departure was at hand. He knew whom he believed, and calmly laid himself down to die, with the persuasion that the Lord would receive his spirit, and raise his body at the last day.

His remains were interred at *Colnbrook*, October 13th, and were borne to the grave by some of the deacons and members of the church over which he had presided. A considerable number of the members attended, to testify their respect for his memory.

In pursuance with his dying request, *Mr. Cox*, of *Woolwich*, performed the funeral service; and *Mr. Hamblin*, of *Foots Crag*, preached the funeral sermon, to a large congregation, at *Bexley Heath*, on Lord's day evening, October 15th, from *Rev. xiv. 13*. "*Blessed are the dead, which die in the Lord.*"

Poetry.

REDEMPTION.

Redemption's glorious theme my tongue would tell,
How Jesus has redeem'd from death and hell

A num'rous host of men,
From out of every nation, tribe and tongue,
Who shall at last all join to sing the song
Of Moses and the Lamb,

In cov'nant era old time its course began,
Our Saviour stood before his Father's throne,
The church's living head ;
And then agreed to pay redemption's price,
And give himself to God a sacrifice,
To save the chosen seed.

Then were the heavens open'd to receive
All who should on the name of Christ believe,
And many enter'd in,
Before he left his high celestial throne,
And cloth'd in a body like our own,
Destroy'd the pow'r of sin.

And when the time by God appointed, came,
That Christ should glorify the Father's name,
He left his bright abode,
And like a servant on the earth was seen,
The mighty God, in garments poor and mean,
To serve his father God.

He serv'd and suffer'd, full atonement made,
And love divine, and mighty power display'd,
The law was magnified ;
And satan, sin and death's destroying power
Was conquer'd by our Saviour in that hour,
When on the cross he died.

The robe of righteousness our Saviour wrought,
In which his chosen people shall be brought
To bow before their God ;
And take their crowns and harps of gold, and sing
The song with which heaven's arches ever ring,
Redemption through his blood.

Greenwich.

RICHARD NEVILLE.

A BREATH.

When I pass death's gloomy valley,
Jordan's dark mysterious stream,
Jesus with me deign to tarry,
Let thy smiling face be seen.

My defenceless head then cover,
Buckle on my armour bright,
Smooth dear Lord my dying pillow,
Safe conduct to realms of light.

Bid the tempter cease his lying,
Shield me from his venom'd dart,
O let faith behold thee dying,
And while gazing thus depart.

W. P. B.

WHEN AND HOW.

To "The Holy Ghost, the Comforter."

When sad, through sin, my spirit lies,
To heaven I dread to lift my eyes,
And cannot pray, except in sighs,
Then comfort me.

Give me "the Lamb of God" to see,
For sinners slain upon the tree,
And witness that he died for me;
Thus comfort me.

When satan points his fiery dart
Against my feeble, failing heart,
And says, in Christ I have no part,
Then comfort me.

The foe that I may falsify,
Assist me to the throne to fly,
And words of truth and grace apply;
Thus comfort me.

By frightful fears when I am cross'd,
Suggesting that I shall be lost;
By surgy cares when I am toss'd,
Then comfort me.

The covenant of grace unfold,
Its free and faithful love untold,
And fix thereon my eager hold;
Thus comfort me.

When shiv'ring on the gloomy strand
Of Jordan's rolling stream I stand;
When in the flood I pant to land,
Then comfort me.

Sustain me in thy kind embrace,
Till with Jehovah's favour'd race,
I sing his consummated grace;
Thus comfort me.

Osborne Yard,

Milking House.

Notice of Books.

Bunhill Memorials. EDITED BY J. A. JONES. Published by Paul, Pater-noster Row, London.

Our indefatigable friend has departed (and we think for the better) from his original design of furnishing a mere hand-book of Bunhill Field's burying ground, which should contain little more than the inscriptions on the grave stones and tombs. He has now begun to furnish a series of highly interesting accounts of eminent ministers and men of God whose mortal remains repose in that hallowed cemetery. A new and revised edition of the earlier numbers is already called for, and we venture to predict, as we heartily wish, that the work will have a large sale, a wide circulation, and a most welcome reception among evangelical christians of every kind—in whose estimation "the memory of the just is blessed."

Prayer of Mr. Joseph Irons, on Sunday Morning, June 25th, 1848. London: B. L. Green.

Without presuming to affirm that the plan here pursued of printing the prayers of a minister is, on the whole, a good and commendable one, we can, with a good conscience, assure our readers that this prayer is a gracious and savory supplication, evidently poured forth from the heart of its utterer, into the ear of its divine Author and Inditer.

Grove Chapel Pulpit. SERMONS BY MR. JOSEPH IRONS OF CAMBERWELL. London: B. L. Green.

The monthly part of this publication, now before us, contains four excellent sermons, characterized by all the peculiar features of the style of Mr. Irons, and worthy of a prayerful and attentive perusal throughout the christian world. They are entitled, "THE PASSOVER," "THE STANDARD OF ORTHODOXY," "SOUL PROSPERITY," and "ZION'S PROSPERITY."

The Contrast and other Poems, BY DAVID WARDLAW SCOTT. London: Houlston and Stoneman.

The contrast is, to use its Author's words, a humble attempt, to compare

(or rather contrast) the baneful effects of war, "with the blessed results of christianity." The "Deceived," The "Needle Girl," and The "Fall of Babylon" are minor poems on important subjects, and evince the possession of true poetical ability on the part of their author, in connexion with a compassionate and benevolent mind.

The Twelfth Annual Letter from the Ministers and Messengers of the Worcester-shire Association, assembled at Upton-on-Severn, June 6th and 7th, 1848, on the present Position, Prospects and Duties of Nonconformist Churches.

A well written and well timed epistle. May it suggest profitable thought, and incite to consistent action.

Sanctified Intellect. Its Character, Work, and Reward. A Sermon suggested by the death of the Revd. B. W. Hamilton, LL.D. D.D. By WM. LEASK. Author of "Our Era," &c. London: Ward and Co.

A Discourse remarkable for the purity of its principles, and the elegance of its diction. It is on many grounds, equally creditable to the christian and literary character of its author, and honourable as a memorial of the eminent minister whose recent and lamented death furnished the mournful occasion for its composition and delivery.

Tracts Published by W. H. Colling-ridge, City Press, Long Lane, London.

Faith and its Counterfeits, 16 pages.
Justification, 8 pages.
Sanctification, 4 pages.

Powerfully written tracts, which will well compensate every one who procures and peruses them.

The Ladies Needlework, Penny Magazine. London: Aylott and Jones.

As far as our acquaintance with *Needlework* will warrant, we recommend this neatly printed serial, to the notice of our female friends.

A Sermon, preached in Harewood church, December 5th, 1847. By Rev. R. HALE, Vicar of Harewood.

The text upon which the remarks of the preacher are based, is Ephesians iv. 22. Sound doctrine, and searching

discrimination of character, are the prominent features of the discourse, and we commend it with affectionate earnestness to all who delight in the good old stores of "a covenant ordered in all things and sure."

Intelligence.

NEW INTEREST. COLCHESTER, ESSEX.

A number of the members of the Baptist Church in this town under the pastoral care of Mr. Langford, having felt it their duty to withdraw from membership with that church for the truth's sake, sent a letter to the church requesting dismission, and met for public worship, for the first time, as a distinct christian community, on Tuesday, October 10th, in a small but neat and suitable chapel, in the Military Road, Colchester. Mr. Collins of Grundsburgh, Mr. Smeeton of Ipswich, and Mr. Milner of London, preached on the occasion. Many friends from other congregations and neighbourhoods, visited the friends, and assisted them by their contributions and prayers, and a divine and holy influence was felt throughout the services, and the devout desire of this little company is, "Let thy work appear unto thy servants, and thy glory unto their children; and let the beauty of the Lord our God be upon us, and establish *thou the work of our hands upon us, yea the work of our hands establish thou it.*"

We hope to furnish further intelligence of this interesting movement.

WALDRINGFIELD, SUFFOLK.

The anniversary services of this place, were held on Thursday, October 12th. Owing to the unfavourable character of the day (the day after old Michaelmas day) which had been chosen for the occasion, many friends from different parts were prevented from attending, and the congregations were not numerous, nor were the collections large; but we trust that the saints of the Lord who met to call upon his name, and to hear of his "great goodness" "laid up for them that fear him," found the "Master of Assem-

blies" present "indeed, and of a truth." The preachers were brethren SMEETON of Ipswich and DAY of Tunstal.

LITTLEPORT, ISLE OF ELY.

The Anniversary of the Particular Baptist Chapel, was held on Tuesday, September 12th; Mr. William Palmer, of Chatteris, preached in the morning, from Acts xiv., latter part of the 22nd verse; "*We must* through much tribulation, enter into the kingdom of God. It was a truly experimental sermon; it was attended with divine blessings to the souls of many of the *tried* and *afflicted* family of God; the true gospel savour of it was evidently felt throughout the day, and the next morning it was the theme; and the poor saints said they hoped they never should forget the soul establishing truths then advanced; it wrought powerfully upon the mind of our beloved friend, and servant of God, Mr. John Foreman, who preached in the afternoon and evening; in the afternoon, Mr. F. adverted to Mr. Palmer's sermon, in a *very special manner*, recapitulated many of the most striking features, which caused us to believe that his own soul was really refreshed thereby; and in the evening it was *uppermost again*; and *special* and *peculiar* were the fervent petitions presented to Almighty God, on the behalf of Mr. Palmer, in reference to his trial and bereavement; it was said by one tried christian, "The Lord is sanctifying this tribulation to the soul's profit of Mr. Palmer, and I believe it will be overruled for the good of his church, and the glory of his holy name;" the good Lord evidently was in the midst of us; each sermon was attended with much feeling, and not a little enjoyment; *the Lord be praised.* The collections amounted to more than were anticipated, and the poor saints of Littleport present through this medium their grateful acknowledgments.

THE
GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

DECEMBER, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.

"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

GRACE AND HOLINESS INSEPARABLE.

So thought and taught the great apostle Paul when he told Titus of the grace that saves, and that it teaches us to live soberly, righteously and godly in this present world. Some seem not to understand this doctrine in our day, or else they do not approve of it, seeing it is contrary to their practice and preaching; and so if we insist on it, we are told it is inconsistent with their creed and comfort. Grace without good works seems to suit them best; salvation without service, and gospel without law, is most agreeable to their views. We agree with them, indeed, that believers are justified freely by his grace, through the redemption and righteousness of Christ imputed, without the deeds of the law; but then justification is always accompanied by sanctification, and for this last it is necessary there should be holiness in the heart and life; every sanctified soul is the subject of holy principles, thoughts, desires, and affections, by which it hates and forsakes sin, and by which it loves and serves the law of God as it comes through Christ.

Grace sends the gospel, and the gospel reveals grace, and they both bring salvation; not to all men, nor to any that live and die in their sins, that die impenitent, in unbelief, and disobedience, though it outwardly appears to many who never savingly feel it; but grace brings salvation from the Father who has appointed his people to obtain it, by the Son who has procured it for them, and through the Spirit who conveys it to their conscience with power and pleasure. This triune God thus saves them, not in their sins, but from them; and it has thus appeared and will yet appear to all sorts of men, Jews and Gen-

tiles, high and low, rich and poor, old and young, bond and free, learned and illiterate; it is some out of every nation, and from all generations. They are few compared with those that go in the way to death, and yet they will be many; as many as were ordained to eternal life, as many as are redeemed from eternal death, as many as the Lord our God shall call, as many as are truly brought to believe in Jesus, and call continually on his name, and as many as heartily and humbly obey him.

But while we are taught, by the gospel of the grace of God, the cause, the author, the nature, and the extent of salvation, it teaches the truly saved to deny ungodliness and worldly lusts, to oppose all that is contrary to the word, the will, the worship, and the holiness of God; and to live soberly, righteously and godly. Temperance is a virtue that should never be violated. Righteousness in spirit, speech and practice, at all times, in all places, among all men, and before God, shews that we are possessed of the Saviour's image, that we are born of him, and belong to him. Thus would I honour him as my pattern, and my prince, as well as my priest. Those who profess to honour Christ as a Saviour while they deny him as a sovereign, bring their principles into suspicion. Godliness lies in learning and living according to the word of God, loving to do the will of God, trusting in the Son of God, seeking supplies of the Spirit of God, and doing all to the glory of God. So let our evidence of grace increase, the doctrines of grace be adorned, the friends of grace assisted, and the enemies of grace silenced.

Those who have thus learned Christ, and shew that grace and holiness go together, are looking by faith, with affection, desire, and patience, for the blessed hope of heaven, and the glorious appearing of the great God and Saviour, in whose presence their sins and sorrows shall die, and their souls be happy for ever.

GRACE AND HOLINESS.

My soul shall sing the sovereign grace,
Shining in our Emmanuel's face;
Shining to save and sanctify,
And bring his distant favourites nigh.
Shining to show our guilt and sin,
To make us right and pure within;
To make us followers of the Lord,
And sound his sacred name abroad.
So shall the saints and sinners see,
What sovereign favour flows from thee;
Till thou again in glory come,
To call thy faithful followers home.

Little Gransden.

THOS. ROW, *A Labourer.*

THOUGHTS ON THE CALL TO THE MINISTRY, &c.

Sometime ago, a minister proposed a meeting of such brethren in the churches as were engaged in village preaching, and invited me to give them an address upon the following subjects.

- I. What are the evidences of a call of God to preach the gospel.
- II. What are the means we should employ in preparing to engage therein.
- III. How may we best employ our time for the profit of ourselves and others.

My good brother afterwards suggested, that if the thoughts then delivered were condensed a little, and published in the Gospel Herald, they might prove useful to others. With this I comply.

I. What are the evidences of a call of God to preach the gospel.

I mention two. 1st. The sanction of the church. 2nd. The approbation of God.

1st. The sanction of the church. This however is not regarded by some, who think the church has nothing to do in this matter; but is this in accordance with scripture? It is plain that all who believe in Jesus, and find salvation in him, should be baptized and united in fellowship with his church, whether they have gifts for usefulness or not. This the law of Christ's kingdom enjoins, see the commission, Matt. xxviii. 19, 20; Mark. xvi. 15, 16; and the practice of inspired apostles founded thereon, Acts. ii. 14—47. In the kingdom of Christ on earth, this law at first was universal, and must remain so till the end of time. If the authority of Jesus were thus practically regarded, all the men of grace, as well as gifts, would be found within the church. This was the will of the Lord in primitive times; and as his will is not altered, it is equally binding now. Also it is quite clear, that, besides the regular ministration of the word and ordinances, by the pastors or elders of the churches, the social principles of christianity were carried out as they had opportunity, in meeting for prayer, praise, and expounding the scriptures, Acts xiii. 1; 1 Cor. xii. 4—31; Eph. ii. 21; and iv. 4—16. When such exercises were conducted with wisdom, prudence, prayerfulness, and humility, they were useful and edifying, and are equally so now. Hereby the church has opportunities to observe the gifts which any of its members may possess, such as, soundness in the faith, clear views of divine truth, with the connexion of every part of that perfect system; extensive knowledge of the word, and an aptitude in explaining it, with wisdom, zeal, and humility.

When gifts like these are discovered, although but in a small degree,

the church should encourage them, by having meetings in which these gifts may be exercised by the brethren, and their hands upheld by praying for them, taking care neither to flatter, nor discourage them. It will in the Lord's time appear, whether he has qualified them to extend their ministrations beyond the circle of the church. The bud will open into the blossom, and proceed to ripen into fruit. This being discovered, it then becomes the duty of the church to give them their sanction to occupy a wider sphere, as divine providence may direct. Thus, we find Barnabas and Saul, were members of the church, and worshipped and ministered with that part thereof, meeting at Antioch, and their gifts were approved. The Lord also approved thereof, having endued them with those gifts, and directed the church to set them apart for the ministry of the word. This they did, by fasting and prayer, and laying their hands on them as a common token of their sanction. Thus they were sent forth by the Holy Spirit, efficiently, and by the church instrumentally, to preach the gospel, wherever the Lord directed them. Acts xiii. ver. 1—5.

To follow such an example cannot be wrong ; it must be right : and so far from savouring of Romish infallibility, as some who are wise in their own eyes have said, it is evidently the method the Lord hath appointed and approved. Besides, the gospel church is responsible for the conduct of all its members ; and if any of them bring the gospel into contempt, by a blind zeal, or an inaptness to preach, or by propagating erroneoussentiments, the reproach falls upon the whole body. Let the church then duly consider the utility and importance of adhering to the directions given in the sacred word.

2nd. The approbation of God : this will be seen in making them useful in his cause, by *Attention, Conversion, Edification*.

By *attention*. When the Lord sends a man to preach, he will also send a people to hear him. When he blows the silver trumpet, he will call together the assembly who will be desirous of knowing the joyful sound. When he lifts up the gospel standard, they will gather round to hear the triumphs Jesus has won. When the Lord makes a preacher, he knows where to find him work : he gives him his message, and finds him a people to receive it.

By *conversion*. The word will be believed. "Faith cometh by hearing, and hearing by the word of God." The testimony of the word will be followed by the testimony of the Spirit, in some measure, as it was of old. "And the hand of the Lord was with them, and a great number believed and turned unto the Lord," Acts xi. 21. True conversion, as an evidence of saving faith, will prove a sign of divine approbation.

By edification. The babes in grace will be instructed, and gently led into the truth. Enquiring souls will be encouraged to hope in the mercy promised; the distressed will be comforted in their tribulation; and the established christian will be cheered and delighted. The Lord will send showers of grace upon his garden, the plants and flowers will yield a fragrance, and the vine and the fig tree will yield their fruits. Thus the evidence of a call to the ministry will appear, both to themselves and others.*

II. What are the means we should employ in preparing to engage therein. I mention two, which must always be connected—**STUDY** and **PRAYER**. 1. **Study.** This is the employing all the powers of the mind, upon all subjects the word contains, in search of the truth thereof; and prayer is asking the Great Teacher to enable us to succeed therein. I would say, study to obtain a clear and comprehensive knowledge of the great system of divine truth. Study the historical, typical, and prophetic parts of the word with critical attention; trace the analogy, and mark the fulfilment. Study closely the doctrinal, promissory, and preceptive parts with serious and devoted attention; and the beauty, harmony, and adaptation of the whole; and especially the person, offices, characters and relations of Jesus, as revealed in the whole. Study the book of the heart: those chapters on temptations and workings of iniquity found there will contain many hard texts; but the indwelling of Jesus, by the Spirit of wisdom and holiness, will enable us to understand these mysteries. Study to know the mind of the Lord in every text under consideration, and never indulge in a fanciful or doubtful interpretation. Let the arrangement be plain and simple, and the method not forced, but natural and easy. Study must be pursued with diligence and perseverance, although it may be “a weariness to the flesh.” We must not minister before the Lord with an offering that costs us nothing, nor offer the blind, or the lame, 1 Chron. xxi. 24; Deut. xv. 21. Mark well the charge of brother Paul to Timothy, “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth,” 2 Tim. ii. 15.

2. **Prayer.** Not only be much with the Lord in prayer generally,

* It is hoped that there are many young men in our churches whom the Lord has qualified for usefulness, and who ought to be encouraged. Such as need further instruction in sound useful literature would find the Strict Baptist Convention to be an institution admirably adapted to meet such cases. It deserves the most liberal support from our churches, by contributing to its funds. Treasurer, Walter Williams, 14, Smart's Buildings, High Holborn, London. Secretary, Joseph Bothery, 71, Aldermanbury, London, by whom contributions will be thankfully received.

but especially before coming to minister in his name. Every sermon requires at least four prayers :—1. Pray for the Holy Spirit's direction in the choice of a text, containing a subject suited to the wants of the people. 2. Pray to know its true meaning, and the extent of the truth it contains. 3. Pray for liberty of mind, wisdom and self possession, in proclaiming the same ; and never attempt to carry water to the well, but ever aim to send forth the stream from the well. 4. Pray for a blessing upon the truth thus faithfully set forth, knowing that without this, even Paul and Apollos might plant and water in vain. Thus we see that study and prayer are important and comprehensive means of preparing for the public ministration of the word. He who neglects study is presumptuous, and despises the means divinely appointed ; and he who neglects prayer is self-sufficient, and despises the blessing divinely promised. By study we dig in the golden mines of gospel truth, and by the prayer of faith we gather up the treasure, and are thereby enriched.

III. How we may best employ our time for the profit of ours lves and others. Time is precious ; and ministers especially should value it highly, and use it profitably.

1. We do this when we devote as much of it as we can to study and prayer, as before observed, and to reading useful books ; but here wisdom and prudence must be regarded. Sound good authors, like GILL, BRINE, and others of the old school, and especially those works of our late beloved brother STEVENS, are highly calculated to aid the spiritually-minded student ; also Dr. Carson on Baptism, and Howell on Communion. Divine truth, like Jacob's well, is deep, and sometimes I have felt as if I had nothing to draw with ; then such helps, like vessels let down, have brought me up a little of the water, and have given me some assistance to draw with my own vessel. Read the word constantly ; read authors occasionally, select them carefully, and use them cautiously.

2. Spiritual conversation among christian friends. That conversation is empty and poor where the Redeemer and his salvation is not the subject. In ancient times, and in the days of primitive christianity also, those who feared the Lord spoke often to each other, and he expressed his high regard thereof, with many gracious promises. Be careful then to introduce spiritual conversation, and maintain it with modesty and humility ; and consider the time worse than lost if some spiritual profit is not obtained, both by ourselves and others.

3. In visiting, as we have opportunity, the sick and dying. Many useful lessons are indeed learned there, and we find it " better

to go to the house of mourning than the house of feasting." I have often found it solemnly and delightfully profitable to see the christian on the verge of time, stepping into eternity, supported and made happy by the power of gospel truth, which has been long loved and lived upon. To such death has no sting, the grave no terror. This gives us fresh encouragement to preach that gospel, the power of which is thus displayed under painful afflictions, and in a dying hour.

4. In maintaining generally a spiritual and holy conversation, both in the friendly circle and before the world; "Giving no offence in any thing, that the ministry be not blamed." The gospel doctrinally must appear practically; truth on the lip must be truth in the life; this demonstrates truth in the heart. Take every opportunity from things visible to convey something edifying in conversation, by observation and illustration. If the subject be the growing crops, speak of the tares and wheat, and the harvest at the end of the world. If it be the flocks and herds, speak of Jesus as the Shepherd, and the church as his flock. If it be the garden or vineyard, speak of the garden of the Lord, and of believers as vines and fig trees, or trees of frankincense and myrrh. Let nature, with its vast variety, have a voice of instruction in those subjects that are spiritual and divine. Being thus "apt to teach," the company and conversation of ministers with their friends will be pleasant and profitable, and time will be spent in mutual edification, and in glorifying the Lord.

Eynsford, Kent.

WM. REYNOLDS, B. M.

Exposition.

But he knoweth the way that I take; when he hath tried me I shall come forth as gold, Job xxiii. 10.

Trials appear to be more or less the lot of all God's inheritance, and, indeed, we ought to expect no less during our stay in this land of sin and sorrow, for the Lord has no where intimated it as his design, that the people of his choice should escape from the trials that are common to every man; in fact, the scriptures of truth assert that "*Many* are the

afflictions of the righteous, but the Lord delivereth him out of them all." If Jehovah had only made known to us the former part of that passage, we might have room for discouragement; but the dear Lord always knows how to deal with his people, and when he promises them trouble or affliction, mercifully assures them, at the same time, that he will bring deliverance; when he chastises, it is as a father; when he corrects, it is all in love; and when he comforts, his consolations are neither few nor small.

Job seems to have had an abundant share of trouble and affliction, and in the chapter from which my text is chosen, he appears to be complaining of the weight of his accumulated trials, and not only so, but what is often the case with the Lord's people, he seems to be mourning an absent God; "O that I knew where I might find him! that I might come even to his seat." And though such was the darkness of his mind, his whole trust and confidence was in God, as much as if the good man had said, although my case is so desperate, and my way as it were hedged up with hewn stones, and I really cannot tell which way to turn; but I know in my judgment that all is right, and though hard for flesh and blood to bear, and my path is indeed mysterious, yet, nevertheless, Jehovah is my friend still. Yes, he who is the mighty God, is my Saviour, and he who rules in the heavens is my refuge, and he knoweth the way that I take, and when he hath tried me I shall come forth as gold.

Let us briefly notice—first, the trials of the Lord's people; and secondly, their design.

First, the trials of the Lord's people are various, and in many respects differ from those of the world. David was of this opinion, for when speaking of the ungodly, he says, "they are not in trouble as other men are;" so that the trials of the ungodly are of a different cast to those of the Lord's family, and it is certain they are different in their effects, as well as in the design, to be accomplished by them; one source of trials through which we are called to pass, is "mental," and

these are diversified and hard to endure; the man who has real heart dealings with God, and cannot rest satisfied with a mere profession, often has to question the motives which cause him to act; he wates narrowly his own heart, and when overtaken in a fault is ready to write bitter things against himself, and goes trembling to the throne, with a *may I—dare I* hope? Can any good thing dwell in one so vile? and with Paul exclaims, "O wretched man that I am, who shall deliver me from this body of sin and death?" Or with the publican, "God be merciful to me a sinner." The insinuations of the great enemy of souls, are a great source of trouble to the believer, for he is ready to think that they come from his own heart, and not from him "who goeth about like a roaring lion, seeking whom he may devour." But the greatest trial, and the most painful to endure, is when the child is mourning an absent God; then he fears that God hath forgotten to be gracious; and the believer thus exercised is led to heart-searching and deep enquiries to know the cause of the withdrawal of his Father's countenance, and says with the poet,

"Return, O holy dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast."

The corruptions of the human heart are deep and unfathomable by man. "The heart is deceitful above all things, and desperately wicked." But it is a great mercy, when, with a view of our entire sinfulness and utter depravity, we have a sight of the fountain of blood, and by faith step into its

healing streams, and experience its cleansing efficacy. "For the blood of Jesus Christ cleanseth from all sin." *Relative* trials are oftentimes the lot of God's saints, and though favoured by God with much soul prosperity, and as it regards our personal interest in divine things, we may be rejoicing in Christ with joy unspeakable and full of glory, at the same time our family and relative trials may be very great. The believing husband may have a persecuting wife, or the wife a husband; a godly parent has sometimes to mourn over the rebellion and waywardness of his children; and after having used every means in his power by praying with, and for them, still they care not for the God of their father, neither do they desire the knowledge of his ways; sometimes a brother or a sister has to wade through deep waters, and experience the most bitter persecutions from ungodly relatives, on account of their attachment to Christ and because of their allegiance to the ordinances of God's house, and when persecution arises from this quarter, it is generally the hardest to be borne; if such is the case with any who may read this article, be assured dear friend, that all is ordered in infinite wisdom, and will eventually prove to your satisfaction, that it was for your profit and the honour and glory of God.

Circumstantial trials are another class through which some have to go; some of the Lord's *precious* jewels are called to pass through deep waters in this way; they are brought from the highest pinnacle of affluence down to the lowest scale of poverty; and others

brought from a palace to a poor-house, and some scarcely know from day to day where to look for the bread that perisheth: why Jehovah thus acts we know not now, and shall we "who are but of yesterday and know nothing," arraign the Eternal at our tribunal!

"Not Gabriel asks the reason why,
Nor God the reason gives."

"Shall not the judge of all the earth do right?" God never has yet made a mistake, and you may rely upon it my poor distressed brother or sister that he never will, and what you know not now you shall know hereafter.

Afflictive dispensations are another part of the cross that we have to carry, and full well does the writer of this know what it is to pass through storms of afflictions; afflicted on the one hand and tried on the other, but generally speaking happy amidst it all; for our covenant God while he afflicts with one hand, mercifully sustains with the other. It is true that faith and patience are sharply exercised by it, and we are prone to murmur and oftentimes tempted to say, "all these things are against me;" but when faith triumphs, we know, that "no chastening for the present seemeth to be joyous, but grievous, nevertheless, *afterward* it yieldeth the peaceable fruits of righteousness."

I might thus go on to enumerate the trials to which the children of God are subject, but sufficient has been said already, and I hasten to notice,

Secondly, the design or end to be accomplished by these trials. And here I might observe, that they are sent to wean us from the world, for we are apt to have too firm a hold on the things of time

and sense; and if not in words, often by our conduct say, that we shall live here always, forgetting, that "this is not our rest." Hence, how necessary the chastising rod of a tender Father, to remind us that we are only in a state of probation, and while passing through an enemy's country, ought to be on our watch tower, and looking out lest we be overtaken and thereby bring disgrace upon our profession and darkness into the soul. There is so much to allure and attract our notice in the world, that unless we are now and then reminded by these afflictive dispensations of our frailty and weakness, there would be times when we should almost forget the christian character we sustain, and also lose one important evidence of our new birth, for "if ye receive not chastisements whereof all are partakers, then are ye bastards and not sons."

Another end to be answered by trials, is to bring us more frequently to the throne of grace. We never value prayer so much as when in sorrow or affliction; the throne of grace then appears doubly precious and though we may not be able to tell our feelings to a fellow creature, yet we are enabled as well as encouraged to pour out our hearts before him who hath said, "Call upon me in the day of trouble and I will hear thee." That is a time, generally speaking, that we are the most unwelcome at a friend's; but not so with our heavenly friend; he listens to the prayer of the poor and needy, and attends unto their request. O what a gracious, loving, and merciful God we have to do with;

may we prize the throne of mercy more, ply it more frequently, for the more we have to do with God in prayer, the more reconciled we shall be to all the providential dealings of our heavenly Father, and "So shall our peace flow like a river, and our righteousness as the waves of the sea."

Prayer is the exercise that brings us nearer into communion with God than any other; we talk with him familiarly as with a friend, and the Eternal kindly answers our petitions, and pours into our souls the oil of joy and gladness. Poor, tried and tempest-tost soul, whoever or whatever you may be, in all your distresses or sorrows, "Go to Jesus." No matter under what circumstances, or in what condition you are found, or whatever may be the nature of your trials, "Go to Jesus." He has never turned a deaf ear to the cries of his children, and though *you* may be unable to utter a word, he understands a sigh, a tear or a groan. And, O, rejoice in the fact, that although your way is dark and unknown to yourself, all the events of time are perfectly known to him,

"Who sits on no precarious throne,
Nor borrows leave to be."

"He knoweth the way that you take, and when he hath tried, you shall come forth as gold."

Again, the exercise of our graces is another end in view. The apostle Paul declares, that "we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope:" &c. &c. Rom. v. 3—5. Which graces, when in full exercise, have a

tendency to make us more spiritually-minded as well as endear the promises of God to our soul. No promise is really so sweet as when we are brought into circumstances to require the comfort it affords. Paul would never have prized sustaining grace so much, if he had not been brought into the trial which led him to pray so earnestly for deliverance, and brought down the memorable reply, "My grace is sufficient for thee." So I apprehend, when faith and patience are communicated to the mind, by God the Holy Ghost, we are enabled to bear all the trials of this life with comparative cheerfulness, and rejoice in our infirmities; for when "I am weak, then am I strong."

Again, sanctification is another design for which trials are sent. By the losses and crosses we experience here below, we are led more out of ourselves, and to trust more implicitly in Christ, who of God is made unto us sanctification. By these trying dispensations one unnecessary twig after another is lopped off; one and another poisonous weed is uprooted; sin becomes exceeding bitter; and perfect holiness and conformity to the image of Christ is aspired after; for "this is the will of God concerning you, even your sanctification." There is so much pride and self-lurking within, that like the gold we must go into the furnace to have all the dross removed. There is dross in our profession, dross in our prayers, dross in our devotions, and the dross in our corrupt nature, all of which must be taken away ere the gold is purified and fit for the Master's use; and we may rest

satisfied, that as soon as the heavenly Refiner sees his own image reflected in the gold, we shall be immediately removed from this low land of sin and suffering, and be transplanted into those regions where all is perfection, and where there will be no storm to affright, or foes to annoy;

"For Christ by his presence secures their release,
And showers down upon them contentment and peace,
Oh! 'tis there—it is there I would dwell."

Lastly. The primary object of trials, is our good, and God's glory. When the Lord has a work to perform, he always knows how to set about it; there is no trying one scheme or another to see which answers best; oh! no; God always acts from the best of motives, and that to answer the wisest ends. Love is the great moving cause of all God's actions. It was love that prompted the Eternal to choose a world for himself out of this world of iniquity. All the objects of this love are therefore known to him; and God has also determined by what means they shall be brought to a knowledge of the glorious fact; and, blessed be his name, he has also designed by what process he will purify them, and render fit for the service of God in heaven. Then all our sorrows, pains and afflictions are appointed by God, and they are in reality the effects of his love, and are working for us "a far more exceeding and eternal weight of glory." A little more faith and patience, my brother, and we shall hear the sound of the chariot wheels to carry us far away from every thing that is temporal, and

then our happy spirits will soar away into perfect bliss; when it shall be said of us, "These are they who have come out of great tribulation, and washed their robes, and made them white in the blood of the Lamb;" and then we shall, with the redeemed, join in ascribing "salvation, and glory, and honour unto the Lamb for ever." Such shall be the happy experience of all the Lord's tried and afflicted family; and, dear reader, may it be your happiness and mine. "For he knoweth the way that we take, and when he hath tried us, we shall come forth as gold."

WILLIAM T.

West Drayton, Middlesex.

Correspondence.

LETTER TO A FRIEND AT BRIGHTON, SUSSEX.

Dear sister in the Lord Jesus, the redeemer of our precious and never dying souls. Peace to you and love be multiplied.

I expect you will think it long before you hear from me, but since my return I have had so much to attend to, that I have had but little time for writing, but willingly embrace the present opportunity of addressing a few lines to you.

I can look back with pleasing wonder at the good hand of the Lord with me, and his astonishing love and providential care over me for several years past. How blessed it is to stand in the presence of the Most High! but who can tell what it is to stand before him with the guilt of sin upon the conscience, when with shame and distress we cover our faces while he proclaims to us his holy law, exhibits to us its rightful demands, and imparts light enough into the soul to convince us that we have altogether violated its claims; it is then the solemn sentence is both heard and felt, "the soul that sins shall die." It is then we become greatly afraid, and in terror exclaim, O wretched, sinful me; what will become of me? O that I had never sinned, or that I had never been born; or that there was no hereafter, or that

I could but flee from God's presence. Alas! alas! I am undone. O my sister, when we get here, futurity opens to our view; a long eternity is before us, the torments of the lost are our solemn meditation. O what a sight had I at that time of that scripture, "When once the master of the house is risen up and shutteth to the door, and we begin to see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out." What a solemn sentence! what awful feelings did it produce upon my mind; but when the blessed theme of salvation by the power of the Holy Spirit is brought into our souls, and Jesus is exhibited to our view, we then begin to find as it were a heaven upon earth; for there is such a glory in the atonement, such a completeness in the righteousness of Christ, and such a blessedness in his love, when the salvation of our souls, and the forgiveness of our sins are experienced, that it is almost heaven to us, for it is nothing less than a translation from one state into another, from the kingdom of satan, into the kingdom of God's dear Son. O bless the Lord my soul, and all that is within me bless his holy name, for what he has done for unworthy me.

Now I firmly believe, to feel the guilt of sin upon the conscience, discover the inflexible justice of God

in his holy law, with a view of futurity, to a certain extent, is feeling the condemnation of the lost; and this I can say, my poor soul in some painful measure has truly entered into and experienced; and, on the other hand, when I saw Christ in his person, and power came from him into my soul, I instantly felt all my sins forgiven me; and being brought home with such power, that I was lost in holy wonder and praise; then indeed I found a change from sorrow to joy, from guilt to forgiveness, from condemnation to a full discharge, from wrath and terror, to peace and friendship; yea, from a state of alienation to that of sweet adoption; it was as great a change as if I had come from a dungeon of darkness and misery, into a palace of light and liberty; or from a place where sentence of death had been passed, into a place where a free pardon had been proclaimed, and the privilege granted of going at large. Now my dear sister, all that have undergone a change of this sort, know experimentally the meaning of the following scriptures: "Ye must be born again;" "You hath he quickened, who were dead in trespasses and sins;" "We have passed from death unto life;" and, "Unto you which believe, he is precious."

Well, after I had experienced these things, and was led a little into the plan of salvation, I began to think I knew pretty well all that was to be known, or that was revealed in the sacred scriptures; but, alas! how deceitful was my heart, for since the Lord has shewn me my folly, I have been obliged to put my hands on my face for shame, with a cry, O Lord, forgive me my great sin. But how many things has the dear Lord showed me since then of the depravity of my heart, and all the powers of my mind, that I have seen myself such a desperate creature, as to consider there had

not been my fellow in existence; but thanks be to the good Lord a thousand times for shewing me my fallen state, and entire depravity, and especially for revealing also to me so much of the glory of his grace, and the triumphant nature of it in the forgiveness of all my sins, that I have indeed considered its masterpiece could not be found; seeing a poor depraved, polluted creature like me, could not get beyond its reach; and sure I am there is no case however desperate, but what it will recover from.

O what unparalleled love is this to such a sinner as me, what a sweet view I had of that portion which John speaks of in the Revelations, where he saw a pure river of water of life, proceeding from the throne of God and the Lamb; clear as crystal, which could admit of no adulteration, for where this water of life (this love of God) flows, it cannot be contaminated, and on whom it is fixed it cannot be taken away or removed, it must possess its object of love; and as God is all love to such, that soul must possess the same, and that for ever and ever. Yes, blessed be God, we shall surely prove it so, and that to everlasting ages. Will any one attempt to deny it with the following scriptures before him? "I have loved you with an everlasting love;" "Thou hast loved them as thou hast loved me," (viz. Christ;) "Wherein God willing to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge, to lay hold upon the hope set before us;" "And he that hath begun a good work in you, will carry it on and perform it, until the day of Christ." Sure if such can be found, they must be rebels against God, deniers of the truth, and must falsify the Spirit's work, and

if they die in such a state will be cast into that place where hope never cometh. But methinks some would say, why this is the very spirit of Antinomianism; such doctrines have a bad tendency on mankind. Quite the reverse! for instead of leading to bad practices they are the root and foundation of all good living, both before God, and before man; and if scripture proof is required, read attentively, 1 Peter i. 1 to 16, and you will plainly see that the apostle grounds the four latter verses on the preceding subjects; viz. election according to the fore-knowledge of God, through sanctification of the Spirit, and the sprinkling of the blood of Jesus Christ, being begotten again unto a lively hope, and that to an inheritance which cannot be corrupted; and then he proceeds to exhort on the grounds, or on the reception of these things, so that it is plainly seen that all good fruit proceed therefrom, and you will evidently see that the exhortations are grounded either on the love of God to souls, called by grace, or on the work, love, and sufferings of Christ, or the being put into possession of life, love, and salvation; yea, they are not only the ground of exhortation, but having them in possession, faith, love and joy flow out, and that which is pleasing to God, and good to our fellow men. See also Paul's epistles to the Romans and Ephesians; yea, such are to be found more or less in all his epistles; but there is another sense in which good practices are to be helped forward; thus, when a man is born again of the Spirit, and established in the doctrines of grace, and as he knows the revealed will of God concerning him, the Lord blesses him with grace. What for? that he may make a good use of it; and then says to him, "What a man soweth, that shall he also reap;" and as sure as that man neglects the grace given him, and the privileges he is

blessed of the Lord with, and sows to the flesh, he shall of the flesh reap corruption; but, that same man using the means, and seeking the Lord by prayer and watchfulness, entreating the blessed Spirit to help him, to keep him, and to open the scriptures to him; that same man doing this in faith, and looking to the Lord, sows to the Spirit, and so reaps of the Spirit all good blessings, and spiritual mercies; such a man, therefore, is blessed in his deed, and brings forth fruit unto God; and therefore in proportion as he sows to the Spirit, he reaps of the Spirit; and on the contrary, as he sows to the flesh, he reaps of the flesh corruption, and everything that brings the soul into bondage, darkness, and guilt; yea, we may go on so far in sowing to the flesh, that it will require repeated corrections, and chastisements, until we tremble at being left to ourselves, or to the power of the enemy, and to tremble at sin in every shape whatever. Observe God's chastisements on David; look at Peter's presumption, see what was needed to deliver him from it; his promise to his Lord not to forsake him was made in his own strength, and in the hour of temptation he proved it so, and he to his sorrow indeed reaped what he sowed; yea, it required as great a work in Peter's soul to reclaim him from his fleshly condition, as was performed when he was born again of the Spirit.

Therefore, my dear sister, in love to your soul, I say in the name of Christ, according to the grace given you and the privileges you are blessed with, pray, and watch unto prayer; read the book of the Lord and meditate thereon, rejoice when the Lord blesses you, look to him for all you need both for body and soul; yea, my dear sister, do that which is right as a christian, as a member of the church of Christ, and as a mistress, and in all your actions before the Lord, before

his people, and before the world, and as the Lord liveth you shall be blessed; ever remember we are accountable as christians to the Lord for all we do; my desire is, that you may be more and more established in these things, and that the ministers of Christ, and the Lord's churches, may be rooted and grounded and built up in them, and then we shall be sure to be blessed. Some might charge me with Arminianism because I thus write, but what of that, I have the Lord on my side, I have his word and Spirit on my side, I have God's testimony experimentally in my own soul, and with such a defence, I defy all men to overthrow it; and I would say in conclusion and that before God, if I could make all God's ministers and churches to hear, I would say, teach, and preach, and live these doctrines and precepts out, and God shall surely bless you for Christ's sake.

May the dear Lord bless you, and those of your dear friends I worshipped with under the ministry of Mr. Sedgwick, to whom also I beg affectionate remembrance, and would subscribe myself

Yours, in a precious Christ,
T. N.

Leicester, Nov. 27, 1847.

THE SPIRITUAL IMPORT OF BAPTISM.

A REJOINDER.

To the Editor of the *Gospel Herald*.

DEAR SIR,

I shall be thankful if you can make room for a brief rejoinder to the article in your number for this month, entitled, "The spiritual meaning of baptism defended." I do not ask this for my own sake. I am not anxious to have the last word; especially when my opponent is a "sister;" in which case the wish were fruitless. But I conceive that some very important principles of

scriptural interpretation are involved in this little controversy; principles which must be kept in view if we would obtain and promulgate clear, consistent, and scriptural views of doctrine and practice.

I do not intend in this article, to go over the whole ground again. I select one point only. The scripture tells us, Acts viii. 13, that Simon believed and was baptized. Your correspondent says, that "in the grace view" he "never believed," "he never was baptized." Which am I to believe, the inspired, or the uninspired writer? Is the "grace view," different from the scriptural view? I think not. Let us try to solve the difficulty without denying the terms Simon believed. But *what* did he believe? Not the truth as it is in Jesus; not the gospel; for, obviously, he did not understand it. He believed some general truths, which were presented to his mind by the preaching of the word; but he did not grasp the living truth by a divinely-wrought faith: and therefore his faith was vain, he was yet in his sins. Simon was baptized. His baptism was real, and valid also, as an initiatory ordinance. But it did not "*profit him*," not being accompanied with a living faith.

Your correspondent says, that baptism has a dictionary meaning, a ritual meaning, and a spiritual meaning; and, that "without these three"—without "the threefold meaning of the term be taken in, received, and attended to by the individual passing through it, it is not baptism *at all*." Let us compare these statements with the admitted facts. The term baptism *does* signify immersion in water; Simon was immersed in water; yet he was not baptized *at all*. The term baptism *does* signify a certain rite or ordinance of the church; Simon submitted to that rite; yet he was not baptized *at all*. Baptism is a *sign*, exhibited "to the church and to

the world;" Simon gave that sign; and yet he was never baptized *at all*. I submit, that such a style of writing as this, throws a mist of obscurity over the most simple, clear, and beautiful doctrines and facts of the gospel.

If language has any meaning, and our conceptions of the nature of things have any truth in them, a *sign* and the *thing signified* by it cannot be identical: neither can the one enter into the other, as a constituent part of it. To say, then, that baptism comprises within itself, as an essential element of its existence, the thing it is intended to represent, appears to be a contradiction in terms. It may be objected, that a sign implies the existence of the thing signified; and if there be no reality there can be no sign. I reply: that although a sign *does* necessarily imply the existence of the thing signified, yet it does *not* necessarily imply the co-existence of the sign and the substance in the same subject at the same time. If it did, they could never exist apart. But they do exist apart. For what is the essence of all the hypocrisy and deceit in the world but this,—the exhibition of a sign when the thing signified is not there? But the absence of the thing signified does not affect the nature of the sign. Whatever be its nature and its name, it retains them whether the thing signified be present or absent.

"The threefold meaning of the term" baptism, is a phrase which demands a moment's attention. Properly speaking, the term baptism has no spiritual meaning. When the term is employed to represent any thing spiritual, it is by a *figurative application* of it. But that which is literal and that which is figurative must be distinct from each other. This question, then, arises;—When our Lord and his apostles used the term baptism, in relation to the initiatory rite of the christian church, did they use it in its proper sense or in its figurative application? If they used

it figuratively, then it follows that baptism in its literal and proper sense is not enjoined; and if they employed it in its literal and proper sense, then it follows that we ought to do so too, when we have reference to the same thing. Why should we be wise above what is written? Why should we say, that what our blessed Lord and his apostles call baptism is not baptism "*at all*."

The passage of scripture, (Rom. ii. 25.) introduced with a "thus saith Lord," appears totally inadequate to bear the burden of proof of the position maintained by your correspondent. It is singular enough that the only passage quoted, and quoted too with an assurance that it will at once settle the question, should not contain any mention of, nor the most distant allusion to, the subject of baptism; yet, however, we admit that it does evolve a principle which bears, in some degree, upon the subject in debate. The passage implies three things:—first, that in the case supposed, the man was really circumcised; secondly, that he did not act up to the obligations of that covenant of which circumcision was the sign; and, thirdly, that, therefore, his circumcision did not "profit" him anything, and he was, in regard to character and destiny, *as though* he had never been circumcised. I think this exhausts the meaning of the passage, at least in this reference. But surely this is very different from saying that he never was circumcised at all. Apply the principle of the passage to the case of Simon. First, he was really baptized; secondly, he did not act in a manner corresponding to the profession which, in baptism, he had made; and, thirdly, therefore, his baptism did not *profit* him anything, and he was, in regard to character and destiny, *as though* he had never been baptized. But, surely, this is not saying that he had never been baptized *at all*.

I verily believe that, in regard to the doctrine your correspondent intends to teach, we are perfectly agreed. I believe she intends to exhibit, in a strong light, the important truth;—that no outward rite can produce, that no ceremony can stand in stead of, that no ordinance can be of any real value without, that internal, regenerating, and sanctifying work of the Holy Ghost; which is a fruit and a proof of redemption by Christ, adoption into the family of God, and heirship of eternal glory. This doctrine I cheerfully admit, and constantly maintain. But I submit that the style of language upon which I animadvert is calculated rather to darken than to illustrate this doctrine. To contradict rather than to explain the language of scripture,—to confound things which essentially differ,—to make the type and the antitype, the sign and the substance, the external and the internal, the material and the spiritual, to be one and the same thing, embodied in one idea, and expressed by one term—is more likely to confuse than instruct. And, methinks, if, at the present day, there be one doctrine of the New Testament more misunderstood and abused than others, and therefore requires to be most clearly and simply stated and defended, it is the doctrine of baptism, considered in all its relations and bearings.

The precise character, or rather degree, of that faith which is, scripturally, a prerequisite of baptism, is a theme too large and important to be treated of in this paper. If I understand your correspondent, I differ widely from her. I should be very glad to peruse, in your columns, an article upon this subject (faith) from the pen of some one of your able contributors.

I am, yours, as I trust, in gospel bonds,
Ringstead, WM. KITCHEN.

A LETTER TO A BROTHER MINISTER.

My Dear Brother,

Yours has come safe to hand, and in my own mind has created a most peculiar sensation, which I hardly know how to describe; I have been grieved many times to see how secure you have appeared to feel, and how pleased you have been with that old, futile, and oft refuted calumny on the divine and truly expressive ordinance, believer's baptism, "it's a non-essential;" and I have feared, seeing you appeared to feel so secure, and were so much enamoured with the easy and latitudinarian terms it offered, that you would not have the wisdom fairly to examine its character and to test its claims to your confidence by a fair investigation; do not mistake me, I was not afraid of the result if you once brought this doctrine to a fair trial, but, feared your felt security would prevent examination; in this I am pleasingly disappointed, and rejoice with you in this triumph of truth over long settled prejudice and early associations; yes, my brother, I am truly glad to find that you have, though late, come to the determination not to rest in this assumed security, but at once to examine for yourself, and to renounce whatever will not bear the test of truth; this is a step in the right course, and the only safe ground to take. The result has already been good; go on my brother to follow out your convictions, and the effect cannot fail to be that of liberty and comfort to yourself, of example and influence to those from whose company you have been compelled to flee, and of glory to Zion's God and Saviour, by your practical acknowledgment of his authority, and submission to his will; how necessary it is for the disciples of Christ to act out their convictions, and give an open exhibition of their faith by a cheerful and unreserved obedience to the commands of Zion's King; had my

brother have done this years ago, the example would have been one of obedience, and how many might have followed in the same steps, bowing and paying homage to Zion's King; and what a host of secure but mistaken, misled, and self-excused professors might have followed your example, and have ranked among the self-denying and despised, though grace-approved followers of the Lamb in this delightful ordinance. How blinding and bewildering are the sophistical reasons and excuses that are so often made, even by christians, namely, "Its a non-essential"—"I can be saved without it"—"many good men stand on the other side"—"the ordinance is made too much of"—"I have come up amongst those who think differently, my connections are all with them, and I should not like to hurt my own feelings, nor wound those of my most valued friends by separating myself from them." Again, "God has blessed me, and opened to me a field of usefulness, yea, has blessed my connection and made me useful where I am, and to come out would be to run in the face of all this"—"I have seen, too, that those who are so strenuous for the mode and subject of baptism, are not so particular in every thing, nor do they appear to be better christians, or to live more under the influence of, or shew more of the spirit and savour of Christ than others"—"moreover, it's a mere external," nor "can we be sure after all which is right;" beside, "it is too indecent for modesty to submit to." These, and other excuses have been made over and over again, by hundreds, who, if they had but fairly and calmly examined the subject, and the character of these excuses, and have had half as much love to Christ in exercise, as they have had light to know his will, these excuses would never have been made; this would be sad, very sad if it affected none but themselves, but the effect is not confined to themselves, it has an

influence on others; and one disobedient professor keeps another in countenance, and others again are influenced by their misconduct; indeed it is impossible to tell the extent of the evil; if I disobey, I most likely tempt another or probably others to do so; and they, in their turn, do the same in their sphere of influence, and error spreads, truth becomes neglected and despised, God is dishonoured, and the christian church appears weakened, disfigured, and robbed of her distinctive mark of discipleship to her living head. I have not overstated the case, there are professors of Christ's gospel on every hand of this stamp; this I know to be the case, at least, wherever a society of christians exists, holding paedobaptist principles. I know, and am personally acquainted with many such, having myself come up amongst them; but, let us look my brother at the before-named excuses a little more closely that we may see a little more of that net out of which you have escaped. We are told with an air of triumph that baptism is a "non-essential;" This, however plausible and delusive, is based on false premises, and is untrue; for so long as Christ is King in Zion, so long as his word is law, and so long as his government has to be maintained, and a proper exhibition of the nature of his kingdom, and the character of its subjects have to be made, so long the obligation will remain, and the proper observance of this ordinance be essentially important. To question his, is to question the wisdom of Christ; and to neglect it, is to despise his authority. Let me now invite you to the next objection, "I can be saved without it." What does this mean? does it mean that baptism is not a saving ordinance? neither is the Lord's supper, the hearing of God's word, nor the observance of the sabbath, only as evidences of our relation and love to Christ. But, can the christian throw them aside as this objection does baptism, or ought he to

do so? The question is not whether salvation depends on it, (we know it does not) but whether Christ has commanded it, and whether his word is law; does not this objection say, I will do nothing except it be essential to salvation? Is this the language of the soul taught by grace, or the effect of the love of Christ? or rather, is it not the thoughtless ravings of a distorted mind? How unlike him, who said, "The love of Christ constraineth us." Again, we are told, that "many good men stand on the other side;" is not this, if it means anything, pleading for making men and the conduct of men instead of God's word the rule of faith and practice? such a law would justify every opinion however wild and extravagant which has or may obtain in the religious world, and would exclude God's word altogether; but here I should again be in a dilemma, which of the opinions of men to follow, and which of the various sentiments of men to embrace. My brother, this will not do; indeed, those who plead it, know this, and can only use it as an excuse for themselves; it is an hypocritical pretence to get rid of an unacceptable rebuke or dictate of conscience. But another argument, if it is entitled to the name of an argument, is, "We make too much of this ordinance." This is a general principle I deny, it is not true, and the assertion arises from prejudice, carelessness, or opposition, and comes with a very bad grace from those who make so much of it as to accuse us of cruelty or unkindness towards infants, for withholding it from them. But to the argument: it is not making too much of a divine ordinance to contend for its observance, or to be particular to keep it in its proper place; not to do so is to trifle, and to act the part of carelessness, and sinfully to disobey. Again, "I have come up amongst others; my friends are all there, and I should hurt both their feelings and my own." This, with all

its pretensions to superior christian feeling, is not the language of an heart giving up all for Christ, and leaving all for him; nor is it the fruit of christian love, it is unfaithfulness to God, it is injurious to themselves, and unkind and unchristian towards those friends. Another objection is, "God has blessed me where I am." To this I would say—friend, are you anxious still to be blessed of him? then take care how you despise or neglect this law of his house, lest he, who has blessed you amongst other things with light to know his will in this ordinance, should visit your neglect and disobedience with a withdrawal of the light of his countenance, and send leanness into your soul and thorns for your feet: this, my brother, would be the side of danger. Another objection is, "Those who are so strenuous for baptism are not so particular in every thing, &c." What shall I say to this? it is admitted that we are strenuous for complying with this part of the divine will; so far, then, are we right; but it is assumed we are not so in every thing; this may be, but it is not likely, I doubt, whether those who raise this objection are satisfied of its correctness, or that they have arrived at this conclusion by a course of investigation, entirely honest and free from prejudice; and it is making the worst use possible of the real or supposed evil; there is also a fallacy in this species of reasoning altogether unbecoming, and quite disgraceful in a christian, resorted to for the worst of purposes, namely, to counteract the claims of a divine ordinance. Ah, my brother, there is a great deal of craft required in those who depart from the plain and simple requirements of Jesus. I now call your attention to another objection—"It is a mere external." This, like the former, has always appeared to me very improper language to be applied to a divine ordinance, nor is it very explicit. Does the objection mean

that the Holy Spirit has nothing to do with it, and that the heart, the affections, the mind do not enter into it, and are not affected by it? if so, it is not true; if it does not mean this, it is delusive and means to deceive, for baptism is in no other sense an external than every other act of christian obedience, and every part of divine worship; this, like every other erroneous principle, only needs to be carried out to show its fallacy; carry it out, and it would lead to the conclusion that we need not worship God at all: no christian can act out this principle, my brother C. would revolt at the consequence. Again, we are told, with an air of triumph, "we cannot be sure after all which is right." Indeed, how is this? is baptism a part of the divine will—a part of that revelation which God has made of his mind and will to us—a part of the will of infinite wisdom, and yet so obscure, so inexplicable, as not to be capable of being understood? Was it intended to be practised by us? If it was not, why is it commanded? If it was, may we not be capable of understanding it? It will not do; it may satisfy idleness, lull to sleep the careless professor, or serve to stifle the conviction of the unwilling mind; but it will not bear the test—it is not true. The objection, however, proves one thing, namely,—the necessity, on the part of the objector, of a more close and prayerful examination of the subject. There is one more objection I will notice, and I conclude. "Baptism by immersion, especially that of females, is indecent; yea, too much so for modesty to submit." This is a sweeping charge, and ought not to be made unless the person making it is quite sure the ordinance is not of God, and that his notions of decency are quite correct; to do so is awfully indecent, presumptuous, and wicked; the indecency is in the objector's imagination, and arise out of prejudice and dislike to the or-

dinance; it is a calumny, with a view of bringing into disrepute and disuse, this most lovely, chaste, and significant ordinance, an ordinance, be it remembered, instituted by infinite wisdom, purity and love.

But I must close this long letter by expressing the pleasure I feel at being informed that my brother has discarded these once fondly cherished ~~exercises~~, and has determined to give a practical proof thereof, by an open, obedient observance of this delightful ordinance. Go on, my brother, to do so, and may the presence of him, whose ordinance it is, be with you. With love to you and your's,

I remain, your's faithfully,
H...., *Oxfordshire.* WILLIAM.

CONDENSED NOTICES OF STANDARD WORKS.

JONES'S ECCLESIASTICAL HISTORY.

(*Third and concluding notice.*)

Our last review of this interesting work ended with a brief sketch of the history of the Waldenses—their unparalleled sufferings—and their remarkable purity, both of doctrine and discipline. We now enter upon the age of reformations, in which were exhibited some of the noblest instances of christian heroism that the world has ever seen. The arrogance, ambition, ignorance, covetousness, and dissoluteness that marked the Romish hierarchy at this period were so obvious to all intelligent observers, that had they not plentifully fed the people with their *superstitions*, they must have risen against their spiritual enslavers, exposed their corruptions, and renounced their authority. But the light of the gospel was not extinguished, even in the darkest periods of anti-christian ascendancy; not only did it shine here and there among scattered communities, but it gradually spread like leaven, and leavened the mass of the peo-

ple, so that when Luther and his contemporaries arose, they found multitudes ready to embrace their sentiments, and join them in opposing the errors and oppressions of Rome. This fact will alone account for the rapid spread of the reformation in all countries when once it had been commenced by the preaching of those whom God had raised up to burst the trammels of superstition, and set his people free. They were but the *exponents*, on the one hand, of the wants of the invisible church and people of God; and, on the other, of his merciful intentions towards them, in bringing them back from Babylonish captivity, and "increasing them with men and women, as with a flock," Ez. xxxvi. 37.

Our own countryman, Wycliffe, is, by universal consent, called the "Morning Star" of the reformation. He was an able scholar, and a bold defender of "the faith once delivered to the saints." We find him, as early as 1370, publicly inveighing against the errors of the Church of Rome, and the corruptions of the clergy; and he only escaped a violent death, because the cruel laws against heretics, to which his successors fell victims, had not then been enacted. Wycliffe was the first who gave to this country an *entire* translation of the scriptures in the vulgar tongue, by which he rendered signal service to the cause of Christ in those dark ages. By this noble act, and by his attacks on the popish dogma of transubstantiation, he roused the ire of the Romish clergy, who sought to obtain fresh powers against him; but the nation was generally averse to placing its liberties in such hands; their efforts were defeated, and Wycliffe died in peace, in 1384. The followers of Wycliffe, called Lollards, continuing to increase, the first statute, condemning them to be burnt as heretics, was passed about 1387, to which their acknowledged leader, Lord Cobham, speedily fell a victim. The crafty

device was also adopted, of identifying heresy with treason, thus bringing upon them the full force of the civil, as well as of the ecclesiastical law.

While the dawn of the reformation was struggling with the darkness of error and superstition in this country, the same struggle had been commenced in Bohemia, chiefly through the instrumentality of the intrepid Huss, who maintained the same bold front against his enemies before the Council of Constance, as did Luther one hundred years later, before the Diet of Worms. But the result was different; for the safe conduct granted to Huss to attend the Council was grossly violated, while that of Luther was respected. Huss was burnt as a heretic, and the council that condemned him to death extended their vengeance even to the bones of Wycliffe in England, which had quietly rested in their grave forty-four years. In obedience to their command, they were taken up and burnt to ashes. Fuller, the church historian, takes notice that the ashes were cast into a brook running hard by; and finely remarks, that "they were conveyed to the Avon, from the Avon to the Severn, from the Severn to the narrow seas, and from thence to the main ocean, and thus became a vivid emblem of his doctrine, which is now dispersed all the world over."

To Huss succeeded Jerome of Prague, who shared a like fate in 1416. The reformers of Bohemia formed themselves into an association, called the United Brethren, in 1457, which, though subjected to sanguinary persecutions, continued to the period of the Lutheran reformation.

And here it is worthy of remark, that all the reformations commenced in different countries were connected with some one individual in particular, whom God had raised up and qualified for the especial purpose of testifying against the error and wickedness of the Church of Rome, and delivering

his people into the light and liberty of the gospel. They were men who were fired with the same zeal as the ancient Jewish prophets, who loved not their lives unto death, and who will be embalmed in the memory of the church of God to the end of time, while their defects and deficiencies are covered with the mantle of oblivion.

Into the wide field opened to us by the reformation commenced in Germany, in 1517, we are unable to enter, except to glean a few scattered facts worthy of especial notice. The sale of indulgences for sins was the *immediate occasion* of the German reformation, but we must look for its *remote cause* in the accumulated discontent of Western Europe with the existing abuses of the Court of Rome, which, under the popedom of the elegant but profligate Leo the 10th, had risen to an unparalleled height. Tetzel, an emissary from Rome, went beyond all others in his shameless traffic in pardons for crimes of all kinds, which he sold at all prices, to enrich the treasury of Rome. Luther, who had just entered upon public life, after a most painful private experience, came in contact with this man, and the cause of Protestantism then commenced. The reformation in Germany had respect to more vital points than any preceding ones. Justification by faith alone was its battle ground, and the simple word of God supplied the weapons of its warfare.

Both Luther in Germany, and Zuinglius, his forerunner, in Switzerland, had one single object in view, viz., to oppose all that was contrary to the doctrines and precepts of the scriptures; and though in some things they erred, the spirit by which they were animated, and the end they pursued was noble and disinterested. Upon the question of the real presence of Christ in the elements of the Eucharist, there existed a great difference between the Saxon and the Swiss reformers, by

which a barrier was thrown between them, which exists even in the present day. The Calvinists deny the real presence *in toto*, while the Lutherans admit it in a modified sense, which it is almost impossible to explain, or even to understand.

The acknowledged authority of the Pope upheld the oppressions and superstitions of the Romish Church, while these again served to uphold the authority of the Pope. Thus there was a circle of abuses mutually dependant on each other, and it was reserved for Luther first to break the connection, and shatter the unhallowed bond. This he did by striking directly at the papacy itself. The learned Erasmus, "that craven neuter in the cause of Christ," shot the arrows of ridicule, from a safe distance, at the corruptions of the papacy and the clergy; but Luther boldly advanced and attacked the citadel itself; proving, by irrefragable arguments, that the Pope himself, the object of universal reverence, was the anti-christian usurper referred to in scripture.

It is interesting and useful to trace the differences of character among the reformers of this period. Between no two men, holding the same sentiments and pursuing the same conduct, is the contrast more striking than between Luther and his learned coadjutor, Melancthon. What the former had in warmth and elasticity, the latter had in wisdom and gentleness. "Luther animated Melancthon, and Melancthon moderated Luther," and both served the cause of God's truth with a fidelity and devotedness which formed the distinguishing feature of their lives.

Farel, Beza, and Calvin came on the stage of action about 1525, as Luther and his associates were retiring. They were a noble band of reformers, and Calvin excelled all others in ability and learning. The church of Geneva, which he founded, was the source whence the reformed churches of Eng-

land and Scotland derived their creeds; his "Institutes" form a model of perspicuous methodical divinity, which will always be admired.

But it cannot be denied, and must not be overlooked, that all these reformers erred in their predilections for the national establishment of church government, in preference to the single and independent congregations of believers, of which the primitive churches were undoubtedly composed. The attempt to bring a whole district or town under the rule of the word of God has always proved impracticable, and always will, since it is plainly opposed to the distinguishing and discriminating features which mark the progress of the gospel of the grace of God. And not only in external form, but in internal discipline they departed from the order of the New Testament. The system of synods and church-courts which characterize Presbyterianism, was founded by Calvin at Geneva, and from thence transplanted into Scotland by Knox; but it is clearly unauthorized by the word of God, and is capable of being turned into an engine of the greatest tyranny, as experience has proved.

The doctrine that the sword may be lawfully employed against heretics was also generally held by the reformers, and this accounts for their intolerance. The burning of Servetus, while it marks the zeal of Calvin for the doctrines of the gospel, will ever stand as a monument of his bigotry.

The sentiments of the German reformers first spread westward to Geneva, and from thence, under divine guidance, they made their way into France. The Huguenots, or French Protestants, leagued together for their safety, and supported by many of the nobility, they gained at one period a firm footing in the kingdom; but the eight days indiscriminate slaughter commenced on St. Bartholomew's day, in 1572—the greatest state-crime of any country—greatly diminished their

numbers and their influence. It must be confessed their zeal in many cases was rather for political ascendancy than for the cause of God and truth. Throughout the complicated struggles between the two parties in France, a ferocious and sanguinary spirit prevailed, which forms a singular contrast to the polemical discussions of the German reformation. By the edict of Nantes, in 1598, an end was put to this state of things; but of this, the magna charta of religious liberty, the French Protestants were deprived in 1685. Their sufferings recommenced, while yet, as in many other cases, their purity was promoted; for many false brethren seceded from their ranks and turned Catholics, to avoid the fire of persecution. At this crisis many of them fled to Holland, where William of Orange, afterwards William the 3rd of England, declared himself their friend and protector; doubtless with the ulterior object of strengthening himself in the affections of the people of this country, the throne of which he was invited to occupy, in 1688.

Notwithstanding the horrible cruelties employed to suppress the reformed doctrine and worship in France, they still survived, and, with the Calvinist and Lutheran Churches, continued to flourish. The reformed communities on the continent were preserved amidst the deluge of infidelity and libertinism at the period of the French revolution, in 1793, and are now, perhaps, more numerous and flourishing than ever. Thus we find that in most of the countries of Western Europe a reformation commenced during the sixteenth century, which may be called the century of reformations. Even in priest-ridden Spain, the head-quarters of the Inquisition and the Jesuits, the reformed opinions spread and were eagerly embraced. In many cases the Protestants became more powerful than their opponents, their cause being espoused by princes and nobles.

To come nearer home; we find

Knox, the Scottish reformer, exercising a surprising influence over the nobility of the land. He committed the mistake of Zuinglius, in mixing himself up in political matters, and endeavouring to engage the civil powers on his side in putting down the religion of Rome. He was impetuous and aerimonious, yet self-denying and faithful. His character was not amiable; but he was eminently fitted by Providence for the work of advancing the reformation among a fierce people, in the face of great opposition. It has been usual to attribute the origin of the reformation in England to the influence of Henry the 8th; but we can by no means agree with this view of the matter. During his reign there were many ecclesiastical innovations, but he contributed little to the spread of the gospel. In fact, the history of the English reformation at that period is the history of this king's fits of temper; of his amours, jealousies, and suspicions; of his likings and dislikings, and of his pedantry and self conceit. The English Church was then only reformed in a few points of its political constitution. Henry had no thought of restoring it to its primitive simplicity; but he nominated himself its head, and arrogated to himself an infallibility as great as ever had been claimed by the most imperious of popes. Although he renounced the authority of the Roman pontiff, because he stood in the way of his lustful passions, he had no intention of leaving the English Church without a pope; his objection was not to the thing but the person, and he sought to make himself completely absolute in matters of religion. By the preaching and writings of Wycliffe and his successors, the minds of the people had been greatly drawn away from Rome, and they were prepared to second their king in his opposition to the Romish court and clergy. But Cranmer and Cromwell, the king's

chief ministers, sought to introduce a sort of mongrel religion, neither Protestantism nor Romanism, but a mixture of both, which, after it was manufactured, patronized by the state, and set forth by legal enactments, gave great dissatisfaction to the people at large. The Church of England, thus framed and *established*, was further reformed in the reign of the pious Edward the 6th; but still, in its constitution and discipline, it still presented many of the worst features of the Church of Rome. In this state, we are compelled in truth to add, it has remained to the present day. Its articles of faith are, as a whole, sound and good, and good men have at all periods been found in her communion, and have officiated in her pulpits. But in seeking to maintain uniformity at the expense of liberty—the form of religion at the expense of its power—and secular honours and influence at the expense of scriptural purity—she has miserably failed to advance the cause of Christ in this nation.

We are compelled to omit all mention of the various bodies of Dissenters, which, under different names, have protested against the constitution, discipline and worship of the dominant church in this country. Our forefathers dissented, under "pains and penalties," and fines, and bonds, and imprisonments.

But their labours were not in vain: we succeed to the fruit of their labours, and are bound to carry on their work till the unscriptural device of a state religion, with all its attendant evils, are banished from the kingdom.

In conclusion, we repeat our strong commendation of the volumes before us, to the especial notice of all who feel concerned to investigate the history of the *true* church of Christ, and to distinguish it from the institutions which men have set up in its place, this work is pre-eminently the "*Dissenter's Text Book of Ecclesiastical History.*"

THE GOSPEL HERALD;

OR,
POOR CHRISTIAN'S MAGAZINE.

SUPPLEMENT, 1848.

"Holding the mystery of the Faith in a pure conscience," 1 Tim. iii. 9.
"One Lord, one Faith, one Baptism," Eph. iv. 5.

Essays.

THE SCRIPTURAL DOCTRINE OF THE ATONEMENT.

The second objection to the doctrine, "that satisfaction for sin, essentially consisted in the endurance, by the substitute, of the precise amount of punishment, which must otherwise have been laid upon the elect," as stated by the writer whose first objection thereto we considered in the last number of the Gospel Herald, is also devoid of all scriptural weight and propriety, and is not less unjust than unscriptural. It is as follows:—

Secondly, "the sentiment opposed renders the high and glorious character of the Redeemer of no avail in the great work of atonement, since it grounds the efficacy of the atonement, not on the dignity of the sufferer sustaining the moral power of the law, by the lustre which his obedience and passion have thrown both upon the equity of its requirements, and the justice of its curse; but on the alleged fact, that the precise amount of punishment which we must have sustained, was endured by our Surety. And, if this were the principle of the atonement—the manner in which it operated to obtain forgiveness—it is most manifest that any other being could as easily, and certainly, have atoned for sins as the Redeemer himself, *if he could have sustained an equal amount of suffering*. Now, since it was only the *human nature* of our Lord that suffered—Deity being as incapable of suffering as of sin—who can doubt the power of the Jehovah to have sustained *human nature*, apart from Deity, as it exists in one of the ordinary sons of Adam, under a burden of suffering equal to that which was laid upon the Saviour? I reject the sentiment, therefore, because it necessarily implies that any man might have redeemed his brother." (Dr. Payne's Lectures, p. 149.)

We shall shew first, That the objection is of *equal weight against the system* of the objector. Second. That it embodies a misrepresentation and an unfounded allegation. Third. That it rests on an obvious fallacy.

First. It is of equal weight against the system of the objector. In another part of his lectures he says, "Had there been any other medium for the removal of sin equally honourable to the character, and safe to the government of God, not requiring so illustrious a *sacrifice as the death of his Son* then most assuredly the Saviour would not have died upon the cross." (The italics are ours.) Now, what is this but to affirm *that the sufferings of Christ* are of the *essence* of atonement. This too, is part of our system. If, however, it was the human nature only that suffered, we conclude that the Divine, though united with, is distinct from the human, and is independent altogether of suffering; i. e., it gains no intrinsic value from suffering, as from its absence none can it lose. Though atonement was not made by the suffering of Deity, yet had not Christ suffered, there had been no atonement. Humanity, therefore, was an essential ingredient. Why? to suffer, because Deity could not be reduced to that extremity. As Deity, in the abstract, could neither suffer, nor obey, so neither could it atone. With respect to these, simply, it was not, therefore, essential, excepting only to strengthen and to sustain. Was not, nor was humanity, an exclusive element. Though Deity only did not atone, yet its union with the nature which suffered, secured its value and efficacy. Upon that suffering rests its value and work. Divinity and humanity were in different respects, and unitedly, requisite. Each had its appropriate work, or, notwithstanding the perfections of both, it had been unaccomplished. Still, notwithstanding the union, there is no interchange or commingling of attributes; the nature and office of each are distinct. The province, and perfections of one, neither dispensed with, nor were an equivalent for those of the other. As there was no transference of merit, so also was there no compromise. Deity is no equivalent for suffering, nor suffering for Deity—the union of both is required absolutely. Christ did not suffer the less because he was divine. If that could be pleaded in mitigation, why not in bar of suffering? A principle capable of sustaining the former, would sustain also the latter proceeding. For justice to admit of a change of punishment for a crime to which it had annexed a specific sentence, would be, not only to dishonour its character, but, with its own hand, to destroy its existence. The proposition is a self contradiction. The story of Zaleuchus is an

illustration in point, for that part of the sentence which, as a substitute, he did not endure, fell on his Son. We accept the objector's confession :—" If the law says, the soul that sinneth shall die, and it shall prove to be the case that neither did he die, nor a substitute for him, who could rescue the law-giver from the charge of falsehood—and if the truth of the moral governor be brought into suspicion—what can sustain the efficiency of the law ?" Judicially, the stroke of a whip on the person of royalty, is not equal in point of suffering, or legal value, to the death of the meanest subject—a law requiring the death of a criminal, yet admitting the substitution of an innocent person in his stead, would not be satisfied if the sentence were commuted in consideration of the dignity of the sufferer, even if a prince were the substitute. In that case the stroke of the whip would be no satisfaction. If the dignity of divinity alone was required, why should humanity suffer, or why be assumed ? Now, as the sentiment rests on the fact, that the divine Redeemer made the atonement, it is absurd, and unjust, to charge it with the inference that a mere man might have effected it. When it is objected that being divine, it was not necessary, and therefore, that the Saviour did not endure the full weight of the penalty which would otherwise have fallen upon the elect ; we demand, why then did he suffer at all ? We wait the objector's reply. The sum is,—since atonement was made by the *sufferings of Christ*, which were those of his human nature alone, as distinct to, not as divisible from his divinity ; and the objection being that then might a man make atonement as easily and certainly as the Saviour, if he could endure an equal degree of suffering ; we turn the objection upon the objector himself and affirm, that a man might as easily and certainly make atonement upon his system as ours—the former requiring the suffering only of a part, the latter of the whole. He that is able to bear the *whole*, of necessity must be able to bear but a *part* of it only.

Secondly. The misrepresentation is, that the sentiment renders the high and glorious character of the Redeemer of " no avail in the great work of atonement." We will not stand god-father to all the unguarded statements made in support of a truth disliked and abused, though beyond refutation ; the sentiment makes no such allegation, and involves no such inference. The fact of its ascribing atonement to *his death* alone is guarantee against its impeachment of his character ; so far from this, it attributes far higher honour than the objector, for it affirms that the full weight of the sentence was endured, while he imputes but a partial

infliction, thus, though *pretending* a satisfaction for *all* men *denying* in fact, satisfaction for *one*. This alone would determine us to reject the objection, and the system together; for, instead of maintaining, it impugns the dignity of the Saviour, in ascribing to him a failure in that which he died to accomplish. The sentiment affirms that character and suffering are elements essential alike to atonement. Not that one is to be substituted for the other, but that both as they did, must unite and combine. It is not suffering alone, but suffering united with character, i. e., the suffering of a person of a certain character which only avails. One criminal might possibly sustain the punishment due to another, but could make no atonement; for a reason suggested by the objector, viz., "that the death of a transgressor possesses no merit to atone for sin." Innocence and perfection of character were as requisite as suffering to accomplish this mighty work; these met in the Saviour, and though we may *distinguish*, we must not *divide* them. The sentiment, therefore, so far from rendering his character of no avail, though alleging that the precise punishment incurred was endured, actually affirms the necessity of his character also; i. e., that his character and sufferings were both alike necessary. It was in the inseparable and illustrious combination of both, that the dignity of the sufferer shone forth and sustained, "the moral power of the law by the lustre which his obedience and passion (obedience and passion, we suppose relate to *humanity*, not to *divinity*) have thrown both upon the equity of its requirements and the justice of its curse." This objection, therefore, is a downright misrepresentation.

But lastly, it is founded upon the fallacy that *suffering alone* is essential to atonement. This is but imputing a fallacy for the sake of refuting it. It is purely a fiction that it belongs to the sentiment. That suffering is *essential*, is one thing; that it is so *exclusively*, is another. Now while we contend for suffering, so we do, likewise, for perfection of character. These were to be found only in the person of Christ. Deity and humanity conjointly, alone give them existence. We plead this combination as inseparable and indispensable. On this principle it were impossible for one of the ordinary sons of Adam to have made the atonement if able, even, to endure an equal amount of suffering, which also were impossible except by a miracle. The Saviour only was equal to its accomplishment; by union with the divine humanity was made strong to bear all the sins of all his elect, suffer the sentence to which legally, they were exposed;

and his character is of such superlative excellence that for a mere creature to claim with it an equality would be an act of the foulest blasphemy, and most daring presumption. The objection conduces only to give currency to a gross imposition.

The fact is, that suffering and character are *essential alike* to atonement. The substitute must be innocent, but he must suffer, and suffer *the legal sentence*. Separately neither character, nor suffering, have power to atone. *However exalted the person of the substitute*, he must suffer the award of the law against the guilty, or for him he makes no atonement. If he sustain not *the exact legal desert of the criminal, just it is not, that he suffer at all*. Justice cannot barter away its sentence. On the other hand *suffering alone* would not avail; one criminal might be able to suffer the punishment due to another, but from the proposal *justice* turns with abhorrence. An archangel might bear the punishment incurred by a man; but how could his sufferings be a satisfaction for another, for a crime of which he also was guilty? The supposition involves another not less absurd, viz., that there is no such thing as eternal and immutable justice; it is suffering the infliction of the sentence of justice, by one that is innocent, on behalf, and instead of one that is guilty, that avails in atonement. It was sustaining that sentence for all the elect by the glorious God-Man Mediator, which satisfied the justice of God, and secured their salvation. The more exalted the character of the sufferer, the more honourable the satisfaction; still his character avails not except also he suffer that which, otherwise, those represented by him must have endured. *The Man Christ Jesus made the atonement.*

Should our opponents ever give us another edition of this absurdly ungenerous objection, we will thank them to tell us how the sentiment, "that the Redeemer suffered precisely that which, otherwise, those whom he represented must have endured," renders his high and glorious character of no avail in the great work of atonement? It is one thing to allege, another to prove, and, in the objection, there is no evidence. To say it was his human nature only that suffered, is nothing to the purpose, for *He* was "the brightness of his Father's glory, and the express image of his person:" and to say, that Jehovah could have sustained one of the ordinary sons of Adam "under an equal load of suffering," is no more to the purpose, for that would have been the suffering but of a man, and therefore, of no avail to atone. Such logical chicanery as this is not to be tolerated in theological discussion. The complex nature of the "Lord of

life and glory," is the basis of his mediatorial worth. If therefore, it was only his human nature that suffered, as this objection affirms, it was *His* human nature, and not "humanity apart from Deity, as it exists in one of the ordinary sons of Adam." In a word, the divinity of his person did not shield him from suffering—*He did suffer*. And this fact destroys the objection, no matter, so far as it is concerned, whether it was *little* or *much*—*all* that, otherwise, the elect themselves must have endured; or *less*, that he suffered. We ask all objectors, what was it that *He* did suffer; "*if not the precise legal sentence to which the elect were exposed?*"

LEX.

THE LIVELY HOPE.

A NARRATIVE FOR THE YOUNG.

October is a month of changes; servants change their places, and housekeepers their habitations; nor is this time, more than another, without greater changes, the solemn change of time for eternity, the happy change of earth for heaven. Such, we cherish the lively hope, is the happy exchange of our young friend Rebecca Miller, of Rattlesden, who died after a few days illness of a fever, Oct. 20th.

Her parents for several years have professed faith in Christ, and been in union with the Baptist Church in this village; and who amidst many trials have ever found their God an unchanging friend; and for this recent providential dispensation, though affecting, yet have fresh reason for thankfulness, on account of the distinguishing grace displayed therein.

She was in her 14th year, engaged in the active duties of a servant's life. Had been disappointed once and again of a situation at a distance from home, but was now engaged at one near home. In these seeming trifles of life, we may often recognize scripture truths; such as, "He appointeth the bounds of our habitation; my times are in thy hand."

It appears that for some little time past she had been the subject of religious impressions, but during the last weeks of her life, these were deepened, and told out to her parents. To this tale of the meltings of mercy, and the enlivenings of hope, they listened with grateful joy and thereby have been much consoled amidst their loss. How often the spark of grace lies concealed for a season, till at length the Comforter breathes, and then its pleasing flame breaks forth.

One sabbath morning in the spring, a word was addressed to the young, whilst giving out,

"Prayer is the simplest form of speech
That infant lips can try."

Our young friend was present, and remarked on her return home, that she felt pleased that something was said to the young. Her father spoke of it to the writer in the evening, and it led him then to think, and it is now mentioned to show, that it indicated some interest felt in the better things, or thoughtfulness about them.

Somewhere about this time, she attended a meeting, not far from the village, when the speaker said to his hearers, 'you must repent now, before you leave this room.' On her sick bed she spoke of this, and said she could have corrected the speaker, if she dared to have spoken out; she said,

"My hard heart will ne'er relent
Till Jesus make it soft."

Repentance is the effect of Jesu's grace operating on the heart; from the meltings of his grace issue those tears sweet to the penitent, and pleasing to God. As Jesus sheds his grace abroad in the heart, the sinner sheds his tears at the cross. This is 'repentance unto life.'

On the Sabbath previous to her leaving home, she attended services intended to improve the sudden and affecting death of a young friend. The uncertainty of life much impressed her mind, occasioning serious exercises, known only to herself, and to him who sees in secret. On the Friday following, whilst going on an errand to a short distance, she felt very unwell; and it was impressed upon her mind that she would not live long; this was accompanied with that precious scripture; "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me," &c.

She was obliged to go to bed on her return, and this scripture continued to be applied with much power and sweetness during the night. Next morning she was worse; still with some assistance she went home, but in the way was obliged to fall down on a stoneheap; and there also the above scripture was still precious; on this stoneheap she said, she could willingly have died. Jesu's preciousness being realised, it matters little when or where the christian dies; for so to die is blessed.

On the following Monday she opened her mind freely to her parents. They found she was taught of God, drawn by silken cords of love to the cross, and made a partaker of the grace of God in truth. She had felt the burden of sin, knew the meaning of true prayer, had often prayed; had for some time felt herself a sinner, but never felt the preciousness of Christ till the present time.

In her dying experience was a pleasing illustration of some choice scriptures ; such as, " The love of God shed abroad in the heart ; we love him, because he first loved us ; unto you therefore which believe, he is precious ; rejoice with joy unspeakable and full of glory."

Jesus she loved, and his love she delighted to tell of ; and as she thought and spoke of this she felt less of her sufferings. When thus speaking, some thought she might be delirious, but she felt it was the love of Christ constraining her. She felt so much of the joy of salvation, had such lively hope of glory, that she wished to die to be with Jesus. She had read the " Golden City," and said, " Mother, I am going to the golden city ;" and also repeated,

" There shall I see his face,
And never, never sin ;
There from the rivers of his grace
Drink endless pleasures in."

Rattlesden.

W. ABBOTT.

Correspondence.

REVEREND.

Beloved Mr. Editor,

As ever since I first began to read my bible with prayer and in the fear of God, the application of *Reverend* to any man or set of men, has appeared to me wrong and what ought not to be ; and thirty-six years observation in my little way, has increased and confirmed my objection. And being asked by *Ivah*, in the Gospel Herald for September, page 213, the reasons for my objection, I will freely give them in the following remarks.

First, because it is nowhere in the scriptures applied to either patriarchs, prophets, apostles, or to any of the saints ; and that as it is nowhere applied to God's own choice men in the scriptures, it has no right of application to any out of them ; scripture silence being as truly our caution in the fear of God, as statements are for our dictation.

Second, because as the scriptures contained names good enough and

great enough for God's own public servants without it, in the days of those who had " the first fruits of the Spirit," I think it an evil invention to apply it to so much less, though even good men, now.

Third, because being applied to men at all, it by natural course of things, has now become applied to all sorts of characters, even to the most profane and unclean, who by human laws and establishments, or of themselves by stratagem, with proud, lazy, or avaricious designs, get made what are called preachers ; who at the same time by their fruits, prove that they are not trees of righteousness of the Lord's right hand planting, either in private or public capacity.

Fourth, because as it is nowhere used in the plain New Testament scriptures, it evidently is not of Christ so to apply the name *Reverend* to any man, but of antichrist ; and that if there had never been a religiously presuming devil, pope, nor a proud antichrist, *Reverend* would never have

been applied to men good or bad, because they are preachers, or are paid for being called so, nor on any other account. But now there are and have been in the popish church Reverend *fathers*, and Reverend *mothers* too, and if one quarter of what many histories have stated be facts, a pretty sort of Reverend *debauchees* they have been, and yet to be called *Reverend* in their order.

Fifth, because if it were really good, and of God for some truly spiritual and godly end and purpose, wicked men would not be so fond of it, cling to it, and bandy it about as they do, as to have it on their carts, dog's collars, door rappers, &c., while it has been known for fact, that some of the wickedest fox-hunting, horse-racing, drinking, swearing, every way most ungodly parsons have refused to take in letters and the like, not addressed to them as "*The Revd.*," as the pompous crest of their vilest presumption.

Sixth, because no epithet of sanctity, marking the great grace and gifts bestowed on God's honoured servants, is ever by the word of God, made a common appellation of distinction in the world among men. And that there are no epithets of sanctity, in the word of God applied to the public servants of God, that are not equally applied to all the called heirs of the grace of life; for that, while of God's first favoured public servants, it is written, "holy apostles and prophets," to the church in sacred address it is, "holy brethren," "the holy people," and as God's sons, saints, &c. So that according to the rule, order and authority of this fact, if preachers and parsons of every description are to be called *Reverend*, all the people of every description that receive their preaching and belong to their preached system, have an equal right to be called *Reverend*, and if the right of it to any man can at all be proved, I would defy all the parsons in the world, to prove from the

word of God their exclusive right to it; but the right of it to any man I deny altogether, and that

Seventh, because the word means too much to apply to any human being with the least shadow of truth, as no man is what it signifies; and office being no qualification for it, or the apostles themselves might have assumed it, or the sacred word would have given it to them. The word *Reverend* is but once used in the sacred book of God, namely, Psalm cxi, 9, and is there used in the most solemn form in which a devout soul could conceive of, speak of, or express, the profoundest sense of the gracious majesty of JEHOVAH: as in greatness, *fearful*; in judgment, *awful*; and in grace, *adorable*; having for its nearest kindred text in meaning, the solemn and adoring language of *Moses*, saying, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?" Exodus xv. 11. This most solemn name of God is used with various degrees among men according to the inventions of their pride and arrogance, as, 1, to a common parson, *the Reverend*; 2, to a Dean, *the Very Reverend*; 3, to a Bishop, *the Right Reverend*; 4, to an Archbishop, *the Most Reverend*; and 5, to the Pope, *His Holiness—Holiness itself!!* And which we may rightly word in the following manner for explanation, and to have a distinct view of the abomination of the pride of men in the name of humbling religion before the Most High God, as, 1, the adorable; 2, the very adorable; 3, the right adorable; 4, the most adorable; and 5, *all* that is adorable!! I cannot for myself see how any truly humble man of God, can approve or otherwise than at once condemn these awful degrees of abuse of one of the most solemn names of God, and yet the root of all this lies in the first application of the term to man at all, as of antichrist invention only.

Eighth, because it is so devoutly and peculiarly expressed as an exclusive name of Jehovah, as declarative of his adorable, but otherwise unutterable perfections of greatness, majesty, excellency, power, holiness, goodness, love, and mercy, as developed by his *great, honourable, glorious, and wonderful* works, noted through the whole of this psalm, and as by which, in the form of so many letters, the name of God in truth of himself, and the truth of God in solemn name, was divinely read out to *David's* humbled and favoured soul, until he adoringly and with solemn admiration learnt to speak it out, of all ways the most significant and solemn the human mind is capable of, as in our verse, saying, "He sent redemption unto his people; he hath commanded his covenant for ever; holy and reverend is his name." And therefore, this name will fit none in any way of truth but God himself; to him it alone belongs; for in him alone are the perfections it intimates as beyond description, and directing us solemnly to adore Him! It is therefore a direct robbery committed on the honour of God, for any vain man to take to himself, or to admit others to make any application to him, of this most solemnly spoken name of God. Nothing of similar assumptions would be allowed by superiors in regard to inferiors among men. No minister of state, ambassador, or colonial governor would be allowed to be called *the king*, nor to be addressed, *your majesty*. Why then should any man presume to be called *the Reverend*, when the name most solemnly belongs to God alone?

Ninth, because it appears to me to be an evident species of *idolatry*, and a refined mode of self-deification, and appears very plainly to be that spirit against which *David* so earnestly prayed, saying, "Keep back thy servant from presumptuous sins; let them not have dominion over me; then

shall I be upright, and shall be innocent from the great transgression." Psalm xix, 13. *Pride*, in the vain assumption of unbecoming names, titles, dignities, and proud forms and figures, in the name of religion is a presumptuous sin, "spiritual wickedness in high places;" and against this in all its degrees as leading to the great transgression, *David* prayed, as not daring to trust his own nature, although he saw the evil. The *great transgression* appears to me to be idolatry and the deifying of men. It has been considered that *Ham* the son of *Noah* was the first that invented the deifying of the *dead* to be lords of the living and the gods of their devotion, under the general name of *Baal*; and that *Ham* first deified his dead father *Noah*, in order that himself as the son of a god might be deified; and which he was, under the particular name of *Hammon*, that is *lord*, and at length was called *Jupiter Hammon*, for lord god. And that from this beginning, it became frequent to deify kings, heroes, &c.; fabling them to have descended from the gods. And this being the notorious pride and ambition to which the great in all nations were aspiring, and to which idolatry many of the Jews were evidently prone in the days of *David*, and which he saw working, even as *Paul* saw "the man of sin," in the spirit of antichrist beginning to work in his days; *David* prayed to be kept from the spirit of this great transgression in all its bearings and wily forms; it is from this poison-root of religious arrogance and presumption, that the sin against the Holy Ghost acquired its awful form and amount also. And as this 19th Psalm breathes forth the spirit of prophecy, *David's* prayer at the 19th verse, appears to be for himself, with prophetic reflections on the awful spirit at work, and as it would work with others; and how solemnly correct were his apprehensions for the Jews shortly

after went into idolatry, bowed down to *Baal*, and so committed the great transgression in its forms in their day, and which proved their ruin. And *antichrist* in the name of the religion of the true God, as the great *antitype* of all that ever proudly vaunted against God in the name of his revealed religion, has fostered this same great transgression in her own and still more awful form of pride and presumption, in *deifying* the living *pope*, to be *his holiness itself*, with the keys of authority to lock up heaven itself against whom he will, and to unlock and open it to whom he will. And also attaching a divine power to their *canonized* dead saints to work miracles, dedicating also their church buildings to their names, as the heathen did their temples to their own deities, and adding to this, all the forms of pompous dress and figure, and fixing on ministers

haughty names and titles, until it came to pass, that the ungodly application of *Reverend* should be, to every sort of thing that is called a preacher, parson or priest in *office*, although he might be the blackest infernal in *character*. And which therefore is nothing else, and belongs to nothing else but the *spirit of the great transgression*, which *David* saw and foresaw, and in a manner peculiar to the spirit of prophecy prayed to God for himself against it. These are my reasons for abhorring the application of *Reverend* to any man. Praying that these few ideas may lead to sober contemplations on the difference there may be between the customaries in the world, and the truly lawful by the word of God—I am the mercy spared, helped, upheld, and by the abounding of grace humbly grateful

JOHN of Marylebone.

The Excellent of the Earth.

WILLIAM ARNOLD

Among the multitudes who have appeared valiant for the truth upon earth, *William Arnold*, the subject of this sketch, was not the least; this worthy minister, was the first pastor of the Baptist Church in Unicorn Yard, London.

Upon the choice of Mr. John Gill to succeed Mr. Benjamin Stinton, there was a division; and the section which could not receive the ministry of Mr. Gill, (afterwards Dr. Gill), choose Mr. Arnold, who was a native of the west of England, and called to know the Lord, about the time of his beginning to settle in life; when it is said such a change took place in his heart and character, as appeared wonderful not only to others, but also to himself. What church he joined, or who was his pastor we know not; but we are told, "he was soon noticed, as a man of uncommon

seriousness, spirituality, and affection; especially in the discharge of the duty of prayer, for which he was very eminent; therefore the church solicited a taste of his gift in expounding the scriptures. To this, he for some time felt great reluctance, considering the work of the ministry to be so weighty and important; but being encouraged by the counsel, and kind entreaties of friends, he at length with fear and trembling, commenced preaching the glad tidings of salvation to perishing sinners, and was soon honoured with some remarkable seals to his ministry. He now gave himself to reading, study, meditation and prayer; nor was it in vain, for his profiting appeared unto all, and he soon became a favourite with all the churches among whom he was called to minister. His superior qualifications as a preacher of the gospel recommended him to the notice of the

church in Unicorn Yard, and there he was ordained November 15th, 1720. Mr. Arnold appears to have been much respected as a preacher, and very useful for about twelve years. In addition to the interest which was felt in his ministry at his own place he also preached in the evening lectures, at Horsely-Down, Silver Street, and Devonshire Square. "Crosby, the Baptist historian," who was one of his deacons, says of him, that "according to the wisdom of this world, he was a man of no learning, but his discourses were so correct that they were not inferior to the most learned of his brethren." Indeed, Crosby says, "he appeared a solid and able divine." But that in which Mr. Arnold most excelled, and on account of which we desire to perpetuate his name, is his spirituality of mind, and triumphant death. During the last two years of his life he was much afflicted, and his ministerial work much interrupted, especially after the death of Mr. Edward Wallin at Maze Pond.

The Monday previous to his death, he asked his physicians with his usual cheerfulness, what they thought of him? being informed there was great danger, as soon as they were withdrawn, he lifted up his hands to heaven, and said with an air of pleasure upon his countenance: "*Now I am going, I am going home, I am going to glory.*" Upon this he sent for his children, and took a solemn and affectionate leave of them; and with the authority of a minister, and the affection of a parent, commended to them their duty to God, to one another, and how they ought to walk in the world. The next day was held by the church as a day of humiliation and prayer on his account; when he sent them the following message, which he spoke with the utmost zeal and melting affection, though so weak as to require two persons to support him while he delivered it. "I desire,"

said he to one of the deacons, "you to be mouth for me this day to the church; give my love to them as a fellow member, as a minister of Christ, and as their pastor; tell them I am now going '*to my God, and their God; to my Father, and their Father.*' I desire them all to praise God, for the exceeding and abundant riches of his grace and mercy to me. These words, '*thy sins which are many and great are forgiven,*' have been set home upon my soul with such power and joy, as *almost to upset the tabernacle*; they were words once to me as life from death, and now they are to me *life in death.* I am concerned for that little hill of Zion; some of them, I believe, are seals to my ministry, and will be my joy, and crown of rejoicing in the day of Christ. I commit them to the care of the great bishop of souls, &c. And so I take my leave of them, expecting to see them again in a little time, and I pray they may meet death with the same joy and comfort as I now do, that we may be companions again together, and so be for ever with the Lord."

Then, taking leave in a very solemn manner, of his friends and brethren in the ministry, he said, "now my work is done." The next day he was all day rejoicing and longing for his dissolution. The day before he died, he was asked if his peace and comfort continued? to which he replied, "yes, without the least cloud; *satan has not been suffered to interrupt it.*" The morning on which he died, he said to some friends, "You will be asked by the world, how I went off? you are my witnesses, that I declare with my dying breath, that my firm faith and dependence is on the blood, righteousness, and satisfaction of the Lord Jesus Christ, for my acceptance in the sight of God." He then thanked his friends for all their kindness to him, and wished in a most affectionate manner that his God might be their God, and that they might be

his companions for ever. One of them observing dissolution fast approaching, said, sir, you seem very low. He answered with a kind of rapture, "*Low! no, I am mounting up as fast as I can.*" The friend then asked if he felt any pain. He replied, "No, I bless the Lord I feel no pain, he has made my passage easy." Some of his last words were, "I am an instance of sovereign and distinguishing grace—*A brand plucked out of the burning.*" A few minutes after this he sweetly fell asleep in Jesus without a sigh or groan.

Mr. Wilson of Prescott Street, preached his funeral sermon, in which he gives him the highest character, a man, a christian, a minister and as pastor. Appealing to the church, Mr. Wilson says, "I believe he has a testimony in every one of you; that with the utmost diligence, seriousness, affection and faithfulness, he has declared to you the whole counsel of

God. The more substantial and soul-edifying truths of the gospel, were the subjects he wholly insisted on. Saints and sinners, babes and fathers in Christ, Sion's mourners, the poor, the afflicted, the tempted, the distressed, the young, the aged, every one in the family had his portion. He was indeed a skilful workman, who needed not to be ashamed, rightly dividing the word of truth. Nor did he labour in vain; many converts were gathered in, who dated their first serious impressions to a blessing of God upon his labours: the saints also found him under divine agency, to be a helper of their faith, joy and consolation.

May we be helped to follow such worthies, as they followed Christ, live wholly upon Christ, and when called to die,

"Clasp the Saviour in our arms,
The antidote of death."

So prays,

PHILIP DICKERSON.

Poetry.

REST.

How sweet the rest which Jesus brings,
To heavy laden souls,
When by his blood he frees from sin,
And makes the conscience whole.

How sweet and holy is the calm,
Which then pervades the breast,
When freed from Sinai's loud alarms,
We on his bosom rest.

When wrath and terror all subside,
And faith beholds the Lamb,
And finds beneath his wounded side,
A covet from each storm.

When Jesu's love and friendship sweet,
Is to the soul made known,
And his sweet voice in mercy speaks,
And claims us for his own.

O that thou would'st thus condescend,
Dear Lord to speak to me,
Persuade me that thou art my friend,
And bid my sorrows flee.

Then will I praise thy precious name,
And testify thy love,
That none shall ever be ashamed,
Who wait thy grace to prove.

W. P. B.

Intelligence.

UNICORN YARD CHAPEL,
TOOLEY STREET, SOUTHWARK.

To the Editors of the *Gospel Herald*.

MESSRS EDITORS,

Tuesday, November 7th, was, by

divine favour, a day to be remembered by the brethren associated in the gospel at this place, and not by them only. *The First Anniversary* of the settlement of our esteemed brother, Mr. W. H. Bonner, was taken ad-

vantage of to attend to the RECOGNITION of his pastorate by neighbouring churches and ministers. Long before five o'clock, P. M. (the time appointed) hundreds of friends had assembled. At a quarter to five the Tea Meeting commenced. Up to half-past five the stream of incomers was surprising; but from this moment so dense was the crowd collected in the gateway awaiting admission to the public service, that few of those who came to tea could force their way through, and some, we are informed, returned home in despair of effecting an entrance. *Five hundred*, if not more, took Tea. A few minutes after six, the doors were thrown open, and the chapel was quickly crammed—the aisles, pulpit stairs, and vestry included. It is reckoned that not fewer than a *thousand* persons were under the roof, nearly all of whom were members and officers of sister christian churches. Besides five or six preaching brethren, the following PASTORS were present: Messrs Foreman, Milner, Curtis, Dickerson, Wyard; Felton, Deptford; Chas. Smith, Cumberland Street; Levermore, Hampstead; Box, Woolwich; Hammond, Town Malling; Hamblin, Foot's Cray; Woodard, Ilford; Cole, Brentford; Newborn, Stenson, Chelsea; Meeres, Slade, Pepper, T. Jones, Chatham; and H. J. Betts, Westminster. There were friends from Chatham, Deptford, Blackheath, Foot's Cray, Chelsea, Brentford, Lambeth, Westminster, Soho, Camden Town, Paddington, Holloway, St. Luke's, Hoxton, Whitechapel, Shadwell, Limehouse, Shoreditch, Homerton, Bermondsey, Camberwell, Walworth, the Borough, the City, and many other places.

Mr. John Foreman occupied the chair. Mr. Woodard commenced by leading the service of praise. Mr. Hammond offered solemn prayer. The chairman made some appropriate introductory remarks, describing the meeting as a *thanksgiving* one and an *anticipatory* one. It was convened to congratulate the church meeting in this place of worship, and the brother selected for their pastor, upon the mercy granted them during the first year of the union, and also to acknowledge approvingly the relationship they have been led to form. Mr. Bonner gave a deeply interesting sketch of his

conversion and experience, and of his ministerial call and course. This was listened to with profound attention, while almost every countenance betrayed the liveliest emotions working within the bosom; and when he sat down, the crowded assembly, as if their feelings resisted restraint, broke out in a subdued applause. After the singing of a verse lined out by brother Levermore, Mr. B. added an outline of his faith upon matters of doctrine and order; he avowed himself to be, what he is well known to be, a thorough-going advocate of free-grace principles, and of strict communion practice; and declared that a departure from one or the other of these, either on the part of his charge or himself should sever their connection. Mr. Foreman called first upon the members of the Church present to testify by the lifting up of hands, that upon the faith of the statements just made, Mr. B. was the pastor of their choice; then upon Mr. B. to signify the like choice on his part; and then upon the bishops, deacons, and members of sister churches to shew their approval of this union. These being cordially done, Mr. Thos. Jones, (formerly Mr. B's. pastor in Shropshire) offered a prayer of an affectionate, a weighty, and a spiritual character; and Mr. Charles Smith afterwards lined out a suitable verse. Then followed addresses, delivered by Mr. Milner, upon "*The duties and rights of a christian pastor*;" by Mr. Felton, upon "*The duties of church members towards their pastors*;" by Mr. P. Dickerson, upon "*The dangers, difficulties, and discouragements of the pastorate*;" by Mr. Curtis, upon "*The scriptural distinction between pastors and deacons*;" and by Mr. Wyard, upon "*The means of preserving the purity and peace of a church, and of promoting its prosperity*." These addresses, some of them especially, were *telling* ones; and as the opinion prevails that it would be a pity to let them die off with the delivery of them, it is hoped that the substance of them will be given by their respective authors, through the pages of the *Herald*. They will be good and useful papers. The chairman made a few remarks, in his own peculiar and pleasing style, and at ten o'clock concluded with prayer. The meeting was character-

ized by a happy blending of solemnity and cheerfulness. It will be succeeded, it is hoped, by profit, prosperity, and pleasure, to the pastor and people whose union was thus cordially recognized. Long may they live together in peace!

WM. BEACH,

B. FIELD,

T. M. WHITTAKER,

} *Deacons at
Unicorn Yard*

CARMEL CHAPEL, NEW ROAD, WOOLWICH, KENT.

The above place was opened for the worship of God, on Tuesday, Oct. 31.

The following ministers were engaged on the occasion: Mr Wm. Felton, of Deptford, preached in the morning, from Psalm cxxxii. 13th and three following verses. Mr. J. Wells, of London, in the afternoon, from Psalm xvii. 8;— and in the evening by Mr W. H. Bonner, of London, from Philippians i. 18; each discourse was very appropriate to the occasion, and many of the redeemed and called family of God can testify with the prophet Jeremiah, when he said, "thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart."

This place was built about fifty years ago, and the truth has been proclaimed within its walls nearly the whole of that period; and there are many living witnesses that the Lord has blessed his truth to their souls in this chapel; but during the last few years it has fallen into the hands of the Primitive Methodists. Our prayer to God is, that he will now build this waste place, and that what is spoken of Zion may be fulfilled here, that this and that man was born in her. We trust the Lord will fulfil this most blessed declaration in our experience, and that he will beautify the place of his sanctuary, and make the place of his feet glorious; that he will send his servants amongst us from time to time, in order that they may be helped to preach Christ, and him crucified, as the only way of salvation, that our meeting place may answer to the name given to it — that it may indeed prove to be, "the vineyard of God."

Our opening services were well attended, and a spirit of liberality was manifested.

The population of Woolwich has,

during the last sixteen years, nearly doubled itself, containing now nearly forty thousand inhabitants, while there has been no addition of places where the doctrines of distinguishing grace are maintained. We conclude this notice with the exhortation of the apostle, "Brethren, pray for us, that the word of the Lord may have free course and be glorified." This we trust is our aim, the extension of the knowledge of the glorious gospel of the ever-blessed God; and as this subject is revealed by the Holy Spirit, so our triune Jehovah will be glorified.

The following ministers have engaged to supply the pulpit alternately (D.V.) on Tuesday evenings.

Mr. J. Foreman.

Mr. Wm. Felton.

Mr. W. H. Bonner.

Mr. S. Milner.

Mr. J. Wella.

Mr. C. Smith.

Mr. J. A. Jones.

CROWBOROUGH, SUSSEX.

On Sunday, October 1, five persons (three females and two males) were baptized by our brother Mose, and on Sunday, November 5, two more, one male, and one female, were plunged into the likeness of our Lord's death, all of whom were admitted into the church. The circumstances attendant were rather peculiar. One of the females was threatened to be turned out of doors by her husband if she was baptized; but the Lord enabled her to follow his appointment, and shewed his power to defend those who trust in him; he tamed the lion, and the poor trembling disciple has now the blessing of a good conscience and her husband still. Another female was hindered by the fears of her partner, but on this occasion she was enabled to follow the Lord, and has since found, if a man's or woman's ways please the Lord, he will make even his enemies to be at peace with them. This little church now numbers thirty-five, only one of whom, with the exception of the pastor, brother Mose, was ever in connexion with any church, but all gathered by the hand of God from the world. The church with which the one named had

been connected, had become extinct. May our great Head make the little one a thousand.

UNION CHAPEL, CUMBERLAND STREET, SHOREDITCH.

To the Editor of the Gospel Herald.

My dear Brother,

Through the kindness and love of our ever faithful and covenant-keeping God, we have been enabled to hold on our way. The cause has been sustained; an excellent congregation has been convened from time to time; the testimony delivered by men of God, sent by him to proclaim his matchless mercy, has been attended with manifest tokens of the divine approval; and the church, after listening with much satisfaction and edification to the ministry of Mr. Charles Smith, late of New Mill, Herts. (who has been preaching the word to a large and attentive auditory since June last) has given him an almost unanimous invitation to accept the pastorate, (there being but one dissentient) to which he has kindly and affectionately responded, and commenced his pastoral exercises among us on Lord's-day, the 19th November. Four were baptized by Mr. Smith on Lord's-day evening, the 15th October, and nine were admitted to the fellowship of the church at our last breaking-bread day. When it is remembered how much of that which is humiliating is not unfrequently connected with every such movement as we have recently made, it is felt I trust by us all, that our blessed Lord has wrought marvellously in

our midst, and has given us a new occasion to triumph in his sovereign favour and unchanging love; while we would be found prostrating our spirits at his loving feet in adoring wonder, exclaiming, "not unto us, not unto us, but unto his dear name be all the praise and glory."

With best wishes, beloved friend and brother, for you in your multiplied labours of love for the promotion of Zion's good, and earnestly praying that your own soul may experience much of the anointing from on high,

I remain, yours in the best bonds,

NATH. KEVAN.

A VOTE OF THANKS.

To the Editor of the Gospel Herald.

Dear Sir,

This is to say I duly received of Mr. Hill, of Elsworth, Cambridgeshire, October 24, 1848, Two Guineas, the amount of a private subscription of the Committee of the Home Missionary Society at Over, with whose names and kind donations I have been favoured. While this valuable help, in such a time of need, is cause for a thousand thanks to God, it is a great reason for wishing a thousand blessings may rest on all my friends who have taken a part in this work of faith and labour of love. If you can allow this acknowledgment to appear in the next number of the Herald, it will much oblige your fellow-labourer in the gospel,

THOS. ROW.

*Little Gransden, Near Caxton,
Cambridgeshire.*

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ERRATA.

Page 245, 7th line— , instead of . after the word “speaks.”

“ 9th line—“with” instead of “With.”

Page 246, 4th line—after the word *elect*” and before the words “*First*, to end of paragraph.

Page 249, 9th line—“*truly*” instead of “freely.”

“ 4th line from bottom—instead of “was the payment” read “was as the payment.”

44



